A NEW

LITERAL TRANSLATION

FROM THE ORIGINAL GREEK,

OF ALL THE

Apostolical Epistles.

WITH

A COMMENTARY, AND NOTES

Philological, Critical, Explanatory, and Practical.

IN THREE VOLUMES.

By JAMES MACKNIGHT, D.D.

AUTHOR OF A HARMONY OF THE GOSPELS, &c.

THE SECOND EDITION.

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Volume I. Contains,

Volume II. Contains,

ERRATA IN VOL. I.

Page 8. line 2. from foot, *for* quod *read* quia.
——19. 10. *read* 1568.
——26. line 20. prefix the figure 4.
——34. Notes, line 10. *for* he had 16 other MSS. *read* he had the 16 MSS. which.
——40. line 7 from foot, *read* Greek or Latin.
——43. line 1. of the title, *read* powers.
——118. line 8. on Mη *read* I have therefore ventured in this text to translate μη in that manner.
Rom. iv. 9. Note, l. 6. *read* faith was counted to Abraham for righteousness.
Rom. vi. 19. Note 1. l. 5. *read* a Cilician phrase. Ibid. *read* besides Cilicians.
Rom. vii. 7. New Translation, for Though shalt, *read* Thou shalt.
Rom. ix. View, paragr. 6. line 4. *read* bestow his favours on which ever of Abraham's sons he pleased.
1 Cor. ii. 13. Note 1. last line but two, *for* words and phrases, *read* sentiments.
1 Cor. iv. 13. note 1. *read* Schmidius's.
1 Cor. xv. 29. Note, line 8. from the end, *for* these, *read* those.
1 Cor. xvi. 17. New Transl. *penult* line, *read* for they have, &c.
2 Cor. iii. 17. line 1. *for* ver. 17. *read* v. 15.
2 Cor. iv. 4. note 1. lin. ult. *for* page 38. *read* page 39.
2 Cor. viii. 20. note 1. *read* στελλομενοι,

Direction to the Book-binder.

In collating this Volume, Observe, That all the Signatures from A to S, iuclusive, ought to be low-case letters, in conformity to the rest of the Signatures. And that

Signature d d wants Vol. I.
————g g wants Vol. I.
————z z wants Vol. I.
Signature q q q wants Vol. I.
————Y y y should be y y y.
And that this Vol. ends with 2 Cor. viii.

GENERAL

GENERAL PREFACE.

THE new tranſlation of the apoſtolical epiſtles, being the principal part of the work now offered to the public, it will no doubt be expected, that the author ſhould give the reaſons which induced him to undertake a performance of this ſort, after the many verſions of the ſcriptures already publiſhed.—The principles alſo on which this tranſlation is formed, muſt be explained, that the reader may underſtand in what reſpects it will differ from other verſions.—And as the commentary and notes, with the prefaces and eſſays, have greatly increaſed the ſize of the work, ſome account muſt be given of what is done in them, towards explaining the meaning of the ſacred oracles.

Sect. I. *Of the ancient tranſlations of the Scriptures: and of their influence on the modern verſions.*

With reſpect to the reaſons which induced the author to attempt a new tranſlation of the apoſtolical epiſtles, he acknowledges, that the verſions of the ſcriptures uſed at preſent, by the different nations of Europe, have been faithfully made according to the ſkill of the perſons who made them; and that the common people who read any of theſe verſions, can be at no loſs to know the fundamental articles of the chriſtian faith. Neverthele ſs, a new tranſlation of theſe divinely inſpired writings, cannot be thought ſuperfluous, unleſs it could be ſaid with truth of ſome one of the verſions extant, that it is every where accurate, intelligible and unambiguous. But this, it is ſuppoſed, no good judge will take upon him to affirm.

The learned, in reading the ancient and modern verſions of the ſcriptures, muſt be ſenſible that there is a remarkable agreement among them, eſpecially in their tranſlations of the difficult paſſages. Now, though at firſt ſight this may be thought a proof of their accuracy, the inference is by no means ſafe. That agreement may have

proceeded, not from the juſtneſs of the tranſlation, but from the ſubſequent tranſlators treading in the ſteps of thoſe who went before them. And that they actually did ſo, will appear from what follows.

During the firſt and following age, the diſciples of Chriſt being numerous in the countries where the Syriac was the vulgar language, a tranſlation of the writings of the apoſtles and evangeliſts into that language, became abſolutely neceſſary, after the gift of tongues and of the interpretation of tongues, had ceaſed in the church. Wherefore, a Syriac tranſlation of the books of the new teſtament was very early made, for the uſe of the chriſtians in the eaſt, who did not underſtand the Greek. This, with the Syriac tranſlation of the Hebrew ſcriptures, is what the Maronites, who uſe that tranſlation, call *The pure and ancient Syriac verſion*, (ſimplicem et antiquam. Mill's Prolegomena, N° 1237. Kuſter's edition.) But the Maronites ſpeak without proof, when they ſay a part of that verſion was made in the time of Solomon, and the reſt by Thaddeus, or ſome other of the apoſtles, in the time of Agbarus. It is certain, however, that the Syriac verſion of the new teſtament is very ancient. For, from its wanting the ſecond epiſtle of Peter, the ſecond and third of John, the epiſtle of Jude, and the Revelation, and from ſome other marks of antiquity, Walton and Mill, with great probability, infer that it was made before the whole of the ſacred writings were generally known; conſequently that it was made in the beginning of the ſecond century. (See 2 Pet. Pref. Sect. i.) This Syriac verſion, on account of its antiquity, and becauſe it is in a language not materially different from that which our Lord and his apoſtles uſed, was held in great eſteem, in the early ages, by all the eaſtern churches. But it was not known among us till the ſixteenth century, at which time it was brought into Europe, from Ignatius, the patriarch of Antioch, by an eaſtern prieſt; and falling into the hands of Albert Widmanſtad, he printed it at Vienna, in the year 1555; ſince which it hath been well known to the learned in Europe, and well received by them all *.

The reaſons which occaſioned a Syriac tranſlation of the ſcriptures to be made in the eaſt, operated likewiſe in producing a Latin tranſlation of the ſame writings, for the uſe of the chriſtians in the weſt. This is what hath been called *the old Italic verſion*, which, as Mill conjectures, (N° 308.) was made in the time of pope Pius I. that is, in the

* Mill, by teſtimonies perfectly convincing, (N° 1237.) hath eſtabliſhed the antiquity and authenticity of the firſt Syriac verſion. Afterwards, in the fifth century, as is ſuppoſed, a ſecond Syriac tranſlation of the old teſtament was made from the Septuagint, as ſet forth in Origen's Hexapla, and of the new, according to Mill, from a Greek copy preciſely the ſame with that from which the Italic or vulgate verſion was taken. But, for the reaſons afterwards to be mentioned, (page 4.) it is more probable, that it was taken from the vulgate itſelf. In this ſecond Syriac verſion, the epiſtles wanting in the firſt, together with the hiſtory of the adultereſs, John viii. are tranſlated.

the middle of the ſecond century, not long after the firſt Syriac verſion was made. In the Italic verſion, the new teſtament was tranſlated from the Greek, and the old, not from the Hebrew, but from the Septuagint, which at that time was generally believed to have been made by inſpiration, and was eſteemed of equal authority with the Hebrew itſelf. But the edition of the Septuagint, from which it was made, being very incorrect, Jerome, about the year 382, at the deſire of pope Damaſus, tranſlated the old teſtament into Latin from the LXX. as ſet forth in Origen's Hexapla; and, at the ſame time, corrected the Italic tranſlation of the new teſtament by the Greek. (See Mill, N° 852, 853.) In his preface, however, Jerome informs us, (N° 1356.) that he corrected it only in thoſe paſſages where he thought the meaning of the Greek text was miſrepreſented. The other paſſages, in which the deviations from the original were of leſs importance, he ſuffered to remain as he found them, that his might not appear to be very different from the former edition of the Italic verſion, which at that time was univerſally uſed. Afterwards, between the years 392 and 405, Jerome tranſlated all the books of the old teſtament from the Hebrew. This ſecond verſion, as well as his corrections of the Italic tranſlation of the new teſtament, being diſapproved by many of the biſhops and learned men of that age, as leſſening the credit of the old tranſlation, a new edition of the Italic verſion was compiled, in which its tranſlations of the Pſalms, and of ſome other books of the old teſtament, were retained, (Simon Hiſt. crit. L. ii. c. 7.) and Jerome's ſecond verſion of the reſt were adopted, together with his corrected tranſlation of the new teſtament. The Italic verſion of the bible, thus modelled and amended, is what hath long been known in the church by the name of *the Vulgate*. And though at the firſt, that edition was rejected by many who adhered to the Italic tranſlation in its primitive form; yet the prejudices of the public ſubſiding by degrees, it came at length into ſuch general eſteem, that it was ſubſtituted in place of the Italic, which had been long publicly read in the weſtern churches, and in all the churches of Africa, (N° 546.) And thus the vulgate became the only verſion of the ſcriptures, uſed in the Latin church, down to the times of the reformation.

The Italic tranſlation of the new teſtament having been made from copies of the original, nearly as ancient as the apoſtolical age, the readings of theſe copies exhibited in the vulgate, were conſidered as ſo authentic, that in the fifth and following centuries, ſome of the tranſcripts of the Greek teſtament were corrected by the vulgate. In this manner, the famous Alexandrian MS. was corrected, if we may believe Wetſtein, (ſee Pref. to his Greek teſtament) as likewiſe, according to Mill, (N° 1457. 1479.) were the Vatican and the St German

copies; and, according to Kuster, some others. (See his Preface.) Nay, Mill himself thought the readings of the vulgate so authentic, that he imagined certain passages of our present Greek testament might, by these readings, be restored to what he calls their primitive integrity. (N° 1309. 133.) Be this as it may, if the vulgate edition of the Italic version was in such esteem as to be used anciently in correcting the Greek copies, we may well believe that the persons who translated the new testament into the Syriac, the second time, and into the other eastern languages, would be much guided by the vulgate, or by the versions which followed it. Hence, in the second Syriac, and other eastern versions, there is such a surprising agreement with the vulgate, that Mill once thought them translations actually made from it. (N° 1249.) Afterwards indeed, to give the greater authority to the readings of the vulgate, he supposed the Greek copies, from which these oriental versions were made, were the same with the copy from which the Italic was taken. (N° 1250.) But it can hardly be thought, that these translators met with copies of the original exactly similar to that from which the Italic was made. The general esteem in which that version first, and afterwards the vulgate, was held in the early ages, makes it more probable that the oriental versions copied the Italic or vulgate *, as the Italic itself seems to have been copied from or corrected † by the first Syriac translation. What confirms this conjecture is, that the Saxon version of the four gospels was made from the Italic, before it was corrected by Jerome. (N° 1401.) This version was printed at London in the year 1571, by John Fox the martyrologist, from a copy now in the Bodleian library.

As most of the ancient translations of the new testament copied the vulgate, it may be presumed that the persons, who, in later times, translated the inspired writings into the different European languages, made their translations from the vulgate likewise. Accordingly, when Peter Waldus, in the year 1160, got the gospels and some other books of scripture translated into the French language, and John Wickliff, in the year 1367, translated the new testament into English, these translations

* If what is alleged above be true, namely, that the most ancient copies of the Greek testament were corrected by the vulgate, and that the Ethiopic, the second Syriac, the Arabic, and other oriental versions of the new testament, were translations from the vulgate, it will follow that the readings of these ancient MSS. and versions, are to be considered in no other light than as the readings of the vulgate. The same judgment must be passed on the readings of the Saxon version; for it was made from the Vulgate. Wherefore, though, at first sight, the agreement of so many MSS. and versions, in any reading, may seem to add weight to that reading; yet, in so far as these MSS. were corrected by the vulgate, and the versions mentioned were made from it, their agreement in that reading is of less consequence, as the authority of the whole resolves itself ultimately into that of the vulgate.

† The agreement of the Italic with the first Syriac, is shewn by Beza, in many passages of his notes.

ſlations were not made from the originals, but from the vulgate. About that time likewiſe, there were other vernacular tranſlations of the ſcriptures uſed in different countries, which were all made from the vulgate. (See Simon Hiſt. Crit. V. T. L. ii. c. 22.) Nor could they be otherwiſe made, very few in that age having any ſkill in the original languages. Nay, in times more enlightened, I mean about the beginning of the reformation, when Luther tranſlated the new teſtament into the German language, and Tyndal into the Engliſh, and Olivetan into the French, though theſe excellent men are ſaid to have made their tranſlations from the Hebrew and Greek, it is more probable that they made them from the Latin, and corrected them by the Greek. This was the caſe with Tyndal, as ſhall be ſhewn afterwards. Theſe fathers of the reformation, before their eyes were a little opened, having known no other word of God but the Latin bible, it was natural for them to follow it in their tranſlations, where the doctrines in diſpute between them and the Papiſts did not interfere. The high eſteem in which the vulgate verſion was held at that time, was ſtrongly diſplayed by the fathers of the council of Trent, many of them men eminent for their learning, when, in their fourth ſeſſion, after enumerating the books of ſcripture, they decreed as follows: *If any perſon does not eſteem theſe books, with all their parts, as contained in the vulgate edition, to be ſcriptures and canonical, let him be anathema**. Then, to ſtrengthen their decree, they added, *That in all public readings, diſputations, preachings, and expoſitions, the vulgate edition of the ſcriptures is to be held as authentic.* (Fra. Paolo's hiſtory of the council of Trent.) It is true, the firſt reformers neither acknowledged the authority of the council, nor carried their reſpect for the vulgate tranſlation, ſo far as to place it on an equality with the originals. Yet, it was natural for them to follow that highly eſteemed ancient verſion, eſpecially when they were at any loſs for the meaning of the Greek text.

Beza, perhaps, may be thought an exception from this charge. He tranſlated the new teſtament into Latin, profeſſedly to amend the vulgate verſion. Yet any one who compares his tranſlation with the vulgate, will find, that notwithſtanding he hath corrected a number of

* The above decree muſt ſeem ſtrange to thoſe who know, that before it was made, the edition of the vulgate mentioned in it, was acknowledged by the fathers of the council to be exceedingly faulty, and to need much correction. Accordingly, after the council, pope Sixtus V. employed a number of learned men to compare the common edition of the vulgate with the beſt copies thereof. And they having finiſhed their taſk, Sixtus publiſhed his corrected edition in the year 1589, and by his bull prefixed to it, declared it to be that which the council of Trent held as authentic. Nevertheleſs, the ſucceeding popes endeavoured to ſuppreſs this edition, as inaccurate and imperfect. And, in the year 1592, pope Clement VIII. publiſhed a new edition, which not only differs from that of Sixtus, but in many places is directly contrary to it; as Dr Thomas James, keeper of the Bodleian library, who compared the two editions, hath ſhewn in a book, which he entitled, *The Papal War.* See Lewis's complete hiſtory, 2d edit. p. 288.

of its faults, he hath often followed it in paſſages where it is erroneous *. Many of the Greek particles, he hath tranſlated with more latitude than is done in the vulgate. Yet, having followed its uniform tranſlations of the particles in other paſſages, he hath perpetuated, in his verſion, a number of its errors. Beſides, being deeply tinctured with the ſcholaſtic theology, by adopting the readings of the vulgate which favoured that theology, (N° 1258.) and by ſtrained criticiſms, he hath made texts expreſs doctrines, which, though they may be true, were not intended by the inſpired writers, to be ſet forth in them. And thus, by preſenting his favourite doctrines to the view of the reader, more frequently than is done in the ſcriptures, he hath led the unlearned to lay a greater ſtreſs on theſe doctrines, than is done by the Spirit of God. Nor is this all; he hath miſtranſlated a number of texts, for the purpoſe, as it would ſeem, of eſtabliſhing his peculiar doctrines, and of confuting his opponents: of all which, examples ſhall be given afterwards. Farther, by omitting ſome of the original words, and by adding others without any neceſſity, he hath, in his tranſlation, perverted, or at leaſt darkened ſome paſſages: ſo that, to ſpeak impartially, his tranſlation is neither literal, nor faithful, nor perſpicuous. Neverthleſs, Beza having acquired great fame, both as a linguiſt and a divine, the learned men who afterwards tranſlated the new teſtament, for the uſe of the reformed churches, were too much ſwayed by his opinions.

Since then, the firſt tranſlators of the ſcriptures were conſidered as patterns, and copied by thoſe who ſucceeded them, to judge whether the verſions of the new teſtament, hitherto publiſhed, ſtand in need of amendment, it will be proper to enquire a little into the character and qualifications of the firſt tranſlators of theſe inſpired writings. It is true, neither their names, nor any particulars, by which we might have judged of their learning and ability, are preſerved in the hiſtory of the church. Yet both may be eſtimated, by the well known characters of their contemporaries, whoſe writings ſtill remain; particularly *Tatian*, *Irenæus*, and *Tertullian;* and by the characters and talents of the chriſtian writers of the ages immediately following; ſuch as *Origen*, *Chryſoſtom*, *Jerome* and others. Theſe ancient writers, however learned in other reſpects, were not well acquainted with the meaning of the ſcriptures, nor free from the prejudices of the age in which they lived. This appears from the writings of the three firſt mentioned fathers, in which we find them miſinterpreting particular paſſages, for the purpoſe of eſtabliſhing their own erroneous tenets. In like manner the three laſt mentioned ancients, in their writings, have perverted a number

* In the following texts, Beza has adopted the erroneous tranſlations of the vulgate. Rom. i. 17. 2 Cor. ix. 4. Epheſ. ii. 10. Heb. x. 15,—18. 1 Pet. ii. 8. iv. 6.

number of texts, to ſupport the doctrines of *purgatory* and *celibacy*, and to bring *monkery* and *rigid faſting*, and other bodily mortifications into vogue; and to confirm the people in their ſuperſtitious practice of *worſhipping angels* and *departed ſaints* *: all which corruptions had then taken place in the church. We find theſe fathers, likewiſe, miſinterpreting paſſages, without any particular deſign. Of this number was Origen, as may be ſeen in his expoſition of the epiſtle to the Romans. Even Jerome himſelf was not faultleſs in the reſpects above mentioned, as ſhall be ſhewn in the author's notes on Gal. ii. 11. iii. 16. Not to mention, that in his criticiſms on St Paul's ſtyle, he hath diſcovered that he was not well acquainted with the uſe and propriety of the Greek language †. Wherefore, though we do not know who were the firſt tranſlators of the new teſtament, we may believe that they were not more intelligent, nor more ſkilful in the ſcriptures, than their contemporaries, whoſe writings ſtill remain; conſequently, that they were not perfectly qualified for making an accurate tranſlation of writings divinely inſpired, wherein many ideas, reſpecting religion, are introduced, which they did not fully comprehend.

More particularly, the ancient tranſlators, that their verſions might be ſtrictly literal, not only rendered the Greek text *verbatim*, but introduced the Greek idioms and ſyntax into their verſions, by which they rendered them not a little obſcure. Nevertheleſs, by cloſely following the original, they were reſtrained from indulging their own fancy in the tranſlation, and have ſhewn us what were the readings of the Greek copies which they made uſe of, which certainly are no ſmall advantages. Farther, ſo great was their anxiety to give an exact repreſentation of the original, that when they did not know the meaning of any Greek word in the text, they inſerted it in their verſion, in Latin characters, without attempting to explain it. This method is followed, not only in *the vulgate* ‡, but in *the Coptic* or Egyptian verſion, which is ſuppoſed to have been made in the fifth century, (N° 1509).—Some words of the text, the ancient tranſlators have omitted, either becauſe they were wanting in their copies, or becauſe they did not

* Of the texts perverted by the fathers, for ſupporting the doctrine of *purgatory*, Beza hath produced examples, in his notes on Rom. ii. 5. Col. ii. 18.—And for recommending *virginity* and *celibacy*, in his notes on Rom. xii. 3. 1 Tim. iii. 4. Titus i. 8. 1 Pet. iii. 7.—And to eſtabliſh *the worſhip of angels*, Col. ii. 18.

† Of Jerome's improper criticiſms on St Paul's ſtyle, the reader will find examples in Beza's notes on Rom. vi. 19. 2 Cor. xi. 18. Col. i. 18, 19. ii. 19. Gal. vi. 1. See alſo the author's notes on 2 Cor. xi. 9.

‡ Greek words in Latin characters, are found in the following paſſages of the Vulgate: Mat. v. 29. *Si oculus tuus dexter* (σκανδαλιζει) *ſcandalizat te.*—John vii. 2. Σκηνοπηγια, *Scenopegia.*—John xvi. 7. *Si ego non abiero* (ὁ παρακλητος) *Paracletus non veniet ad vos.*—1 Cor. iv. 13. *Omnium* (περιψημα) *periplema uſque adhuc.*—1 Cor. v. 7. *Sicut eſtis* (αζυμοι) *azymi.*—Heb. xi. 37. *Circuierunt* (εν μηλωταις) *in melotis.*—1 Pet. ii. 18. Σκολιοις is interpreted by *Dyſcolis*, which is a Greek word of equally difficult interpretation.

not know how to tranflate them. Other words* they tranflated erroneoufly. Befides, although there are many elliptical expreffions, efpecially in the epiftles, the ancient tranflators have feldom fupplied the words neceffary to complete the fenfe; by which neglect, their verfions are often dark, and fometimes erroneous †. In other paffages, they have added words and claufes, without any neceffity ‡. Nay, fome paffages they have tranflated in fuch a manner as to convey no meaning at all, or meanings extremely abfurd §. Above all, the unfkilfulnefs of the ancient tranflators, appears in their affigning the fame meaning to the fame particle ||, almoft every where, notwithftanding the Greek particles have very different fignifications, efpecially as they are ufed by the facred writers.

The qualifications of the ancient tranflators of the fcriptures, and the character of their verfions, being fuch as the author hath defcribed, it is eafy to fee that there muft be many faults in them. Yet they are not fuch as to authorife Mofheim's harfh cenfure of the vulgate in particular; namely, that *it abounds with innumerable grofs errors, and in many places exhibits a ftriking barbarity of ftyle, and the moft impenetrable obfcurity with refpect to the meaning of the facred writers*. The barbarifms and obfcurities of its ftyle proceeded from its being a ftrict literal tranflation: and with refpect to its errors, though fome of them may have been occafioned, partly by the careleffnefs of tranfcribers, and partly by wrong readings in the copy from which it was made, the far greateft part of them have originated in the unfkilfulnefs of the authors of the Italic tranflation, of which the vulgate is a tranfcript. I fay *authors*, becaufe, according to Mill, it was made by different hands, and at different times. Yet, with all its faults, the vulgate is a valuable work; as it hath preferved much of the beautiful fimplicity of the original, and in many paffages its tranflations are more juft than thofe in fome of the modern verfions.

Upon

* Of erroneous tranflations in the vulgate, numerous examples might be given; but the following may fuffice: Mat. vi. 11. *Panem noftrum* (επιουσιον) *fuperfubftantialem.*—James v. 16. ενεργουμενη, *affidua.*—In nine paffages the vulgate hath tranflated the word μυστηριον, by *facramentum.* See alfo the following notes.

† The words wanting to complete the fenfe in the two following paffages, are not fupplied in the vulgate, Rom. i. 4. *Ex refurrectione mortuorum Jefu Chrifti.*—Heb. xi. 21. *Et adoravit faftigium virgæ fuæ.*

‡ The following are examples of words added in the vulgate, without neceffity: Rom. iii. 22. *In eum.*—Rom. iv. 5. *Secundum propofitum Dei.*—Rom. v. 2. Inftead of *gloriæ Dei*, the vulgate hath *gloriæ filiorum Dei.*—Rom. xii. 17. *Non tantum coram Deo.*

§ The following are examples of abfurd unintelligible tranflations in the vulgate: Rom. iv. 18. *Qui contra fpem, in fpem credidit, ut fieret pater multarum gentium.*—2 Cor. i. 11. *Ut ex multarum perfonis facierum, ejus quæ in nobis eft donationis, per multos gratiæ agantur pro nobis.*

|| The following are examples of a Greek particle, tranflated uniformly in the vulgate: Mat. vii. 23. *Et tunc confitebor illis* (ὁτι) *quod nunquam novi vos.*—Mat. xxii. 16. *Magifter fcimus* (ὁτι) *quia verax es.*—Rom. xv. 11. *Vivo ego dicit Dominus* (ὁτι) *quoniam mihi flectet.*

Upon the whole, ſince moſt of the ancient tranſlators of the ſcriptures, on account of the antiquity and reputation of *the Italic*, or *vulgate* verſion, have followed it, not indeed in its manifeſt abſurdities, but in many of its leſs apparent miſtranſlations, and ſince the ſubſequent tranſlators have generally copied the vulgate, or have been guided by it, we may now, with ſome degree of confidence, affirm, that the *agreement* obſervable in the ancient and modern verſions of the new teſtament, eſpecially in the more difficult paſſages, is owing, not to the juſtneſs of the tranſlation, but to the tranſlators having, one after another, followed the old Italic verſion, as it was corrected by Jerome in the vulgate edition. This being the caſe, it cannot be thought ſtrange, that the errors and obſcurities of the vulgate, have entered more or leſs into all the ancient verſions of the new teſtament, and that from them they have crept into many of the modern verſions likewiſe *.

Sect. II. *Of the modern verſions of the new teſtament; and particularly of the Engliſh tranſlations of the greateſt note.*

As the author does not pretend to be acquainted with all the vernacular tranſlations of the ſcriptures, uſed at preſent by the different nations of Europe, he will not take upon him to ſay how far they have copied the vulgate. But this he may affirm, that moſt of the vernacular verſions of the ſcriptures made by the Roman catholics ſince the reformation, are tranſlations of the vulgate. And with reſpect to the proteſtants, though Luther and Olivetan gave out that they made their verſions from the Hebrew, they muſt be underſtood with ſome limitation, if F. Simon's opinion be true, namely, that neither the one nor the other underſtood Hebrew ſo well as to be able to tranſlate the ſcriptures from that language. Be that, however, as it will, this is known, that all the vernacular verſions now uſed by the Lutherans are tranſlations of Luther's German bible, and that moſt of thoſe uſed by

* To prove what is aſſerted above, the following examples are produced: Matth. x. 29. *Are not two ſparrows ſold for a farthing? and one of them ſhall not fall on the ground without your Father.* This tranſlation implies, that the other might fall without their Father. The ſame error is found in the Syriac and vulgate verſions, and in Beza, and moſt of the Latin tranſlations, not excepting Eraſmus, and in all the old Engliſh verſions, and in the Geneva bible. But the abſurdity may eaſily be removed, by conſtruing the negative particle with the word (εν) *one*, thus: *Yet not one of them falleth on the ground*, &c.—Luke xxiii. 32. *Ducebantur autem, et alii duo nequam, cum eo, ut interficerentur.* This tranſlation moſt falſely repreſents Jeſus as a malefactor; and being found in the firſt Syriac and Vulgate verſions, the Arabic, Ethiopic, &c. derived it either from the Syriac or the vulgate. Wickliff alſo, Eraſmus, Caſtalio, the Rhemiſh and even our Engliſh tranſlators, have all followed the vulgate in this groſs error. Yet the original, Ηγοντο δε και ἑτεροι δυο κακεργοι συν αυτῳ αναιρεθηναι, by ſupplying the word οντες, as Thomſon hath done, may juſtly be rendered; *Now with him alſo two others* who were *malefactors were led to be put to death*; or rather, without any addition, thus: *Now, there were led alſo two others, malefactors, with him to be put to death*: and ſo the ſhocking abſurdity will be avoided.

the Calvinists are translations either from Olivetan's version, as corrected by Calvin, or from Beza's Latin new testament: consequently neither the Lutheran nor the Calvinist vernacular versions can be supposed as exact as they should be. But without insisting on this, the author supposes the utility of a new *English* translation of the apostolical epistles will be sufficiently evinced, if it can be shewn that the first English translators made their versions from the vulgate, and that the subsequent translators, by copying them, have retained a number of the errors of that ancient version.

WICKLIFF'S NEW TESTAMENT.—If we except the Saxon translation of the four gospels mentioned, p. 4. the most ancient English version of the new testament now remaining, is that which was made by *John Wickliff*, a fellow of Merton college, Oxford. Such a change had taken place in the language since the Norman conquest, that the Anglo-saxon, the only English version of the scriptures then extant, was in Wickliff's time become unintelligible to the common people, who neither understood a number of the words, nor the spelling, nor even the letters in which it was written. This excellent person, therefore, with a view to expose the errors of popery, and to spread the knowledge of religion among his countrymen, employed himself in making a translation of the new testament into the English language, as it was then spoken, and finished it about the year 1367. But because, by translating the scriptures, Wickliff put it in the power of every one who could read, to compare the doctrines of Rome with the doctrines of Christ, his translation was universally condemned as heretical by the Romish clergy, and a bill was brought into the house of lords *anno* 1390, for suppressing it. But the duke of Lancaster, a favourer of Wickliff, and uncle to king Richard II. opposing the bill, it was thrown out. After Wickliff's death, by a constitution of the convocation at Oxford, the reading of his translation was prohibited, and some, for using it, suffered death.

Wickliff did not make his translation of the new testament from the Greek, which it is thought he did not understand, but from the Latin bible then read in the churches, which he rendered *verbatim*, without regarding the idiom of the languages. A translation of the new testament, made in that manner, from such an incorrect copy as the Latin bible then was, could not miss to be both erroneous and obscure. Nevertheless, being anxiously sought after, and much read by persons of all ranks, it was of great use in opening the eyes of the nation to the errors of popery: and the rather, that to the books of the new testament, Wickliff had prefixed a translation of Jerome's prologues, with some additions of his own, tending to expose the Romish superstitions. Afterwards, the faults of Wickliff's translation being discovered, some of his followers, as Lewis informs us, (p. 29.) revised it; or rather made *another translation, not so strictly literal as his, and more according to the*

the sense. Of this revised translation, the MS. copies are more rare, though some of them are still preserved in the public libraries. In the advocates library at Edinburgh, there is a beautiful MS. of Wickliff's translation on vellum. But whether it is of the first, or of the revised translation, the author does not know.

Tyndal's translation.—The next English translation of the new testament which merits attention, was made in the reign of Henry VIII. by William Tyndal, a Welchman, educated in Magdalen-hall, Oxford, where he read lectures in divinity. But after a while, becoming sensible of the errors of popery, to shew their opposition to the word of God, he formed the design of translating the new testament into English, and of publishing it from the press; a measure at that time necessary, as both the language and orthography of Wickliff's translation was become in a great measure obsolete. While Tyndal was executing his pious intention, he fell under the suspicion of heresy, and was obliged to flee to Antwerp, where, with the assistance of one *John Frith*, he finished his translation of the new testament, and published it either at Antwerp or Hamburgh, in the year 1526.—When the copies of Tyndal's translation were imported into England, and dispersed, the Romish clergy were exceedingly provoked. Some of them said it was impossible to translate the scriptures into English; others, that it was not lawful for the people to have them in their mother tongue; others, that it would make them all heretics. They were displeased, likewise, because Tyndal, like Wickliff, had interpreted the *sacred words*, (see p. 20.) whose meaning they wished to hide from the people; because, having appropriated these words to themselves, as long as they were not understood, the clergy were at liberty to affix to them any sense they pleased for aggrandising their own order. Wherefore, when they found that Tyndal, in his translation, had put the word *senior* for *priest*, *congregation* for *church*, *love* for *charity*, *repentance* for *penance*, &c. they were so enraged, that by various constitutions, they condemned the whole of his translation as heretical, forbade the people to read it, made strict search after the copies of it, and all that they found they burnt publicly. But the more Tyndal's translation was condemned, the more it was sought after and read; insomuch, that the Dutch booksellers printed four editions of it, before Tyndal thought fit to reprint it. Concerning these Dutch editions, it is to be observed, that as the editors did not understand the English language themselves, and had no person skilled in it to correct their presses, three of their editions are extremely erroneous.

While the foreign booksellers were making gain of Tyndal's labours, he was employed in translating the five books of Moses into English, with an intention to publish them likewise. In this part of his work he was assisted by *Myles Coverdale*, a native of Yorkshire, and

one of the Auſtin friars in Cambridge, who, being ſuſpected of hereſy, had fled to the continent. Having finiſhed his tranſlation, Tyndal printed it at Malborrow (Marpurg), in the land of Heſſe, in the year 1530. To each of the books of Moſes, he prefixed a prologue, and on the margin placed notes, and added ten wooden cuts, repreſenting the ark, the candleſtick, &c. About this time, likewiſe, he tranſlated the prophecy of Jonah, and ſome other books of ſcripture.

In the year 1534, the Dutch bookſellers having reſolved to print a fourth edition of Tyndal's new teſtament, they hired one George Joye, (a Bedfordſhire man, bred in Peterhouſe, Cambridge,) to correct the preſs. But as Joye tells us in his preface, *He not only corrected the errors of the preſs; but when he came to ſome dark ſentences, having the Latin text by him, he made them plainer, and gave many words their native ſignification, which they had not before.* This edition was printed at Antwerp, in Auguſt 1534.

In November 1534, the papal dominion was aboliſhed in England, and the king's ſupremacy eſtabliſhed by act of parliament; ſo that a way was opened for the reformation of religion, to the unſpeakable advantage of the Engliſh nation.

This year, Tyndal publiſhed his new teſtament a ſecond time; becauſe, in his former edition, as he acknowledges in the preface, *There were many faults, which the lack of help, and overſight had occaſioned.* The title of this edition is, *The Newe teſtament, diligently corrected, and printed in the year of our Lord* 1534, *in November.* And at the end: *Printed at Antwerp, by Marten Emperour.* But the Dutch bookſellers had made ſuch haſte, that, as was juſt now mentioned, their edition was publiſhed in Auguſt, three months before Tyndal's.

It hath been commonly ſaid, that Tyndal made his tranſlation of the new teſtament from the Greek: but no ſuch thing is ſaid in the titles of any of the editions publiſhed by himſelf*, or by Joye. In the library of St Paul's church, London, there is an edition with this title: *The Newe teſtament, diligently corrected and compared wyth the Greke, by William*

* If, as Lewis informs us, Tyndal tranſlated an oration of Iſocrates, he muſt have had ſome knowledge of the Greek: but as that language was very little ſtudied in theſe days, it may be doubted, whether he underſtood it ſo well, as to be able to tranſlate the new teſtament from the Greek. The Hebrew being ſtill leſs ſtudied in England, it is generally believed, that neither he nor Coverdale underſtood that language. Beſides, the ſhort time they ſpent in finiſhing their tranſlations of the books of the old teſtament, renders it more than probable, that they did not make their tranſlations from the Hebrew, but from the Latin bible. Perhaps they compared their tranſlations with the originals. For, with a very ſlender knowledge of the languages, they may have done what Olivetan ſays he did, when he made his French tranſlation from the Hebrew. 'On meeting with any difficult text, which he did not underſtand, or which 'he doubted of, he conſulted the tranſlations and commentaries of others, and took what he judged beſt.' (Simon, Crit. Hiſt. du V. T. L. ii. c. 24.). This, I ſuppoſe, is all that the learned men meant, who, in the title of the bible which they publiſhed in the year 1539, ſay, they *tranſlated it truely after the verite of the Hebrew and Greek textes.* See pag. 16.

liam Tyndal, and finiſhed in the yere of our Lord God 1534, *in the moneth of November*. But this edition was not publiſhed by Tyndal. For in a later edition, mentioned by Lewis, which was printed in 1536, the title is, *The Newe teſtament, yet once agayne corrected by William Tindale.* This, with other circumſtances, to be mentioned afterwards, ſhews, that Tyndal's tranſlation was made from the vulgate Latin, as moſt of the vernacular tranſlations of the new teſtament, made in that age, undoubtedly were.

Before Tyndal finiſhed the printing of his ſecond edition, in 1534, he was impriſoned in the caſtle of Antwerp, where he remained till he was ſtrangled and burnt as an heretic, in the year 1536. Hall tells us, that after the publication of the firſt edition of his new teſtament, Tyndal proſecuted his deſign of tranſlating the old teſtament, with ſuch diligence, that before he was put to death, he had finiſhed his tranſlation, not only of the pentateuch, and of Jonah, but of all the other books to Nehemiah. Theſe tranſlations, according to Johnſon, he made not from the Hebrew, but from the vulgate Latin; or, as the popiſh writers affirm, from Luther's German tranſlation.

Tyndal's tranſlation of the books of the old teſtament, to Nehemiah, together with his tranſlation of Jonah, and of the books of the new teſtament, make what is called *Tyndal's Bible.*

COVERDALE'S BIBLE.—While Tyndal was in priſon, the whole bible, tranſlated into Engliſh, was finiſhed at the preſs, in the year 1535, with a dedication to Henry VIII. ſubſcribed by *Myles Coverdale.* In this dedication, Coverdale ſpeaks with great bitterneſs againſt the biſhop of Rome, and his uſurpations, and tells the king, that *he took upon him to ſet forth this ſpecial tranſlation, not as a checker, reprover, or deſpiſer of other men's tranſlations, but lowly and faithfully following his interpreters, and that under correction. Of theſe,* he ſaid, *he made uſe of five different ones, who had rendered the ſcriptures, not only into Latin, but alſo into Dutch.* Here it is to be obſerved, that Coverdale does not pretend that he made his tranſlation from the originals; he only *followed his interpreters,* that is, other tranſlators. And by calling his, *a ſpecial tranſlation,* he wiſhed to have it conſidered as different from Tyndal's. Yet it is well known, that he adopted all Tyndal's tranſlations, both of the old teſtament, and of the new, with ſome ſmall alterations. Only he omitted Tyndal's prologues and notes, becauſe they had given offence to the papiſts. That Coverdale adopted Tyndal's tranſlations, appears likewiſe from his ſaying in his preface, that *Tyndal's helpers and companions would finiſh what Tyndal had left unfiniſhed, and publiſh it in a better manner than himſelf had now done*; referring to the books of the old teſtament, and of the apocrypha, which Tyndal had not tranſlated, but which Coverdale had now publiſhed. Theſe, therefore, are the only tranſlations in this bible, which are properly

perly Coverdale's own; and joined with Tyndal's tranflations, are what hath been commonly called *Coverdale's bible*, or rather *Tyndal and Coverdale's tranflation*. Soon after the publication of this bible, Cromwell, as vicar-general to the king in matters ecclefiaftical, ordered a copy of it to be laid in the quire of each church, that every one, who pleafed, might read it.

Matthew's bible.—In the year 1537, Richard Grafton and Edward Whytchurch, printers, publifhed a fecond edition of Coverdale's bible, with Tyndal's prologues and notes. Becaufe this bible was printed with German types, and was fuperintended by *John Rogers*, paftor of a church at Marbeck in the dutchy of Wittemberg, Lewis thinks it was printed at Marbeck.—Rogers was educated at Cambridge, where, in 1525, he took the degree of bachelor of arts: then removing to Oxford, he was made a junior canon of Cardinal's college: after that, taking orders, he was appointed chaplain to the Englifh factory at Antwerp; where, meeting with Tyndal, he was by him made fenfible of the errors of popery. From Antwerp he went to Marbeck, and became paftor of a congregation there.

Before this edition of Coverdale's bible was finifhed, Tyndal was burnt as an heretic. Wherefore Rogers, fearing that the prefixing of Tyndal's name to it, might occafion its being ill received by the common people, he publifhed it under the feigned name of *Thomas Matthew*, and dedicated it to Henry VIII. Bifhop Bale fays, Rogers tranflated the bible from the beginning to the end, having recourfe to the Hebrew, Greek, Latin, Englifh and German copies. But Lewis fays this is evidently a miftake. For the Bible called *Matthew's*, is not a new tranflation, but, as Wanley obferves, to the end of Chronicles it is Tyndal's, and from that to the end of the apocrypha, it is Coverdale's. He ought to have excepted *Jonah*, which is of Tyndal's tranflation, having his prologue prefixed to it. The tranflation of the new teftament is likewife Tyndal's, as are the prologues and notes. Farther, that the tranflation, which goes under the name of *Matthew's*, was not made from the originals, is evident from the title, which runs thus: *The Bible, which is all the Holy Scripture, in which are contayned the Olde and Newe teftament, truelye and purelye tranflated into Englyfh: By Thomas Matthewe.* This, which is commonly called *Matthew's bible*, was begun and finifhed under the patronage of archbifhop Cranmer; for it was prefented by Grafton to him, and to the lord Cromwell; and Cromwell, at the archbifhop's requeft, prefented it to the king, who permitted it to be bought, and ufed by all perfons without diftinction.—Rogers returned to England in Edward VI.'s time, and was made a prebendary of St Paul's. But when Mary came to the throne, he was apprehended and condemned under the name of *Rogers, alias Matthew*, for having publifhed this tranflation of the bible under the name of *Matthew*. He was the firft martyr in that reign.

Hollybushe's

Hollybushe's new testament.—It seems the papists, about this time, to discredit the English translations of the scriptures before mentioned, affirmed that they were contrary to the Latin bible, which was then used in the churches, and which, as the Rhemish translators afterwards expressed it, was considered as *truer than the original itself*; by which they meant the copies of the Greek testament then used. For in the year 1538, Coverdale, to shew that his translation of the new testament was not different from the common Latin bible, allowed one, *Johan Hollybushe*, to print, in a column opposite to the vulgate Latin, the English translation of the new testament, which Coverdale had formerly set forth in his bible. This Hollybushe published, while Coverdale was abroad, with the following title: *The Newe Testament, both in Latine and Englishe, eche correspondent to the other, after the Vulgare text, communely called St Jerome's, faithfully translated by Johan Hollybushe, anno* 1538 *.

Great

* To this edition, Coverdale prefixed a dedication to Henry VIII. in which he takes notice of the reflections made on the translation of the bible in English, which he had published, *as if he intended to pervert the scripture, and to condemn the commune translation into Latyn, which costumably is red in the church.* To obviate these false suggestions, he tells his majesty, *he has here set forth this commune translation in Latin, and also the English of it.* Next he observes, *concerning this present Latin text, forasmuch as it has been, and was yet so greatly corrupt, as he thought none other translation was, it were a godly and gracious dede, yf they that have authorite, knowlege and tyme, wolde, under his grace's correction, examen it better, after the moost ancient interpreters, and most true textes of other languages.* Accordingly, in his epistle to the reader, speaking of the Latin text, he says, *wherein, though in some places, he used the honest and just libertye of a grammarian, as was needful for the reader's better understandynge; yet, because he was lothe to swerve from the text,* (the vulgate Latin) *he so tempered his pen, that if the reader wolde, he might make plain construction of it, by the English that standeth on the other side.* In 1539, Coverdale set forth a second edition of this new testament, with a dedication to the lord Cromwell, in which, speaking of his inducement to publish the former edition, he says, *Inasmuch as the new testament which he had set forth in Englis before,* (namely, in his bible), *did so agree with the Latyn, he was hartely well content that the Latyn and it shulde be set together,* (namely by Hollybushe) *provyded alwaye, that the corrector shulde followe the true copye of the Latyn in anye wyse, and to kepe the true and right Englishe of the same; and so doing, he was content to set his name to it; and that so he did, trusting that, though he was out of the land, all should be well. But when he had perused this copie, he found, that, as it was disagreeable to his former translation in English,* (Tyndal's translation, which he had copied in his bible) *so was not the true copye of the Latyn text observed, neither the English so correspondent to the same as it ought to be. Therefore he had endeavoured himself to wede out the faults that were in the Latyn and English,* &c. From these quotations, it is evident, that the translation of the new testament which Coverdale allowed Hollybushe to print with the Latin text, was the one which he had published in his bible; consequently it was Tyndal's translation. It is evident likewise, that that translation was made from the vulgate, and in so literal a manner, that the reader might make plain construction of the Latin by the English. It is true Coverdale, in some places, corrected the Latin text; but it was only as a grammarian: and in these corrections he was careful to swerve as little as possible from his text. Wherefore Coverdale, having assisted Tyndal in making his translation, they followed one and the same method; that is, both of them translated the scriptures from the vulgate; both of them translated the vulgate literally, and both of them corrected the text of the vulgate as grammarians, making use of other translations for that purpose; such as, for the old testament, the Septuagint, Luther's German version, and Munster's Latin translation; and for the new, Wickliff's and Erasmus' versions, and what others they could find.

Great bible.—In the year 1539, Grafton and Whytchurch published a new edition of the English bible, with the following title: *The Byble in Englishe, that is to say, the content of all the holy scripture, bothe of the Olde and Newe testament, truly translated after the veryte of the Hebrue and Greke textes, by the dylygent studye of diverse excellent learned men, expert in the forsayde tonges.* This is the first time any English translation of the bible, was set forth as made after the verity of the originals. (See page 12. note.) Who the diverse excellent learned men were, by whose diligent study this translation was made, is not known. Johnson says, it was corrected by Coverdale. And from the splendid manner in which it was printed, Lewis conjectures that it was intended to be used in the churches, and was patronised by Cranmer, who might appoint some learned men to assist Coverdale in correcting it. But whoever these excellent learned men were, it is certain that this is no new translation from the originals, but, as Lewis observes, a revisal only of *Matthew's*, that is *Roger's* edition, with some small alterations. However, to make it appear different, *Matthew's* name was omitted, as were Tyndal's prologues and notes, because they had been blamed as heretical and defamatory. In this edition, the additions to the Hebrew and Greek originals in the vulgate Latin, are translated, and inserted in a smaller letter than the text, particularly the three verses in Ps. xiv. which were omitted by Coverdale and Matthew; likewise the famous text, 1 John ch. v. 7. which Tyndal, in his new testament, (published in 1526) had printed in small letters, to shew that it was not then in the common Greek copies. Next, where the editors found various readings in the text, they prefixed a cross to the word. In the third place, to supply, in some measure, the want of the notes, they placed on the margin, hands pointing to the texts which were supposed to condemn the errors of popery, that the reader might attend to them. This bible being printed with types of a greater size than common, and in a large folio, with a fine emblematical frontispiece, said to be designed by Hans Holben, and beautifully cut in wood, it was called *The Great Bible.*

When the liturgy was first compiled, in the reign of Edward VI. the epistles, gospels and psalms put into it, were all according to this translation; and so they continued till the restoration of Charles II. when the epistles and gospels were inserted from king James's bible; but the psalms of the great bible were allowed to remain.

Cranmer's bible.—In 1540, another edition of the English bible was printed in folio, with this title: *The Byble in Englishe; that is to say, the content of al the holy scripture, both of the Olde and Newe testament, with a prologe thereinto made by the Reverende father in God, Thomas Archbyshop of Canterbury.* On account of this prologue, and because Cranmer amended the translation in this edition, in some places, with his own

own pen, it hath been called *Cranmer's bible*, though it is little different from the great bible. In this, as in the great bible, the verses of the Psalms, Proverbs, &c. which are not in the Hebrew, but which are translated from the vulgate, are printed in smaller letters, and the order of the Psalms is different from that of the vulgate, being according to the Hebrew.

By Cranmer's influence with the king, a proclamation was issued in May 1540, ordering this bible to be bought, and placed in the churches. But the popish party, making great complaints of the English translations in general as heretical, an act of parliament passed in January 1542, prohibiting the reading of Tyndal and Coverdale's translation, in any church or open assembly within the kingdom. However, the king being resolved to have an English translation of the new testament, which should be authorised by the clergy, Cranmer, in a convocation which met in February 1542, required the bishops and clergy, in the king's name, to revise the translation of the new testament. Accordingly each bishop had his part assigned to him. But Stokesly, bishop of London, refusing to execute his part, the design miscarried.

Of Tyndal and Coverdale's translation of the bible, and of its revisions by Cranmer and others, many complaints were made, even by the protestants. B. Sandys wrote to abp. Parker, that *the setters forth of this our common translation followed Munster too much* *. And of the new testament in the great bible, Laurence, a noted Greek scholar in that age, observed, that there are words which it hath not aptly translated; words and pieces of sentences in the original, which it hath omitted; words not in the original, which it hath superfluously added; nay, he charged this translation, even with errors in doctrine. The encouragers also of the Geneva edition, represented this bible as ill translated, and falsely printed, and gave it the invidious name of a corrupted bible.

Henry VIII. dying in January 1546, was succeeded by his son Edward VI. in whose first parliament the above mentioned statute was reversed. The gospels and epistles were now, for the first time, appointed to be read in English in the public service.

In 1550, an edition of the new testament was published, with this title, *The Newe Testament, diligently translated by Myles Coverdale, and conferred with the translacyon of William Tyndal.* Coverdale's translation

* Sebastian Munster was a learned protestant, well skilled in the Hebrew language, and in rabbinical learning. He published a Latin translation of the Hebrew bible at Basil, in the year 1534. And in 1546 he gave a second edition of it in two vols. folio, containing not only his Latin translation, but the Hebrew text with grammatical annotations, which F. Simon commends as useful for understanding the Hebrew language. Huet gives Munster this commendation: *He always adapted his style to the Hebrew; and at the same time is not neglectful of the Latin, though he be not over-attentive to the elegance of it.* F. Simon preferred Munster's version, both to Pagnin's translation, and to that of Arias Montanus.

here mentioned, ſeems to have been that which he publiſhed in the ſecond edition of Hollybuſche's new teſtament.

GENEVA BIBLE.—Edward VI. dying in July 1553, was ſucceeded by Mary, who immediately reſtored the popiſh ſervice and ſacraments, and perſecuted the favourers of the reformation with ſuch cruelty, that many of them fled into foreign countries; among whom was Coverdale, who in Edward's reign had returned to England, and had been made biſhop of Exeter. He with ſome others fixed their reſidence at Geneva, where they employed themſelves in making a tranſlation of the bible. They began with the new teſtament, which they publiſhed in 12mo, printed with a ſmall but beautiful letter, in 1557. This is the firſt printed edition of the new teſtament, in which the verſes of the chapters are diſtinguiſhed by numeral figures and breaks.

Strype, in his annals of the reformation, tells us, that the Geneva brethren, after publiſhing their new teſtament, proceeded to reviſe the old. But not having finiſhed it when Elizabeth came to the throne, ſome of them ſtaid behind the reſt to complete their deſign. And having finiſhed the old teſtament, they publiſhed the whole bible at Geneva in 4to, in the year 1560, printed by Rowland Hall. This is what is commonly called *the Geneva Bible;* concerning which F. Simon affirms, that it is only a tranſlation of a French verſion, made at Geneva ſome time before. But he ſaid this, perhaps, to diſparage the work. In this tranſlation cuts are inſerted, repreſenting the garden of Eden, Noah's ark, &c. They likewiſe added a variety of notes, with two tables; the one containing an interpretation of the names, and the other an account of the principal matters in the ſcriptures. There is alſo an epiſtle to queen Elizabeth, in which they charge the Engliſh reformation with retaining the remains of popery, and exhort her to ſtrike off certain ceremonies. But this epiſtle giving offence, it was omitted in the ſubſequent editions.—The Geneva bible was ſo univerſally uſed in private families, that there were above thirty editions of it in folio, 4to, and 8vo, printed from the year 1560 to the year 1616. The authors of this edition being all zealous Calviniſts, their tranſlation and notes are calculated to ſupport the doctrine and diſcipline of that party. For which reaſon, it was better eſteemed at its firſt appearance, than it hath been in later times.

THE BISHOPS BIBLE.—Queen Mary dying in November 1558, was ſucceeded by Elizabeth, who, treading in the ſteps of her brother Edward VI. ſuppreſſed the Romiſh ſuperſtition in all her dominions, and filled the ſees with proteſtants. After this, abp. Matthew Parker, having repreſented to the queen, that many churches either were without bibles, or had incorrect copies, ſhe reſolved that a reviſal and correction of the former tranſlation ſhould be made, in order to publication. The archbiſhop, therefore, appointed ſome of the moſt learned of the

bishops and others, to revise the bible commonly used, and to compare it with the originals: and to each of them he assigned a particular book of scripture, with directions not to vary from the former translation, except where it was not agreeable to the original; and to add marginal notes for explaining the difficult texts; reserving to himself the oversight of the whole. A revisal of the English bible, on the same plan, had been proposed by Cranmer, (see p. 17.) but the design did not take effect. Parker was more successful in his attempt. The persons employed by him, performed their tasks with such cheerfulness, that the whole was ready for the press some time before the year 1558: for in that year, the bible of the bishops revisal was printed in a very elegant manner, with a beautiful English letter, on a royal paper, in a large folio, by Richard Jugge, the queen's printer. In this edition, which contains the apocrypha, the chapters are divided into verses, as in our bibles; and the several additions from the vulgate Latin, which in the great bible were printed in small characters, are omitted, except 1 John, ch. v. 7. which is printed in the same character with the rest of the text. To this edition, Parker added some good notes, different from those of Tyndal and Coverdale, and two prefaces. In the one to the old testament, he exhorted the people to study the scriptures, which, after St Jerome, he termed *the scriptures of the people*. In the preface to the new testament, he advised the reader not to be offended with the diversity of translation. After the preface to the old testament, Cranmer's prologue is inserted; and before the Psalms there is a prologue of St Basil. On the margin, besides the notes, there are references, and the whole is embellished with cuts and maps. This bible, on account of the pains which the bishops took in perfecting it, was called *the bishops bible*, and was authorised to be read in the churches. Yet it was found fault with by some, on pretence that it was not as exact as it should be; because in the old testament it does not always follow the Hebrew, but in some places is on purpose accommodated to the LXX. and is disfigured with divers errors. But Lewis says, the bishops bible *hath fared somewhat the worse through the intemperate zeal of the sticklers for the Geneva translation.* In 1572, the bishops bible was reprinted in folio, in the same splendid manner as in 1568, with a few additions and alterations.

L. Thomson's new testament.—In the year 1583, one Laurence Thomson, an under secretary to sir F. Walsinghame, published an English version of Beza's Latin translation of the new testament, to which he added notes from Beza, Camerarius, and others. This translation differs so very little from the Geneva bible, that it was sometimes printed with the Geneva translation of the old testament.

Rhemish new testament.—The English papists, who, after queen Mary's death fled to Rhemes, finding it impracticable to hinder their coun-

trymen from having the ſcriptures in their mother-tongue, publiſhed an Engliſh tranſlation of the new teſtament from *the authentical Latin;* that is from the vulgate, printed at Rhemes by John Fogny, in the year 1582. At the ſame time they promiſed a tranſlation of the old teſtament in the ſame language. Their tranſlation of the new teſtament, the Rhemiſts rendered unintelligible to common readers, by introducing into it a number of hard words, neither Greek nor Latin, nor Engliſh, but a barbarous mixture of the three languages; ſuch as, *Azymes*, *Tunike*, *Holocauſt*, *Prepuce*, *Paſche*, *Paraſceue*, *Neopyte*, *Evangelize*, *Penance*, *Chalice*, *Hoſt*, &c. Theſe are what the Romiſh clergy call *eccleſiaſtical and ſacred words;* and by affirming that they contain certain deep and inexplicable meanings, they have raiſed in the minds of the vulgar a ſuperſtitious veneration of the clerical orders, to the enſlaving of their conſciences. (See p. 11.) To their tranſlation, the Rhemiſts added notes, from what they called catholic tradition, from the expoſitions of the fathers, and from the decrees of popes and councils, for the ſupport of the Romiſh errors. This is what goes by the name of *the Rhemiſh new teſtament*.—In the year 1589, Dr Fulke, maſter of Pembroke-hall, Cambridge, reprinted this tranſlation, together with that of the biſhops bible, in two columns; and in his notes confuted all its *arguments*, *gloſſes*, *annotations*, *manifeſt impieties*, *and ſlanders againſt the tranſlations uſed in the church of England;* and dedicated the whole to queen Elizabeth.

Doway bible.—About 27 years after the publication of the Rhemiſh new teſtament, an Engliſh tranſlation of the old teſtament *from the authentical Latin*, came forth from the Engliſh college of Doway, in two vols. 4to; the firſt in the year 1609, the ſecond in 1610, both printed at Doway, by Laurence Kellam. But this tranſlation is of the ſame complexion with the Rhemiſh new teſtament, having been made many years before in the college of Rhemes, by the very ſame perſons who tranſlated the new teſtament: for it was only reviſed and publiſhed by their brethren of the college of Doway.

King James's bible.—Queen Elizabeth dying in March 1602, was ſucceeded by James VI. king of Scotland, who, ſoon after his arrival at London, received a petition from the puritan miniſters, deſiring a reformation of certain ceremonies and abuſes in the church. In conſequence of this petition, the king appointed ſeveral biſhops and deans, together with the principal petitioners, to meet him at Hampton-court, January 12. 1603, to confer with him on theſe abuſes. On the ſecond day of the conference, the puritans propoſed that a new tranſlation of the bible ſhould be made; and no one oppoſing the propoſition, the king, in the following year 1604, appointed 54, or according to others, 47 perſons learned in the languages, for reviſing the common tranſlation. Theſe he divided into ſix companies, and to the ſeveral compa-

nies

nies he allotted certain books of ſcripture to be tranſlated or amended by each individual of the company ſeparately. And that they might execute their work in the beſt manner, he preſcribed to them certain rules which they were to obſerve.—The firſt was; the ordinary bible read in the churches, commonly called the biſhops bible, to be followed, and as little altered as the original would permit.—The third was; the old eccleſiaſtical words to be kept; as the word *church* not to be tranſlated *congregation*, &c.—The fifth; the diviſion of the chapters to be altered, either not at all, or as little as might be.—The ſixth; no marginal notes to be affixed, but only for explaining the Hebrew and Greek words, which could not be expreſſed in the text without ſome circumlocution.—The eighth; every particular man of each company to take the ſame chapter or chapters; and having amended or tranſlated them ſeverally by himſelf, where he thought good, all were to meet together to compare what they had done, and to agree on what they thought ſhould ſtand.—The ninth; when any one company had finiſhed any book in the manner preſcribed, to ſend it to the other companies to be conſidered by them.—The fourteenth; the tranſlations of Tyndal, Coverdale, Matthew, Whitechurch, (the great bible) and Geneva, to be uſed where they agree better with the original than the biſhops bible.—This, therefore, was not to be a new tranſlation, but a correction only or amendment of the biſhops bible.—The tranſlators entered on their work in ſpring 1607.

Selden, in his table-talk, ſays, *The king's tranſlators took an excellent way. That part of the bible was given to the perſon who was moſt excellent in ſuch a tongue. And then they met together, and one read the tranſlation, the reſt holding in their hands ſome bible, either of the learned tongues, or French, Spaniſh, Italian, &c. If they found any fault, they ſpoke; if not, he read on.*

After long and earneſt expectation, the bible thus reviſed, came out in the year 1611, dedicated to the king: and is that which at preſent is uſed in all the Britiſh dominions.

To this edition of the bible, it hath been objected, 1. That it often differs from the Hebrew, to follow the LXX. if not the German tranſlation; particularly in the proper names.—2. That the tranſlators, following the vulgate Latin, have adopted many of the original words, without tranſlating them; ſuch as, *hallelujah*, *hoſannah*, *mammon*, *anathema*, &c. by which they have rendered their verſion unintelligible to a mere Engliſh reader. But they may have done this, in compliance with the king's injunction concerning the old eccleſiaſtical words, and becauſe, by long uſe, many of them were as well underſtood by the people, as if they had been Engliſh.—3. That by keeping too cloſe to the Hebrew and Greek idioms, they have rendered their verſion obſcure.—4. That they were a little too complaiſant to the

the king, in favouring his notions of predestination, election, witchcraft, familiar spirits, &c. But these, it is probable, were their own opinions as well as the king's.—5. That their translation is partial, speaking the language of, and giving authority to one sect. But this, perhaps, was owing to the restraint they were laid under by those who employed them.—6. That where the original words and phrases admitted of different translations, the worse translation, by plurality of voices, was put into the text, and the better was often thrown into the margin.—7. That notwithstanding all the pains taken in correcting this, and the former editions of the English bible, there still remain many passages mistranslated, either through negligence or want of knowledge: and that to other passages improper additions are made, which pervert the sense; as Matt. xx. 23. where by adding the words, *it shall be given*, it is insinuated, that some other person than the Son, will distribute rewards at the day of judgment.

Such are the objections which have been made to the king's translation by the protestants. They are mentioned here as historical facts. How far they are just, lies with the reader to consider. The objections made by the papists, were the same with those which were made to the former translations; and particularly, that several texts are mistranslated, from the translators aversion to the doctrines and usages of the church of Rome.

If the reader desires more full information concerning the English translations of the bible, he may consult Anthony Johnson's historical account, published at London in 1730; also John Lewis's complete history of the several translations of the bible in English, 2d edit. published at London in 1739. From which treatises, most of the facts relating to the English translations of the bible, mentioned in this section, are taken.

Since the commencement of the present century, several English translations of the gospels and epistles, have been published by private hands. But they are little different in the sense from the king's translation; or, if they differ, it is occasioned by their giving the sense of a few passages, not in a different translation, but in paraphrases which do not truly express the meaning of the original. And even where the meaning is truly expressed, it cannot be said that the translation is improved by these paraphrases, at least in those instances where the sense could have been represented with equal strength and perspicuity, in a literal version.

From the foregoing account of the English translations of the bible, it appears, that they are not different translations, but different editions of Tyndal and Coverdale's translation. It appears likewise, that Tyndal and Coverdale's translation, of which the rest are copies, was not made from the originals, but from the vulgate Latin. For as they

they did not ſay in the title-pages, that their tranſlation was made from the originals, and as Coverdale, in particular, declared in his prefaces to Hollybuſhe's new teſtament, that he ſwerved as little as poſſible from his Latin text, it is reaſonable to think that Tyndal and he made their tranſlation from that text. Beſides, it did not ſuit their purpoſe to tranſlate from the originals. The vulgate Latin text being the only word of God that was then known to the people, and even to many of the clergy, theſe tranſlators knew, that the nearer their verſion approached to the Latin bible, they would be the leſs offenſive; a conſideration which Coverdale acknowledges in his prefaces, had great weight with him.

As Tyndal and Coverdale made their tranſlation from the vulgate, they could hardly avoid adopting a number of its errors. Some that were palpable, they corrected, eſpecially when the ſenſe of the paſſage ſuggeſted the correction. But in tranſlating the more difficult texts, which they did not underſtand, they implicitly followed the vulgate, as Luther, Eraſmus and others had done before them. It is true, their tranſlation was often corrected, in the editions of the Engliſh bible, which were publiſhed from time to time. But the corrections were made chiefly in the phraſeology. The alteration of the Engliſh language made it neceſſary, in every reviſal of the tranſlation, to ſubſtitute modern words and phraſes, in place of thoſe which were becoming obſolete. But few alterations were made in the ſenſe, except in the paſſages which had a relation to the popiſh controverſy, which, on that account, were conſidered with more care. Wherefore, each new edition being little different from the preceding one, none of them were eſteemed new tranſlations, as is plain from the public acts prohibiting the uſe of the Engliſh bibles. For, in theſe acts, they are all called *Tyndal and Coverdale's tranſlation.*

To conclude: if Tyndal and Coverdale's tranſlation was made from the vulgate Latin, and if the ſubſequent Engliſh tranſlations, as they have been called, were only corrected editions of their verſion, and if the corrections made from time to time in the different editions, reſpected the language more than the ſenſe, is it to be thought ſtrange, that many of the errors of that tranſlation, eſpecially thoſe copied from the vulgate, have been continued ever ſince, in all the editions of the Engliſh bible? Even that which is called *the king's tranſlation,* though, in general, much better than the reſt, being radically the ſame, is not a little faulty, as it was not thoroughly and impartially corrected by the reviſers. It is therefore, by no means, ſuch a juſt repreſentation of the inſpired originals, as merits to be implicitly relied on, for determining the controverted articles of the Chriſtian faith, and for quieting the diſſenſions which have rent the church.

Sect. III. *Of the principles on which the tranſlation now offered to the public is formed.*

The hiſtory of the ancient and modern verſions of the ſcriptures, given in the preceding ſections, muſt have convinced every unprejudiced reader, that a tranſlation of the ſacred writings, more agreeable to the original, and more intelligible and unambiguous, than any hitherto extant, is much wanted. In this perſuaſion, the author formed the deſign of tranſlating the apoſtolical epiſtles, although he was ſenſible the attempt would be attended with great difficulties, and be liable to many objections. But objections were made to Jerome's corrections of the Italic verſion of the new teſtament. And in an age much more enlightened, when the correction of the biſhops bible was propoſed, there were ſome who did not approve of the deſign, fearing bad conſequences would follow, the alteration of a book rendered ſacred in the eyes of the people by long uſe. On both occaſions, however, theſe objections were juſtly diſregarded, for the ſake of the advantages expected from a tranſlation of the inſpired writings, more conſonant to the original. Wherefore, that the reader may be enabled to conjecture, whether, in the following verſion of the apoſtolical epiſtles, the alterations that are made in the tranſlation, be of ſufficient importance to juſtify the author in publiſhing it, he will now explain the principles on which it is formed, in ſuch a manner as to give a general idea of the number and nature of theſe alterations. At the ſame time, to remove ſuch prejudices as may remain in the minds of the ſerious, againſt altering the common tranſlation, he will mention a few of the many advantages which will be derived from a new tranſlation of the ſcriptures, ſkilfully and faithfully executed.

Senſible that the former tranſlators have been miſled, by copying thoſe who went before them, the author, to avoid the errors which that method leads to, hath made his tranſlation from the original itſelf. And that it might be a true image of the original, he hath, in making it, obſerved the following rules: 1. He hath tranſlated the Greek text as literally as the genius of the two languages would permit. And becauſe the ſenſe of particular paſſages ſometimes depends on the order of the words in the original, the author, in his tranſlation, hath placed the Engliſh words and clauſes, where it could be done to advantage, in the order which the correſponding words and clauſes hold in the original. By thus ſtrictly adhering to the Greek text, where it could be done conſiſtently with perſpicuity, the emphaſis of the ſacred phraſeology is preſerved, and the meaning of the inſpired penmen is better repreſented, than it can be in a free tranſlation, (See p. 28. note.) To theſe advantages, add, that in this literal method, the difficult

paſſages

passages being exhibited in their genuine form, the unlearned have thereby an opportunity of exercising their own ingenuity in finding out their meaning. Whereas, in a free translation, the words of the inspired writer being concealed, no subject of examination is presented to the unlearned, but the translators sense of the passage, which may be very different from its true meaning.

2. As the Greek language admits an artificial order of the words of a sentence, or period, which the English language does not allow, in translating many passages of the apostolical epistles, it is necessary to place the words in their proper connection, without regarding the order in which they stand in the original. This method, the author hath followed in his translation, where it was necessary, and thereby hath obtained a better sense of many passages *, than that given in our English version, where the translators have followed the order of the Greek words, or have construed them improperly.

3. With respect to the Hebraisms † found in the scriptures, it is to be observed, first, That as the Greek language, in its classical purity, did

* The following are examples of the propriety of translating some passages according to a just, though not an obvious construction of the original words: Mat. xix. 4. *That he which made* them *at the beginning, made them male and female.* In this translation, our Lord's argument does not appear. But the original, ότι ὁ ποιησας απ' αρχης αρσεν και θηλυ εποιησεν αυτυς, rightly construed, stands thus: ότι ὁ ποιησας αυτυς, απ' αρχης εποιησεν αρσεν και θηλυ, which literally translated, gives this meaning: *That he who made them, at the beginning made a male and a female.* According to this translation, our Lord's reasoning is clear and conclusive. At the beginning, God made only one male and one female, of the human species, to shew, that adultery and polygamy are contrary to his intention, in creating man. See Mal. ii. 14, 15.—Mat. xxvii. 66. οι δε πορευθεντες ησφαλισαντο τον ταφον, σφραγισαντες τον λιθον, μετα της κυςωδιας: *So they going away, made the sepulchre sure with the watch, having sealed the stone.*—1 Cor. xvi. 2. Κατα μιαν σαββατων εκαςος ὑμων παρ ἑαυτῳ τιθετω θησαυριζων ὁ τι αν ευοδωται, construed, will stand thus: Κατα μιαν σαββατων εκαςος ὑμων τιθετω τι παρ' ἑαυτῳ, (sup. καθ') ὁ ευοδωται αν, θησαυριζων. *On the first day of every week, let each of you lay somewhat by itself,* according *as he may have prospered, putting* it *into the treasury, that when I come, there may be no collections.*—Heb. xi. 3. *So that things which are seen, were not made of things which do appear.* Here our translators have followed Beza. But the original, rightly construed, stands thus: εις το τα βλεπομενα, γεγονεναι εκ μη φαινομενων. *So that the things which are seen, were made of things which did not appear:* that is, were made of nothing. See more examples, page 9.

† Modern critics contend, that in a translation of the scriptures, the Hebraisms should not be rendered literally; but that words and phrases, expressive of their meaning, should be substituted in their places. This, it must be acknowledged, is a proper method of translating such Hebraisms as are not understood by the vulgar, if the learned are agreed as to their signification. For example, because it is universally acknowledged, that Rev. ii. 23. *I am he who searcheth the reins and hearts,* signifies, *I am he who searcheth the inward thoughts and dispositions,* the passage may with propriety be so translated. But when the meaning of an Hebraism is disputed, and its literal sense is made the foundation of a controverted doctrine, such as Rom. ix. 18. *Whom he will, he hardeneth;* what the translator supposes to be the meaning of the expression, should by no means be substituted in the translation. For candour requires, that in such cases, the translator should keep close to the words of the original, if they can be literally translated in an intelligible manner, and should leave it to theologians, to settle the meaning of the Hebraism, by fair reasoning from the context, and from other passages relative to the same subject; because, in this method, its meaning will at length be successfully established.

not furniſh phraſes fit to convey juſt ideas of ſpiritual matters, theſe could only be expreſſed intelligibly, in the language of the ancient revelation, dictated by the Spirit of God. Many, therefore, of theſe Hebrew forms of expreſſion are retained in this tranſlation, becauſe they run with a peculiar grace in our language, and are more expreſſive than if they were turned into modern phraſe: beſides, having long had a place in our bibles, they are well underſtood by the people.—Secondly, There are in ſcripture ſome Hebraiſms, quite remote from the ideas and phraſeology of modern nations, which would not be underſtood, if literally tranſlated. Of theſe, the meaning only is given in this verſion.—Thirdly, There is a kind of Hebraiſm, which conſiſts in the promiſcuous uſe of the numbers of the nouns, and of the tenſes of the verbs. Theſe the author hath tranſlated in the number and tenſe which the ſenſe of the paſſages requires.—Fourthly, The inſpired writers being Jews, naturally uſed the Greek particles, in all the latitude of ſignification, proper to the correſponding particles in their own language; for which reaſon, they are, in this tranſlation, interpreted in the ſame latitude. Of the two laſt mentioned kinds of Hebraiſm, many examples are given in Prel. Eſſ. IV.

In St Paul's epiſtles there are many *elliptical ſentences*, which the perſons to whom he wrote could eaſily ſupply; becauſe they were familiar to them, and becauſe the genders of the Greek words directed thoſe who underſtood the language, to the particular word or words which are wanting to complete the ſenſe. Wherefore, no tranſlation of St Paul's epiſtles, into a language which does not mark the genders, by the termination of the words, will be underſtood by the unlearned, unleſs the elliptical ſentences are completed. In this tranſlation, therefore, the author hath completed the defective paſſages; and the words which he hath added for that purpoſe, he hath printed in a different character *, that, from the ſenſe of the paſſages, the reader may judge whether they are rightly ſupplied.—On this head, it is proper to mention, that by a cloſe attention to St Paul's ſtyle, the author hath diſcovered, that the words wanting to complete his ſentences, are commonly found, either in the clauſe which precedes, or which follows the elliptical expreſſion. He hath, therefore, in his tranſlation, for the moſt part, ſupplied the words that are wanting, from the context itſelf †.

In

* Concerning the manner of printing the words that are ſupplied, to complete the ſentences, the reader is deſired to take notice, that the words ſupplied by our tranſlators, are, in this, printed in *Roman capitals*, to ſhew that they belong to the verſion in common uſe. But if the words ſupplied, belong to the new tranſlation, they are printed in *capitals of the Italic form*.—Farther, it is to be obſerved, that all the words and clauſes of the new tranſlation, which are different from the common Engliſh verſion, are printed in *Italic* characters, that the reader may at once ſee in what particulars the two tranſlations agree, and in what they differ.

† Of the author's method of ſupplying the elliptical ſentences in St Paul's epiſtles, the following are a few examples, by which the reader may judge of the reſt—Rom. ii. 27. By ſupplying

In tranflating the apoftolical epiftles, the author having carefully obferved the four rules above mentioned, he hopes his tranflation hath thereby become, not only more accurate, but more intelligible, than the common verfion, and that the unlearned, who read the epiftles in his tranflation, will underftand them better, than by reading them in their ordinary bible. Farther, though he hath often deviated from the beaten road, the diverfity of his tranflation will not be offenfive, becaufe, throughout the whole, he hath endeavoured to preferve that beautiful fimplicity of ftyle, for which the fcriptures are fo juftly admired, together with thofe allufions to ancient manners and hiftorical facts, implied in the phrafeology, by which the age and nation of the authors of thefe writings are known. In fhort, by obferving the rules mentioned, the author hath endeavoured to make his tranflation as exact an image of the original as he could; not only becaufe, in that method, it acquires the authority which a tranflation of writings divinely infpired ought to have, but becaufe, by a faithful exhibition of the fcriptures in their original drefs, there arifes fuch a ftrong internal proof of their antiquity and authenticity, as far overbalances any inconveniencies refulting from a few pleonafms, uncouth expreffions, and grammatical anomalies, all common in ancient writings, and retained in this tranflation of the apoftolical epiftles, for the purpofe of fhewing the fcriptures in their unadorned fimplicity. Yet many modern tranflators, difregarding that advantage, and aiming at an imaginary elegance of ftyle, have departed from the words and phrafes of the original, in fuch a manner, as to convert their tranflations of particular paffages into paraphrafes, which exhibit a meaning often different from that of the infpired writers; a fault from which our tranflators of the bible are not altogether free.—It muft be acknowledged, however, that there are fome fentences in thefe invaluable writings, which cannot be literally tranflated; and therefore, to reprefent their true meaning, recourfe muft be had to the paraphraftic method. But thefe are the only paffages, in books divinely infpired, which fhould be paraphrafed in the tranflation.

D 2 Among

plying the words, *though a Jew*, from the beginning of ver. 28. the tranflation will run thus: *Judge thee a tranfgreffor of the law*, though a Jew *by the literal circumcifion*. 28. *For he is not a Jew, who*, &c.—Rom. iv. 13. By fupplying the word *righteoufnefs*, from the end of the verfe, the tranflation will be, *Now not through* a righteoufnefs *of law, was the promife to Abraham and to his feed*.—Rom. v. 16. By fupplying the word *fentence*, from the fecond claufe of the verfe, the tranflation of the firft claufe will be, *Alfo, not as* the fentence, *through the one who finned, is the free gift: for verily the fentence*, &c.—Rom. vii. 24. *O wretched man that I am, who fhall deliver me from the body of this death?* 25. *I thank God*, who delivers me, *through Jefus Chrift our Lord*.—James ii. 13. *Judgment, without mercy, will be to him who fhewed no mercy: but mercy will exult over judgment.* This latter claufe is evidently incomplete, and muft be fupplied from the former, thus: *But mercy will exult over judgment*, to him who fhewed mercy. In completing inconfequent fentences, the fenfe likewife directs a tranflator. See examples, Rom. v. 12. 2 Pet. ii. 4.—6.

Among the free tranflators of the fcripture, Sebaftian Caftalio, fome time profeffor of the Greek language at Bafil, is the moft eminent. But whatever praife he may deferve for the general propriety and concifenefs of his tranflation of the new teftament, and for the purity of his Latin, it is certain that, by aiming at a claffical and polifhed ftyle, he hath often loft fight of the original, and hath given what he imagined to be its meaning, in words not at all correfponding to the Greek text; fo that his tranflation of a number of paffages hath little relation to the original, confequently is often erroneous *. Wherefore, neither his nor Erafmus's, nor any other free tranflation of the fcriptures, can be relied on: becaufe, if a material word in the original is omitted in the tranflation, or if a word not in the original is added, without marking it as added, or if words not correfponding to the original are ufed †, much more if a whole fentence, or even a part of a fentence is paraphrafed, the meaning of the text very probably will be altered, if not entirely loft; confequently the verfion, in thefe paffages, can have no authority.

It is time now to inform the reader, that this tranflation of the apoftolical epiftles differs not a little from the former verfions, becaufe therein meanings are affixed to a number of Greek words and phrafes, diverfe from thofe given to them in the fame paffages by other tranflators. Yet the tranflation of thefe paffages is not the lefs literal on that

* Of Caftalio's free tranflation of the fcriptures, wherein he hath mifreprefented their meaning, all thofe paffages are examples, in which he hath tranflated the word αγγελοι by *genii*, and the word βαπτιζω by *lavo*, and βαπτισμα by *lotio*, and εκκλησια by *refpublica*, and συναγωγαι by *collegia*, and Θεος, Heb. i. 8. applied to the Son by *Divus*, and προφητεια, Rom. xii. 6. by *Divinatio*, and ειδωλα by *Deaftros*.—Other examples of more importance are, Luke vii. 35. Και εδικαιωθη ἡ σοφια απο των τεκνων αυτης; *Ita fuis omnibus aliena eft fapientia.*—Rom. i. 17. Δικαιωσυνη γαρ θεȣ εν αυτω αποκαλυπτεται εκ πιστεως εις πιστιν. *Nam per id divina juftitia exeritur perpetuanda fide.*—Rom. vii. 5. Τα παθηματα των ἁμαρτιων, τα δια τȣ νομȣ. *Peccatorum perturbationes a lege orientes.*—Rom. xiv. 1. τον δε ασθενȣντα τη πιστει προσλαμβανεσθε, μη εις διακρισεις διαλογισμων. *Si quis autem imbecilla fide eft, huic, nulla cum animi dubitatione, opitulemini.*—2 Cor. i. 24. ȣχ ὁτι κυριευομεν ὑμων της πιστεως, αλλα συνεργοι εσμεν της χαρας ὑμων. *Non quod vobis fiduciam derogemus, fed confulimus veftro gaudio.*—2 Cor. vi. 12. ȣ στενοχωρεισθε εν ἡμιν, στενοχωρεισθε δε εν τοις σπλαγχνοις ὑμων. *Si vos eftis angufti, non erga nos eftis angufti, fed erga hominem cui eftis intimi.*—2 Thef. i. 11. και πληρωση πασαν ευδοκιαν αγαθωσυνης, και εργον πιστεως εν δυναμει· *Perficiatque ut bonitatem, et fidei opus, et libentiffime, et fortiter perfequamini, atque abfolvatis.*—Acts v. 12. Δια δε των χειρων των αποστολων, εγενετο σημεια, και τερατα, εν τω λαω, πολλα. *Apoftolorum autem operâ, multa vulgo monftrosè, prodigiosèque fiebant.* This ftrange tranflation conveys a moft improper idea of the apoftle's miracles.

† The following is an example from Erafmus's verfion, where the meaning of a paffage is perverted by tranflating a fingle word freely. Rom. ii. 19. Διδασκαλος νηπιων: *Doctorem imperitorum: A teacher of the unfkilful.* This tranflation of the claufe Erafmus gave, on the pretence that no one teaches babes. But he had forgotten that the Jews gave to the Gentiles that appellation, with the others mentioned by the apoftle, to fhew their contempt of them; and did not know, I fuppofe, that the apoftle, by introducing thefe contemptuous names in this paffage, intended to paint the intolerable arrogance of the Jews in a lively manner.—This example fhews, that every tranflation of the fcriptures ought to be as literal as poffible, becaufe thofe who afterwards ftudy them with care, may find proprieties in the original expreffions, altogether overlooked by the free tranflator.

that account. Perſons converſant in the language know, that many Greek words have more meanings than one, all of them equally literal, though not equally common; and that the ſkill of a tranſlator is ſhewn, in his chooſing from among theſe different literal ſignifications, the one that beſt ſuits the ſcope of the paſſage where it is found. And if he chooſes judiciouſly, his tranſlation will be more truly literal than thoſe in which the more ordinary ſignifications of the Greek words have been adopted, if theſe ſignifications do not accord ſo well with the writer's deſign. The truth of this remark will appear, eſpecially in thoſe paſſages of the new tranſlation, where the Greek particles have meanings affixed to them different from thoſe given them in other verſions, but agreeably to their acknowledged uſe elſewhere in ſcripture. For however much it hath been overlooked hitherto, it is certain that, in a verſion of St Paul's epiſtles, the connection and propriety of his reaſonings will either appear, or be loſt, according to the manner in which the particles *, which connect the different parts of his diſcourſe, are tranſlated.—The author, therefore, to lay a firm foundation for the juſt tranſlation of the ſcriptures, hath been at great pains, in Prelim. Eſſ. IV. to eſtabliſh the uncommon ſignifications which, in ſome paſſages, he hath affixed to the Greek words and phraſes, by examples brought from the ſcriptures themſelves, or from approved Greek writers. In the ſame eſſay, he hath offered ſome grammatical remarks, by which the peculiarities of ſtyle obſervable in the writings of the Jews are illuſtrated. But what hath been one of the chief objects of his attention in that eſſay, was, by examples taken from the ſcriptures themſelves, to explain the meaning and powers of the Greek particles, as uſed by the ſacred writers. Some of theſe examples, at firſt ſight, may perhaps appear inconcluſive; becauſe the word, for the ſake of which the example is produced, may, in that paſſage, be taken in its ordinary acceptation. Yet the other examples, in which it can have no meaning but that which the author hath given it, and which is acknowledged by our tranſlators to be its meaning in theſe paſſages, make it probable, that, in the firſt mentioned examples likewiſe,

* Of the influence which the right tranſlation of the Greek particles hath to render the apoſtle's reaſonings clear and concluſive, take Γαρ for an example. This particle ſometimes ſignifies *for*, ſometimes *wherefore*. Now, if it is tranſlated in the former ſenſe, where it hath the latter, the ſcheme of the apoſtle's diſcourſe will be reverſed; becauſe that will be *a reaſon*, which was meant as an *inference*. (Compare the common Engliſh verſion of Rom. iv. 2, 3. Heb. vi. 1. 11. 18. with the new tranſlation of theſe paſſages.) In like manner, the other Greek particles having different ſignifications, if, in a tranſlation of the epiſtles, the ſame ſenſe is uniformly given to the ſame particle, or if one of its ſenſes is ſubſtituted for another, it will render the tranſlation erroneous. Of this, Rom. viii. 4. *That the righteouſneſs of the law may be fulfilled* (εν) *in us*, is a remarkable example. For this tranſlation repreſents men as abſolutely paſſive in fulfilling the righteouſneſs of the law. Whereas the true literal tranſlation is, *That the righteouſneſs of the law may be fulfilled* (εν) *by us, who walk not according to the fleſh*. Many other examples might be given, but theſe may ſuffice.

likewiſe, it hath the uncommon ſignification contended for, eſpecially if ſo underſtood, it agrees better with the context.—There are, however, two or three inſtances of uncommon ſignifications given to words, for which the author can produce no authority. But he contends that the context leads to theſe ſignifications of the words; and that, in giving them ſuch ſignifications, he is ſupported by critics and dictionary writers, who prove the uncommon ſignifications which they affix to ſome words, only by producing a ſingle paſſage from an approved author, in which it cannot be otherwiſe underſtood. See examples, 2 Pet. i. 20. note.

Many of the alterations introduced into this new tranſlation of the epiſtles, may perhaps be thought needleſs, as making but little difference in the ſenſe of the paſſages. Yet it is a ſufficient juſtification of theſe alterations, that they render the language of the tranſlation more grammatical and modern, and that they approach nearer to the words of the original than the tranſlation in our Engliſh bible. A number of them, however, on a nearer inſpection, will be found to preſerve the emphaſis of the original expreſſions, and to ſhew the propriety of the reaſoning, and even to convey important meanings, which are loſt in the common verſion *.

By bringing the tranſlation of the ſcriptures as cloſe to the original as the idiom of the language will allow, many advantages will be obtained, of which the following are the chief: 1. A tranſlation which exhibits,

* The following are examples of ſmall alterations made in the new tranſlation, which greatly improve the ſenſe of the paſſages where they are introduced, and which at the ſame time are perfectly literal.—1 Cor. iii. 2. *Other foundation can no man lay, than that is laid, which is Jeſus Chriſt.* In the original, it is ὁς εστιν Ιησους ὁ Χριστος, *which is Jeſus the Chriſt.* For the doctrine *that Jeſus is the Chriſt*, promiſed in the law and the prophets, is the great foundation on which the chriſtian church, the temple of God, is built.—Rom. ix. 5. *from whom,* ὁ Χριστος, *the Chriſt deſcended.*—Epheſ. iii. 6. *That the Gentiles ſhould be fellow heirs, and of the ſame body, and partakers of his promiſe in Chriſt.* In the original, it is ειναι τα εθνη συγκληρονομα, και συσσωμα, και συμμετοχα της επαγγελιας: *That the Gentiles ſhould be joint heirs, and a joint body, and joint partakers of his promiſe in Chriſt;* namely, with the Jews. For the apoſtle's meaning is, that under the goſpel, the Gentiles are equally entitled with the Jews to all its privileges, and to all the promiſes of God.—1 Theſſ. iv. 16. *With the voice of the archangel.* This tranſlation implies, that there is but one archangel; whereas, in the original, it is εν φωνη αρχαγγελου; *With the voice of an archangel.*—Rom. iv. 3. *For the promiſe that he ſhould be the heir of the world was not to Abraham—through the law.* This tranſlation leads the reader to think that Abraham was under the law of Moſes; whereas the expreſſion, in the original, is δια νομου, *through law*; that is, through the works of any law whatever.—1 Cor. xv. 26. *The laſt enemy that ſhall be deſtroyed is death.* This implies, that there are ſome enemies who ſhall not be deſtroyed; whereas, in the Greek, it is εσχατος εχθρος καταργηεται ὁ θανατος; *Death, the laſt enemy, ſhall be deſtroyed.*—James iii. 8. *But the tongue no man can tame;* as if it were impoſſible for men to govern their own tongues: whereas, in the Greek, it is την δε γλωσσαν ουδεις δυναται ανθρωπων δαμασαι; *but the tongue of men no one can ſubdue.*—1 Pet. iv. 15. *To him that is ready to judge the quick and the dead.* This tranſlation repreſents the judgment of the world as at hand when St Peter wrote; but, in the original, it is ετοιμως εχοντι, *who is prepared to judge*, &c. namely, by the commiſſion and power which the Father hath beſtowed on him for that purpoſe

exhibits, not the gloſſes of commentators, but the very words of the original, as nearly as can be done in a different language, will afford the unlearned the greateſt ſatisfaction, by making them ſee with their own eyes the heavenly light of truth, and will give the tranſlation that authority which a tranſlation of the word of God ought to have with all who read it.—2. By a juſt literal tranſlation, which expreſſes the true meaning of the ſacred writings, thoſe controverſies concerning the articles of our faith, which have ariſen from a wrong tranſlation and application of particular texts, will be cut up by the roots. And the diſciples of Chriſt, diſcerning the truth, will be led into a more liberal way of thinking in religious matters than formerly; and of courſe will entertain charity towards thoſe who differ from them, the want of which hath occaſioned numberleſs evils in the church.—3. An accurate, perſpicuous, unambiguous tranſlation of the ſcriptures will be of great uſe in guarding the unlearned againſt errors, which have a tendency to perplex their minds, and make them careleſs of the duties of morality. (See Rom. vii. 12. to the end; and 2 Cor. iii. 5. new tranſlation.)—4. A juſt tranſlation of the ſcriptures, by exhibiting the doctrines of the goſpel in their genuine ſimplicity, will effectually ſhew the futility of the cavils of infidels, which for the moſt part are founded on wrong views of the doctrines of revelation.—Theſe certainly are objects, which all who have the intereſts of chriſtianity at heart, muſt wiſh to ſee obtained: objects of far greater importance to the welfare of the world, than thoſe which ingroſs the attention of a frivolous age.

The *text* of the Greek new teſtament followed in this tranſlation, is the one in common uſe; which, becauſe it was ſettled according to the opinion of learned men in different countries, who compared a great number of MSS, and fixed on the readings which appeared to them beſt ſupported, the author hath not attempted to alter. Only becauſe the oldeſt MSS are written without any diſtinction of the words by intervening *ſpaces*, and of the ſentences by *commas* and *colons*, and without the *ſpirits* and *accents* *, the author hath altered the accenting and

* Although the diſtinction of words in MSS by ſpaces, and of ſentences by points, was known in Cicero's time, it was not much uſed, except by the Roman lawyers in public inſtruments. (Clerici Ar. Crit. p. iii. ſect. 1. c. x. 7. 9.) In MS copies of the ſcriptures, theſe diſtinctions were not uſed at all, till Jerome firſt attempted them in his tranſlations of the books of the old teſtament. (Ibid. N° 5. 7.) The MSS of the ſcriptures now remaining, the oldeſt of which are more than 300 years later than Jerome's time, ſhew, that even then the ſeparation of the words by ſpaces, and the diſtinction of the ſentences by points, were not commonly uſed. It is evident, therefore, that the tranſcribers, who firſt attempted to accent and point the Greek new teſtament, having no ancient MSS to guide them, muſt have been directed merely by their own opinion of the meaning of the paſſages. The editors alſo who publiſhed the firſt printed copies, muſt have followed the ſame rule in accenting and pointing their editions. Wherefore, to alter the accents and points of the commonly received text, is not to alter the text of the Greek teſtament, but rather to reſtore it to its primitive truth; and ought to be admitted, if thereby a better and more perſpicuous ſenſe of the paſſages is obtained. See examples, Rom. ii. 8, 9. vii. 25. viii. 20, 21. 2 Cor. ix. 10. xii. 11. xiii. 2. 3. new tranſlation.

and pointing of the common edition in a few inftances, in order to obtain a better and more perfpicuous fenfe of the paffages, than that which arifes from the common pointing.—Farther, although by the care with which other MSS and verfions have been collated, fince the text of the new teftament was fettled, more various readings have been procured, none of thefe readings are followed in this tranflation, except the few which our Englifh bible hath adopted, and which fhall be mentioned in the notes. The author's attachment to the common text, hath not proceeded from an implicit acquiefcence in the opinion of the learned men who fettled it, but from a perfuafion that the readings which they adopted, are for the moft part better fupported by MSS, and agree better with the context, than either the readings which they rejected, or than thofe which have been obtained fince their time *. Some of the rejected

* On the revival of learning in Europe, fome of the moft eminent men of the age employed themfelves in collating all the MSS of the Greek new teftament which they could find, for the purpofe of obtaining a correct text of thefe invaluable writings.

Among thofe who applied themfelves to that important work, *Cardinal Francis Ximenes*, archbifhop of Toledo, and his three learned affiftants, whom he had made profeffors in the univerfity of Alcala, for that very purpofe, were moft eminent, and deferve to be firft mentioned, becaufe they fet about the work early, though the fruit of their labours was not communicated to the public, till a number of years after their edition was finifhed. The copy which they made their text, was a MS fent to them from the Vatican library, by pope Leo X. with orders not to depart from it in the leaft. Accordingly, excepting a few alterations, they tranfcribed the whole faithfully; namely, the feptuagint verfion of the old teftament, and the Greek new teftament, to the Revelation, which is wanting in the Vatican copy. This tranfcript they compared with a number of MSS, fome of them furnifhed by the pope, and others by the cardinal himfelf; particularly a very ancient MS of the epiftles, fent to Ximenes from Rhodes; and at the fame time they marked the readings of all thefe MSS which were different from the Vatican copy. The new teftament being finifhed, was printed in the year 1515. But Ximenes did not choofe to publifh it feparately from the reft of the bible, which was not completed till the year 1517: and he dying, his bible was not given to the public till about the year 1524.

The next perfon of note, who attempted to reftore the true readings of the Greek new teftament, was *Erafmus* of Rotterdam. He, by collating five Greek MSS and fome Latin copies, amended both the Greek text and the vulgate verfion, and publifhed both, with large notes, at Bafil, in the year 1516. This was the firft copy of the Greek new teftament, that was publifhed from the prefs. Mill tells us, that, exclufive of typographical errors, it contains above 500 wrong readings, and about 100 genuine ones.

In the year 1518, a Greek teftament was publifhed at Venice, by Andreas Afulanus, Aldus's fon-in-law; Aldus himfelf having died about two years before. Certain learned men corrected this edition, by collating it with fome very ancient MSS. But its text is fimilar to that of Erafmus, which was publifhed a little before. Both editions have the fame apparatus, and, with a few exceptions, the fame errors. Yet on the authority of the above mentioned MSS, the Aldin edition differs from the Erafmean in not a few places.

In the year 1519, *Erafmus* publifhed his fecond edition, with a tranflation from the Greek, and the notes greatly enlarged; printed by Froben. It has alfo an index of the folecifms, and other faults of the vulgate verfion, which expofed Erafmus to much cenfure, and created him many enemies. Mill fays the text of this edition is much more correct than that of the former.

In the year 1521, a Greek new teftament was publifhed at *Hagenau*, in which the editor profeffes to have followed the editions of Aldus and Froben. But Mill tells us, that, on examining it, he found the editor had followed Erafmus's firft Greek teftament, even in thofe readings which were corrected in the fecond publication.

jected readings indeed, ſtand on an equal, or perhaps on a better authority, than thoſe in the received text. But as they make no material alteration in the ſenſe of the paſſages where they are found, to have adopted

In the year 1522, *Eraſmus's third* edition came out, printed at Baſil, by Froben, in which he followed the text of his ſecond Greek teſtament, except in 118 readings, which he took from the Aldin edition, and ſome new MSS, which he had collated, or examined. And on the margin he marked about 19 readings, taken from Aldus. The text in this is ſomewhat more correct than that in his ſecond edition. And the famous text, 1 John, ch. v. 7. concerning the teſtimony of *the Father, the Word, and the Spirit,* is inſerted in it in Greek. Eraſmus ſays he took it from a copy which he calls the *Britiſh*, and that he inſerted it, that there might be no handle for calumniating him.

At length, in the year 1524, the *Complutenſian*, or *Ximenes's bible*, was publiſhed in ſix vols. folio: a noble work, every way worthy of the cardinal, at whoſe expence it was executed, and of pope Leo X. who patroniſed it. The *old teſtament* conſiſts of four vols, having three columns in each page. In the firſt is the *LXX. tranſlation*, according to the Vatican copy, with an interlined *Latin verſion*. In the ſecond column, is the *vulgate* or Jerome's *tranſlation*, corrected by the beſt MSS. In the third column, is the *Hebrew text;* and below, are placed in two columns, a *Chaldaic tranſlation*, and a *Latin verſion* of that tranſlation.—The *new teſtament* is in one volume; the *Greek text*, according to the Vatican copy, in one column; and the *vulgate* or Jerome's *tranſlation*, in another. The ſixth and laſt volume contains a *dictionary of the Hebrew language.*—There are alſo a variety of *prologues* interſperſed through the whole, of which it is needleſs to give an account.

After the publication of the Complutenſian bible, *Eraſmus*, in the year 1527, ſet forth his *fourth Greek new teſtament*, in forming which, he ſays, he made uſe of the Complutenſian bible. It has three columns in each page. In the firſt is the *Greek text:* in the ſecond is *Eraſmus's own tranſlation;* and in the third is the *vulgate verſion.* With reſpect to the *Greek text* of this edition, Eraſmus profeſſes to have followed that of the Complutenſian bible. Accordingly, although the text is in general agreeable to that of his third edition, Eraſmus thought proper to depart from it in 106 inſtances; and, inſtead of its readings, to ſubſtitute thoſe of the Complutenſian bible.

In the year 1534, *Simon Colinæus*, a Pariſian printer, publiſhed his *Greek teſtament*, without any preface, informing the reader in what manner he had formed his text. So that it is uncertain whether he followed the text of any of the former printed editions, or any particular MS; or whether he choſe what he judged the beſt readings of all the manuſcript and printed copies he had examined. Mill tells us, that he found in it more than 150 readings, in which it differs from all the former editions; and that moſt of them are authoriſed by MSS. At the ſame time he obſerves, that, from the love of novelty, or to make the text more clear, Colinæus, upon the authority of one or two MSS only, had ſometimes departed from the common readings, notwithſtanding they are much better ſupported than thoſe he hath adopted. Of this Mill gives many examples; and adds, that this new teſtament abounds in various readings; and that, although a conſiderable number of them are unſupported, yet he found 180, which, in his opinion, exhibit the genuine Greek text.

In the year 1535, *Eraſmus* publiſhed his *fifth* and *laſt Greek teſtament;* the text of which is the ſame with that in the former, except in four places, where Mill thinks it exhibits the genuine readings. In this, Eraſmus apologiſes for the errors of his former editions.

In the year 1546, *Robert Stephen*, printer to the king of France, publiſhed his *firſt Greek teſtament* in decimo ſexto, with a preface, in which he tells us he had procured from the king's library ſome MSS of admirable antiquity; that from them he had formed his text, in ſuch a manner, as not to have admitted a letter which was not ſupported by the beſt MSS; that, among other helps, he had uſed the Complutenſian bible, whoſe readings he found to agree wonderfully with the king's MSS; in ſhort, that having collated the text with the king's MSS, and with the Complutenſian bible, he had admitted thoſe readings only, which were ſupported by the greateſt number of the beſt copies. But Mill thinks he eſteemed thoſe the beſt, which agreed beſt with the Complutenſian bible.—The MSS which Stephen collated were

adopted them, would have been to change the received text for no purpose.—The rejected readings, which alter the sense of the passages, especially those which relate to controverted doctrines, the author hath mentioned

15 in number. These he marked by the letters of the Greek alphabet. Mill hath given a full account of them all, in his Proleg. N° 1159, &c.

In the year 1549, *R. Stephen* published his *second Greek testament*, in the same volume with the former, and with the same types and preface. In this, the number of the pages, and even the lines in every page, are exactly the same with those in his first edition. The text also is the same, except 67 readings, of which Mill thinks four are dubious, and of the rest he supposes 26 to be genuine, which are taken, partly from the last editions, partly from MSS, and partly from the Complutensian bible.

In the year 1550, *Stephen* published his *third Greek testament*, printed in a large volume with great types. When he undertook this edition, he had 16 other MSS, which, some time before, he had collated with the Greek text twice, and did the same now a third time. To the gospels he prefixed that account of the lives of the evangelists, which Erasmus had inserted in his Latin translations, and to the Acts of the apostles, some excerpts from Euthalius's prologues to the epistles, concerning St Paul's preaching and martyrdom. He also inserted the contents of each epistle; and on the margin marked the principal various readings of the 16 MSS, which he had so carefully collated.—Morinus tells us, that Beza, when forming his copy of the new testament, borrowed these 16 MSS, and marked some readings, omitted in Stephen's edition as too minute, though in reality they are of use in ascertaining the text.—In this copy, Stephen hath departed from the text of both his former editions in 284 instances; of which Mill thinks 71 are genuine. The rest are of doubtful authority, or consist of minutiæ, concerning which nothing certain can be determined.—Mill adds, that Stephen's regard for the Complutensian bible had now become so great, that he resumed in this edition 31 of its readings, which formerly he had rejected; and that he adopted 27 of them on its single authority, contrary to other MSS. Dr Symonds, in his useful observations on the expediency of revising our present English bible, page 136. tells us, that this is the text which king James's translators chiefly used.

In the year 1551, *Stephen* published his *fourth Greek testament* in a smaller volume, with the *vulgate version* on the inward side of the page, and Erasmus's translation on the outward. The text does not differ from that of his third copy, except in one word; but it is, for the first time, divided into those verses which are now commonly used. On the outward margin, the parallel places are marked, together with Osiander's harmony. From this edition, or rather from the preceding one, the Greek text of the new testament now in common use, seems to have been taken, and therefore Mill calls it, *Stephanica nostro*.

In the year 1564, *Theodore Beza* published his *Greek testament*, with a Latin translation and notes. He tells us, that he compared the text, not only with ancient Greek MSS, but with the Syriac version, and with the writings of the Greek and Latin fathers. In his dedication to queen Elisabeth, he says, that while he was employed in this work, Henry Stephen, Robert's son, gave him a copy of his father's noble edition, published in 1550, on which were marked the readings of about 25 MSS, and of almost all the printed copies. But Mill affirms, that the use which Beza made of these readings, was not to ascertain the text, but chiefly to give such a turn to the scriptures, as established his own tenets: and of this he gives various examples, (N° 1258.) He adds, that Beza, in his notes, adopts the expositions of the Latin, preferably to those of the Greek fathers, because they accorded better with his system of theology.

In the year 1569, *Robert, the son of Robert Stephen*, published a *Greek new testament*, in the same volume, and with the same kind of types, wherewith his father's first and second editions were printed, and added such of the readings of his father's third publication, as seemed to the learned of greatest importance. The text is the same with that in his father's first and second copies, except that he hath adopted seven readings of the third.

In the year 1584, *Beza* published *another* edition of his *Greek testament*, in which he altered one or two of the erroneous readings which he had formerly adopted, and added some readings

mentioned in his notes; but without examining their authenticity, becauſe of theſe matters the unlearned are no judges: and, with reſpect to the learned, they may conſult Mill, Wetſtein, and others, who have

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readings from two MSS of great antiquity; namely, a MS of the *four goſpels* and of the *Acts*, with the *Italic tranſlation*, before it was corrected by Jerome. The other is the *Clermont* MS of St *Paul's epiſtles* in Greek and Latin. Of theſe MSS, Mill hath given a full account, in his Prolegomena. Le Clerc, in his Ars crit. part. iii. sect. 1. c. 16. tells us, that in the place where Beza's MS of the goſpels differs from others, the alterations are evidently made to render the ſtyle more agreeable to the Greek idiom; on which account its authority is the leſs. His MS of the goſpels, Beza gifted to the univerſity of Cambridge, where it now remains.

In the year 1622, *Elzevir* at Leyden, publiſhed a *Greek new teſtament* in a ſmall volume, in which the text is printed with great care, agreeably to the readings of the king's MSS, and of the MSS of the beſt authority.—Two years after this, Elzevir publiſhed *another Greek teſtament*, corrected, as Beza informs us, by not a few perſons, eminent for learning and piety. Mill ſays it is elegantly printed, and very correct; and that, except in twelve inſtances, the text is entirely formed on Stephen's edition of 1550. From this it appears, that the learned pious men above mentioned approved of the Stephanic text.

In the year 1658, *Stephen Curcellæus*, a learned unitarian, publiſhed his *Greek new teſtament*. This induſtrious perſon, obſerving that moſt of the various readings found in the ancient MSS, were wanting in the printed editions, enriched his copy with Wechelius's readings, and thoſe of the Clermont MS, and of that of Thuanus, which contains the whole new teſtament, except Matthew's goſpel, and of cardinal Mazarin's MS, which is more than 800 years old, and of a MS of his own ſtill more ancient. All theſe readings he placed at the foot of the pages of his own edition. But when he had proceeded half-way, having received from a learned friend, readings excerpted from Froben's, the Complutenſian, and other approved copies, he placed them at the end of his Greek teſtament, together with ſome from Iſaac Caſaubon's notes on the goſpels, and from the Hervagean edition. Mill tells us, that he propoſed afterwards to add the readings of the Alexandrian MS, and of the MS of the goſpels and Acts which was Beza's; but he died in the year his new teſtament came abroad. About ſeventeen years after his death, it was reprinted, but without the readings which he intended to have added.

Beſides the above mentioned, there were ſeveral other *Greek teſtaments*, with various readings, publiſhed, of which Mill hath given an account; but being of leſs importance, it is needleſs to mention them here. Farther, as the text of the new teſtament was ſettled before the Alexandrian MS was brought into Europe, and before Walton publiſhed his Polygot, it was not neceſſary here to deſcribe either the one or the other. Mill hath given a full account of both in his Prolegomena, from whence moſt of the above mentioned particulars concerning the editions of the Greek bible are taken.

Mill, in his own noble edition of the *Greek new teſtament*, beſides a prodigious collection of readings from MSS, hath noted all the varieties which he found in the quotations from the new teſtament, made by the ancient chriſtian writers.—The text in his edition differs, in a few inſtances, from that which is commonly uſed; and in his notes, he hath propoſed more alterations, chiefly on the authority of the vulgate verſion. Concerning theſe, the reader may conſult Whitby's Examen, where it is ſhewn, that they are neither ſo well ſupported by MSS, as the common readings, nor give ſo good a ſenſe of the paſſages. For which reaſons, they are by no means to be admitted.

From the manner in which the text of the *Greek new teſtament* in common uſe, was aſcertained, every attentive reader muſt be ſenſible, that the learned men who employed themſelves in that important work, uſed the greateſt diligence, fidelity and critical ſkill. And as they were many in number, and of different ſentiments with reſpect to the controverted doctrines of chriſtianity, no reading could be admitted from prejudice, or any particular bias, but every thing was determined agreeably to the authority of the greateſt number of the moſt ancient and beſt MSS. Therefore, if the preſent text is not preciſely the ſame with that which was written by the inſpired penmen, it approaches ſo very near to it, that it well deſerves to be regarded as the infallible rule of our faith and manners. See Pr. Eſſ. 2. at the end.

made large collections of the various readings, and may judge for themselves.

In the larger edition of this work, the author, following Origen's plan, hath set the common English version opposite to his new translation, that the reader may see in what particulars they differ. And having placed the Greek text in a column between the two translations, the learned, by comparing them with the original, can easily judge to which version the preference is due.

Sect. IV. *Of the Prefaces, the Illustrations prefixed to the chapters, and the Notes.*

It is well known, that the epistles to particular churches, were written, either to correct certain irregularities into which they had fallen, or to confute the errors of false teachers, who endeavoured to seduce them. It is equally well known, that the epistles to particular persons, were written to direct them in the discharge of the offices assigned to them, and to support them under the evils to which they were exposed, while faithfully executing these offices. Wherefore the knowledge of the state of the churches, and of the characters of the persons, to whom the epistles were addressed, and of the erroneous doctrines which prevailed in the first age, must be of great use in studying the epistles. To give the reader some idea of these matters, the author has prefixed a *preface* to each epistle, in which, from the hints given in the epistle itself, and from particulars mentioned in the Acts of the apostles, and in the writings of the fathers, he hath endeavoured to settle the date of the epistle, and to explain the state of the churches, and the character of the persons to whom it was sent, together with the errors which it was written to correct.

In the new translation, the common division of the text into chapters and verses, is retained, because the scriptures have long been quoted according to that division. But, to remedy the inconveniencies which that division hath occasioned, by breaking the text, sometimes even in the middle of a sentence, the author hath prefixed to each chapter, what he hath termed a *view and illustration.* In these, the principal matters contained in the chapters, are set forth at greater length, than could be done in the commentary; the arguments used by the inspired writers, for proving their positions, are distinguished, their relation to these positions is pointed out, and the conclusion drawn from them is shewn to be just. Also because St Paul, in particular, hath omitted sometimes the major proposition of his argument, sometimes the minor, and often the conclusion itself, (See Gal. iii. 20.) the author, in his *illustrations* hath endeavoured to complete these unfinished

finished reasonings. He hath also marked the apostle's digressions, mentioned the purposes for which they are introduced, and apprized the reader when he returns to his main subject. Lastly, In these views, care hath been taken to shew how the apostle's reasonings may be applied, for defending the Jewish and Christian revelations, against the cavils of infidels.

Opposite to the new translation, the author hath placed an *interpretation*, in which the translated words of the text are inserted, for the most part, without any alteration; because, in general, they express the inspired writers meaning with more energy, than it is possible to do by any words of human invention. This interpretation, the author hath called a *commentary*, rather than a *paraphrase*, because it is commonly made, not by expressing the meaning of the text in other words, but by supplying the things that are necessary, for shewing the scope and connection of the reasoning, or by mentioning particulars which the apostles have omitted, because they were well known to the persons to whom they wrote; but which, at this distance of time, being unknown to ordinary readers, must be suggested to them. These additions, being properly short notes intermixed with the text, for the purpose of explanation, are all printed in *Roman* characters, that the reader may distinguish them from the text, which is printed in *Italics*.

As a translator of the scriptures, the author thought himself bound to give the true literal version of every passage, according to the best of his judgment, without regarding whether it favoured or opposed his own particular opinions, or any of the schemes of doctrine which have divided the christian world. Yet, as an interpreter, he hath taken the liberty, in his commentary, to submit to his readers, though not always with the same assurance, what in his opinion is the meaning of the passage. There are indeed some texts which he hath not ventured to explain, because though all agree in the translation of them, their meaning hath been much disputed. But in the notes, he hath shewn how the contending parties explain them, for supporting their particular tenets; and hath fairly represented the arguments, by which they justify their own interpretations, without concealing any thing that seemed to be of importance on either side. And if on some occasions, he hath leaned towards the interpretation of a disputed text, given by one of the parties, the reader must not conclude, that he holds the opinion which that interpretation is advanced to support. For he will find, that in explaining other texts, he hath given interpretations which favour the contrary doctrine. In both cases, his only motive for approving these interpretations was, that he judged them the true meaning of the passages. The balancing of these seemingly opposite passages against each other, and the application of them, for the purpose of supporting a particular doctrine, or scheme of doctrine, not falling within the author's

thor's plan, he hath left it for the moſt part to theologians, with this opinion, that the only foundation on which the doctrines of revelation can be ſecurely built, is the ſcriptures underſtood in their plain grammatical meaning. And therefore, in all caſes where oppoſite doctrines have been founded, not on one or two, but on a number of texts, according to their unconſtrained meaning, the one claſs of texts ought not, by forced criticiſm, to be turned from their plain grammatical meaning, to make them accord with the ſcheme of doctrine built on the other claſs. For it will be found, that theſe ſeemingly inconſiſtent texts ſpeak of perſons and things, of whoſe exiſtence we are not able to judge. So that the things ſaid concerning them in the ſcriptures, which appear inconſiſtent, may all be true, though we are not able to reconcile them with each other. And as, in natural religion, there are facts diſcovered to us, by reaſon and experience, from which ſeemingly contradictory concluſions may be drawn, both of which we muſt believe, though we are not able to reconcile them, why may not the ſeemingly inconſiſtent facts made known in the ſcriptures, be received as true, upon the teſtimony of God, though we cannot reconcile them with each other? Wherefore it is no objection to the plain grammatical interpretation of the ſcriptures, that it gives them the appearance of inconſiſtency. If that appearance is in the ſcriptures themſelves, why ſhould it be concealed, either in the tranſlation, or in the interpretation? A tranſlator or an interpreter of the ſacred oracles, will certainly ſhew not only greater honeſty and candour, but will even come nearer to the truth, when he ſuffers their real aſpect to remain, than if, for the purpoſe of eſtabliſhing particular doctrines, or for reducing every thing in revelation to the meaſure of human conceptions, he attends only to one claſs of texts, and by forced criticiſms, turns all the oppoſite texts from their plain grammatical meaning, to artificial ſenſes, which they do not admit, without much ſtraining: a practice which hath been too much followed in interpreting the ſcriptures, not by one ſect only, but by all the different ſects of chriſtians in their turn*.

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* Strained criticiſms, for the purpoſe of eſtabliſhing particular doctrines, the reader will find in Beza's notes on Rom. i. 4. *ſpiritum ſanctitatis*,—and on ver. 17.—and on Rom. iii. 31.—But particularly on Rom. iv. 3, where, to prevent us from thinking, that faith is counted to believers for righteouſneſs, Beza affirms, that the phraſe, *Abraham believed God, and it was counted to him for righteouſneſs*, is an hypallage, for *righteouſneſs was counted to Abraham by faith*; and ſtrongly contends, that that righteouſneſs was *the righteouſneſs of Chriſt*; contrary to all the rules of grammar, and to the plain ſenſe both of Moſes and Paul's words, which declare as expreſsly as it is poſſible for words to declare, that the thing counted to Abraham was *his believing God.* See alſo his notes on Rom. ix. throughout.

The following paſſages Beza hath miſtranſlated, from his too great attachment to his own opinions. Acts xiv. 23. (χειροτονησαντες δε αυτοις πρεσβυτερους) *cumque ipſi per ſuffragia creaſſent per ſingulas eccleſias preſbyteros.* According to this tranſlation, Paul and Barnabas ordained perſons elders, whom the churches choſe by their ſuffrages. But as the word χειροτονησαντες muſt be conſtrued, not with *the churches*, but with Paul and Barnabas, if it be tranſlated, *per ſuffragia creaſſent*,

It remains, that ſome account be now given of the matters contained in the *notes*. In the *firſt* place then, when the author introduces the interpretations of former commentators, he commonly mentions in the notes, the proofs by which they ſupport their interpretations; hoping they may be of uſe, even to the learned, by bringing things to their remembrance, which otherwiſe perhaps they might not have recollected.—In the *ſecond* place, As the chriſtian revelation is founded on the Jewiſh, and is the completion of it, the apoſtles, in explaining the doctrines of the goſpel, have not only uſed the language of the Jewiſh ſcriptures, but have frequently quoted or alluded to particular paſſages in them. Wherefore, that ordinary readers may underſtand the ſcripture phraſeology, which, in many particulars, is very different from the language

creaſſent, it will imply, that the elders were made by the ſuffrages, not of the churches, but of Paul and Barnabas; which is abſurd. The common tranſlation of the paſſage is more juſt; for χειροτονειν ſignifies *to nominate* or *appoint* ſimply: See Acts x. 41.—Rom. ii. 7. τοις μεν, καθ' υπομονην εργȣ αγαθȣ, δοξαν και τιμην και αφθαρσιαν ζητȣσιν: *Iis quidem qui ſecundum patientem expectationem, quærunt boni operis gloriam*, &c. Here, by tranſlating υπομονην, *patientem expectationem*, and by ſeparating it from εργȣ αγαθȣ, and joining εργȣ αγαθȣ with δοξαν, contrary to all rules, Beza has repreſented believers as ſeeking *the glory, honour and immortality of a good work.* This forced conſtruction and abſurd tranſlation, he has adopted, not to remove any difficulty, but to prevent, as it would ſeem, his readers from ſuppoſing that *perſeverance in good works*, is neceſſary to the obtaining of glory, honour and immortality.—Rom. v. 16. το μεν γαρ κριμα εξ ενος: *Nam reatus quidem eſt ex una offenſa: For the guilt indeed is of one offence, to condemnation.* By this tranſlation, Beza makes the apoſtle affirm, that all Adam's poſterity are actually guilty of his firſt tranſgreſſion; and on that account are liable to eternal death. But that doctrine is not taught in this paſſage; for I know no text in which κριμα ſignifies (*reatus*) *guilt.*—Rom. viii. 4., (ινα το δικαιωμα τȣ νομȣ: *ut jus illud legis compleatur in nobis.) That that right of the law*, namely, to perfect obedience, *might be fulfilled in us.* By this tranſlation Beza meant to eſtabliſh his favourite doctrine, that the righteouſneſs of Chriſt is imputed to believers, in ſuch a manner, that all which the law required from them, is fulfilled in them; ſo that they become thereby perfectly righteous.—Rom. xi. 32. τȣς παντας, *omnes illos*; and in his note he ſays, *electos* videlicet, de quibus diſſeruit.—Titus ii. 11. *Illuxit autem gratia Dei ſalutifera* (παντι) *quibuſvis hominibus.* Here *all men*, are converted into *ſome men*, leſt, from the juſt grammatical tranſlation, any argument ſhould be drawn in favour of univerſal redemption. See alſo his tranſlation of 1 Tim. ii. 1, 2, 4.; 2 Pet. iii. 3.—Heb. x. 38. *Juſtus autem ex fide vivit. Sed ſi* quis *ſe ſubduxerit, non eſt gratum animæ meæ.* In this paſſage, by adding the word *quis, any one*, which is not in the text, and by miſtranſlating the clauſe, ȣκ ευδοκει ἡ ψυχη μȣ εν αυτῳ, Beza hath hidden from his readers, that God ſuppoſes a juſt man may draw back, and thereby loſe his favour, leſt, from that ſuppoſition, an argument might be drawn againſt the perſeverance of the ſaints.

Examples of ſtrained criticiſm might be produced from Calvin, Grotius, Hammond, Limborch, Locke, Taylor, and other famed commentators. But the above are all quoted from Beza, becauſe moſt of the calviniſt divines ſince his time, who have tranſlated and interpreted the apoſtolical epiſtles, and among the reſt our Engliſh tranſlators, have followed him too implicitly. For example, by copying Beza as he copied the vulgate, our tranſlators have rendered their verſion in the following paſſages unintelligible: 2 Cor. iv. 3. *It is hid to them that are loſt*, 4. *In whom the god of this world hath blinded the minds of them which believe not.* But what idea can any reader form, of Satan's blinding the minds of them who believe not, in other perſons who are loſt?—2 Cor. v. 2. *Deſiring to be clothed upon with our houſe which is from heaven.*—4. *Not for that we would be unclothed, but clothed upon.* But *to be clothed upon with a houſe*, is a jumble of metaphors, which no ordinary reader can underſtand. See alſo Rom. i. 17. 1 Cor. vii. 36. Heb. ix. 15.

language of the European nations, and discern the propriety of the apostles reasoning, the author, in his notes, hath explained the peculiarities of that phraseology, and hath transcribed the passages of the old testament at full length, of which a few words only are quoted, or which are alluded to indirectly, that the reader, who is supposed, by the apostles, to be well acquainted with the scriptures, having the whole passage under his eye, may be sensible of the justness of the reasoning. —In the *third* place, As the manners, opinions, proverbs, and remarkable sayings, not only of the Jewish prophets and wise men, but of the sages of other ancient nations, are mentioned or alluded to by the sacred writers, these also are explained in the notes; that what is only a proverb, or an allusion to some known fact, or saying, may not be interpreted as a doctrine, or prediction, contrary to the intention of the sacred writers. Examples of this kind of allusion are, Mat. ii. 45. x. 39.; Luke xxiii. 31.—In the *fourth* place, as often as an uncommon interpretation is given of any passage, the author, in the notes, hath endeavoured to support it, by its agreement with the context, and with the apostles design in writing; by parallel passages; by criticisms on the language, especially those contained in Essay IV.; by the established rules of interpretation; by arguments drawn from common sense; and sometimes by the opinion of former commentators, both ancient and modern, whose judgment is justly respected by the learned. In many instances, however, for the sake of brevity, neither the translation, nor the interpretation, though uncommon, is supported by any particular proof: because it was supposed, that to the learned, both would clearly appear from the original itself; and to the unlearned, from their giving a better sense of the passages, than that found in the common versions and paraphrases.—In the *fifth* place, instead of entering into theological controversies, the author, judging it more for the reader's profit, hath in the notes shewn how the important sentiments contained in the word of God, may be improved for forming mens tempers and manners. —*Lastly*, In the notes, the author hath displayed the beauties of some of the finest passages, by remarks on the sentiments and language.

All the different parts of the author's plan, above described, being necessary to the right explanation of the apostolical epistles, the due execution of them hath swelled this work to a great bulk. Yet no one who knows how many volumes have been written by critics and commentators, for elucidating a single Greek and Latin classic, can be offended with the size of this performance. For, however profitable the right interpretation of the writings of the celebrated authors of Greece and Rome, may be to those who take a delight in polite literature, it is a matter of small importance, in comparison with the right interpretation of the oracles of God, by which the faith and morals of mankind are to be regulated. However, that this publication might not

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be needlessly swelled, the author hath, to the best of his judgment, shunned every thing trifling. And that the same remarks might not be repeated, he hath, as often as it was necessary, referred the reader to the places of the work where they are to be found. When the interpretations and remarks of other commentators are introduced, such only are mentioned as are accompanied with some degree of probability. And both, in giving his own interpretations, and the interpretations of others, the author hath studied brevity. With the same view, he hath endeavoured, in general, to exclude from his style, *tautology, synonymous epithets, and circumlocution*. And, that what he hath written may be understood at the first reading, he hath all along aimed at simplicity, perspicuity and precision, in his style.—Many Greek words, it is true, and phrases are introduced, especially in the notes. But these being placed as parentheses, to shew that the sense of the sentences where they occur is complete without them, they can occasion no difficulty to any reader. They are inserted for the sake of persons skilled in the Greek, to whom the author appeals for the justness of his critical remarks. And although the unlearned cannot judge of such matters, he hopes it will be some proof, even to them, that his remarks are well founded, if the alterations in the translation, and in the interpretation which they are designed to support, make the scriptures more plain to them than they were before; and if they afford a clearer view of the sentiments and reasonings of the inspired writers.

To conclude; as it is ultimately from the scriptures, and not from creeds and systems, by whomsoever composed, nor even from the decrees of councils, whether general or particular, that the genuine doctrines of the gospel are to be learned, the study of these writings is the most profitable work, in which any man can be employed, especially if he be a teacher of religion; and the right understanding of them is the best of all acquisitions. The person, therefore, who puts it in the power of others to attain their true meaning, whether it be by faithfully translating them into a known language, or by rightly interpreting them, where they have been misunderstood, performs a work most acceptable to God, and does the greatest possible service to the world. In this persuasion, the author having spent the greatest part of his life in the study of the scriptures, now offers to the public his translation and interpretation of the apostolical epistles; because, notwithstanding all the light which hath been thrown on that part of the word of God, by modern critics and commentators, many obscurities and errors, both in the translation and interpretation of these invaluable compositions, still remain, which the friends of revelation, who are qualified for the undertaking, should endeavour to correct. The author flatters himself, that by rectifying the translation in many places, and by offering interpretations different from those commonly given, he

hath ſucceſsfully removed ſome of the former difficulties; and makes no doubt, but by the diligence and ſkill of thoſe who ſhall ſucceed him, the difficulties which remain will, in time, receive a ſatisfactory ſolution. (See Eſſay I. at the end.) The prejudice, therefore, which is taken up by many in the preſent age, that ſuch writings on the ſcriptures as may yet be publiſhed, can contain nothing of moment, but what hath been advanced before, is groundleſs and of moſt pernicious conſequence, as it puts a ſtop to all farther enquiry. The ſcriptures being not yet fully underſtood, they ought to be diligently ſearched, that the treaſures of divine knowledge which lie hid in them, may be brought to light. What the author hath ſaid or inſinuated in this preface, concerning the things he hath done for the explanation of the apoſtolical epiſtles, hath been ſaid perhaps with too much confidence. But as he is perfectly ſenſible, that his opinion of his own work will have no influence on the judgment of the public, the things which he hath ſaid, can only be meant to draw the attention of the learned, to whom it belongs to determine, whether he hath executed the ſeveral parts of his plan in the manner propoſed by him; and whether his diſcoveries, if he hath made any, ought to be approved and received, or diſapproved and rejected. To their examination, therefore, he ſubmits the whole, and waits for their deciſion with reſpect. In the mean time, he commits his performance to God, in whoſe hand all things are; with fervent prayers, that he would be pleaſed to make it ſubſervient to his own glory, and to the good of his church. And if, in any degree, it contributes to promote theſe great ends, he will reſt contented, as having received an ample reward.

PRELI-

PRELIMINARY ESSAYS.

ESSAY I.

Of the Commiſſion given by Chriſt to his Apoſtles; and of the power by which he fitted them for executing that commiſſion: and of the nature and authority of their Writings.

THE Lord Jeſus before his death ſpake in this manner to his apoſtles, John xvi. 12. *I have yet many things to ſay to you, but ye cannot bear them now.* 13. *Howbeit when the Spirit of truth is come, he will guide you into all truth.* From this it is evident, that while on earth, Jeſus did not declare the whole doctrines of the goſpel, but left them to be revealed by the Holy Ghoſt, to the perſons who after his departure were to make them known to the world. In this method of revealing the goſpel, there was both dignity and propriety. For the Son of God came from heaven, not to make the goſpel revelation, but to be *the ſubject* of it, by doing and ſuffering all that was neceſſary to procure the ſalvation of mankind.

But, although it was not our Lord's intention to make a complete revelation of the goſpel in perſon, he occaſionally delivered many of its doctrines and precepts in the hearing of his followers, that when the perſons commiſſioned by him to preach the goſpel in its full extent, executed their commiſſion, the world, by obſerving the perfect conformity of their doctrine with his, might entertain no doubt of their authority and inſpiration, in thoſe farther diſcoveries which they made, concerning the matters of which Chriſt himſelf had ſpoken nothing.

The Son of God, in proſecution of the purpoſe for which he took on him the human nature, came to John at Jordan, and was baptized. To this rite he ſubmitted, not as it was the baptiſm of repentance, for he was perfectly free fron ſin; but as it prefigured his dying and riſing again from the dead, and becauſe he was on that occaſion to be declared God's beloved Son by a voice from heaven, and by the deſcent of the Holy Ghoſt upon him, in the view of the multitudes who were aſſembled to John's baptiſm.

Having received theſe miraculous atteſtations, Jeſus began his miniſtry; and from that time forth ſhewed himſelf to Iſrael as their long-expected deliverer, and in the hearing of the people ſpake many diſcourſes, in which he corrected the errors of the Jewiſh teachers, and

explained many of the doctrines and precepts of true religion. And while he thus employed himself, he confirmed his doctrine, and proved himself to be the Son of God, by working great miracles in all parts of Judea, and even in Jerusalem itself. But the chiefs of the Jews, envying his reputation with the people, laid hold on him, and condemning him for calling himself *the Son of God*, constrained Pontius Pilate, the governor of Judea, to put him to death. But whilst the Jews with wicked hands crucified Jesus, his death, by the sovereign appointment of God, became an atonement for the sin of the world. And, to wipe away the stain which the Jews endeavoured to fix on Jesus as a deceiver, by putting him to death, God raised him from the dead on the third day, according to Christ's own prediction, and thereby declared him, in the most illustrious manner, his *Son*. After his resurrection, Jesus shewed himself alive to many witnesses: and having remained on earth forty days, a sufficient time to prove the truth of his resurrection, he ascended into heaven, in the presence of his disciples, who were assured by the attending angels, that he would return from heaven in like manner as they had seen him go away; namely, at the end of the world.

I. The illustrious display just now described, which Jesus made on earth of his glory as the *Son of God*, by his virtues, his miracles, his sufferings, his resurrection, and his ascension, was intended, not solely for the people before whom it was exhibited, but for all mankind. And therefore, that the knowledge of it might not be confined to the Jews, but spread through the whole world, and continued in it to the end, Jesus, in the beginning of his ministry, chose twelve of his disciples, and *ordained them to be with him*, that they might hear all that he should speak, and see all that he should do for the salvation of mankind; and that, as eye-witnesses of these things, they might report them to the world, with every circumstance of credibility. These witnesses Jesus named *apostles*, or *persons sent forth* by him, and appointed them to bear that *name* always, that when they published his history, bare witness to his resurrection, and preached salvation to them who believed, all might be sensible that they acted by commission and authority from him. And to prevent any error that might arise in the execution of this office, from the failure of their memory, he made them the following promises: John xiv. 16. *I will pray the Father, and he shall give you another comforter, that he may abide with you for ever.* 17. *Even the Spirit of truth; for he dwelleth with you, and shall be in you.* 26. *The comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you:* And John xvi. 13. *Will guide you into all truth:* Besides bringing to your remembrance the things I have said to you, he will give you the knowledge of the whole gospel scheme. And, because many of the doctrines

doctrines of the goſpel were darkly revealed, and many of the particulars of Chriſt's life were in diverſe manners foretold in the writings of Moſes and the prophets, Jeſus *opened the underſtanding* of his apoſtles, *that they might underſtand the ſcriptures ;* Luke xxiv. 15.

Having in this manner educated and prepared the *twelve*, Jeſus, before his aſcenſion, declared to them the purpoſe for which he had called them to attend him during his miniſtry, and explained to them their duty as apoſtles. Acts i. 8. *Ye ſhall be witneſſes unto me in Jeruſalem, and in all Judea, and in Samaria, and unto the uttermoſt parts of the earth.* Then gave them their commiſſion in the following words: Mark xvi. 15. *Go ye therefore and teach all nations. He that believeth and is baptized ſhall be ſaved. But he that believeth not ſhall be damned.* And that the things which they ſhould teach might gain entire credit, in addition to what he had promiſed formerly, (Luke xxi. 15. *Behold I will give you a mouth, and wiſdom which all your adverſaries ſhall not be able to gainſay nor reſiſt ;)* he now told them, Luke xxiv. 29. *Behold I ſend the promiſe of my Father upon you. But tarry ye in the city of Jeruſalem, until ye be endowed with power from on high.* And added, Mark xvi. 17. *Theſe ſigns ſhall follow them that believe ; in my name ſhall they caſt out devils ; they ſhall ſpeak with new tongues.* 18. *They ſhall take up ſerpents ; and if they drink any deadly thing, it ſhall not hurt them. They ſhall lay hands on the ſick, and they ſhall recover.* 19. *So, then, after the Lord had ſpoken unto them, he was received up into heaven, and ſat on the right hand of God.* Such was the commiſſion which Chriſt gave to his apoſtles, and ſuch the ſupernatural powers which he promiſed to beſtow on them, to fit them for executing it with ſucceſs.

But one of the apoſtles, *Judas* by name, having fallen from his office by tranſgreſſion, the *eleven* judged it neceſſary to ſupply his place; and for that purpoſe choſe *Matthias* by lot. In this, however, they acted, not by the direction of the Holy Ghoſt, for he was not yet given to them, but merely by the dictates of human prudence, which on that occaſion ſeems to have carried them too far. No man, nor body of men whatever, could by *their deſignation* confer an office, whoſe authority bound the conſciences of all men, and whoſe duties could not be performed, without the gifts of inſpiration and miracles. To *ordain an apoſtle* belonged to Chriſt alone, who with the appointment could alſo give the ſupernatural powers neceſſary to the function. Some time, therefore, after the election of Matthias, Jeſus himſelf ſeems to have ſuperſeded it, by appointing another to be his apoſtle and witneſs in the place of Judas. In the choice of this new apoſtle, Jeſus had a view to the converſion of the gentiles: which of all the ſervices allotted to the apoſtles, was the moſt dangerous and difficult. For the perſon engaged in that work had to contend with the heathen prieſts, whoſe office and gains being annihilated by the ſpreading of the goſpel, it was to be

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expected that they would oppoſe its preachers with an extreme rage. He had to contend likewiſe with the unbelieving Jews living in the heathen countries, who would not fail to inflame the idolatrous multitude againſt any one who ſhould preach ſalvation to the gentiles, without requiring them to obey the law of Moſes. The philoſophers too were to be encountered, who no doubt, after their manner, would endeavour to overthrow the goſpel by argument; whilſt the magiſtrates and prieſts laboured to deſtroy it, by perſecuting its preachers and abettors. The difficulty and danger of preaching to the gentiles being ſo great, the perſon who engaged in it certainly needed an uncommon ſtrength of mind, a great degree of religious zeal, a courage ſuperior to every danger, and a patience of labour and ſuffering not to be exhauſted, together with much prudence, to enable him to avoid giving juſt offence to unbelievers. Beſides theſe natural talents, education and literature were neceſſary in the perſon who attempted to convert the gentiles, that he might acquit himſelf with propriety, when called before kings, and magiſtrates, and men of learning. All theſe talents and advantages *Saul of Tarſus* poſſeſſed in an eminent degree: and being a violent perſecutor of the chriſtians, his teſtimony to the reſurrection of Jeſus would have the greater weight, when he became a preacher of the goſpel. Him, therefore, the Lord Jeſus determined to make his apoſtle in the room of Judas; and for that purpoſe he appeared to him from heaven, as he journeyed to Damaſcus, to perſecute his diſciples. And having convinced him of the truth of his reſurrection, by thus appearing to him in perſon, he commiſſioned him to preach his reſurrection to the gentiles, together with the doctrines of the goſpel, which were to be made known to him afterwards by revelation: ſaying to him, Acts xxvi. 16. *I have appeared to thee for this purpoſe, to make thee a miniſter and a witneſs, both of theſe things which thou haſt ſeen, and of thoſe things in the which I will appear unto thee;* 17. *Delivering thee from the people, and from the gentiles, unto whom now I ſend thee;* 18. *To open their eyes, and to turn them from darkneſs,* &c. Such was the commiſſion which Jeſus in perſon gave to *Saul of Tarſus*, who afterwards was called *Paul:* ſo that, although he had not attended Jeſus during his miniſtry, he was, in reſpect both of his election to the office, and of his fitneſs for it, rightly numbered with the apoſtles.

II. The apoſtles being ordered to tarry in Jeruſalem till they were endowed with power from on high, they obeyed their maſter's command: and on the eighth day after his aſcenſion, which was the day of Pentecoſt, happening to be aſſembled in one place, with other diſciples, to the number of about an hundred and twenty; Acts ii. 2. *Suddenly there came a ſound from heaven as of a mighty ruſhing wind, and it filled all the houſe where they were ſitting.* 3. *And there appeared unto them cloven tongues, like as of fire, and it ſat upon each of them:* 4. *And they were*

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all filled with the Holy Ghoſt, and began to ſpeak with other tongues, as the Spirit gave them utterance. The Spirit manifeſted his preſence with the diſciples, by enabling them to ſpeak fluently, a variety of foreign languages, of which till then they were utterly ignorant. By this his firſt gift, the Holy Ghoſt prepared our Lord's witneſſes, to preach his ſufferings and reſurrection to all nations, agreeably to their commiſſion, without being obliged to wait till they learnt to ſpeak the languages of the nations to whom they were ſent. By this gift likewiſe, the diſciples were enabled immediately to publiſh thoſe farther revelations of the goſpel doctrine, which the Spirit was afterwards to make to them, according to Chriſt's promiſe.

Although on the memorable occaſion above mentioned, all the hundred and twenty diſciples were filled with the Holy Ghoſt, his gifts were beſtowed more abundantly on the apoſtles, who had accompanied Jeſus during his miniſtry on earth, and who were made his witneſſes, for the purpoſe of teſtifying his ſufferings and reſurrection, and of preaching the goſpel to all nations. Theſe, by their commiſſion and illumination, being authoriſed to direct the religious faith and practice of mankind, it was of great importance to the world, to know, with certainty, who they were to whom that high honour belonged. To give us, therefore, full aſſurance in this matter, three of the writers of our Lord's hiſtory, by the direction of the Spirit, have not only recorded his election of the twelve to the apoſtolic office, but each hath given a ſeparate catalogue of their names and deſignations.

It is to be remarked, however, that notwithſtanding the higheſt meaſures of inſpiration and miraculous powers were beſtowed on the apoſtles, they did not all poſſeſs theſe gifts in an equal degree. This we learn from Peter, one of the number, who tells us, 2 Peter iii. 15. that Paul *wrote his epiſtles according to the wiſdom given to him.* This Paul likewiſe has inſinuated, by calling Peter, James and John, *pillars*, Gal. ii. 9. and *chief apoſtles*, 2 Cor. xi. 5. xii. 11. Add, that if all the apoſtles poſſeſſed the gifts of inſpiration and miracles in an equal degree, it will be difficult to underſtand how it has happened, that only ſix of the twelve have written the revelations which were made to them, and that, while the preaching and miracles of thoſe who are called *chief apoſtles*, are recorded by Luke, in his hiſtory of the *Acts*, nothing is ſaid of the preaching and miracles of the reſt; which is the more remarkable, that the miracles and preaching of ſome of the inferior miniſters of the word, ſuch as *Stephen* and *Philip*, are there particularly related. The apoſtles, it would ſeem, had different parts aſſigned to them by Chriſt, and were qualified, each for his own work, by ſuch a meaſure of illumination and miraculous power as was requiſite to it. May we not therefore ſuppoſe, that the work allotted to the apoſtles, who have left nothing in writing concerning our religion, was

was to bear witneſs to that diſplay which their Maſter made of his own character as the Son of God, by his miracles and reſurrection; and to publiſh to the world thoſe revelations of the goſpel doctrine which were made to them in common with the other apoſtles? So that, being favoured with no peculiar revelation which merited to be committed to writing, they diſcharged the apoſtolical office both honourably and uſefully, when they employed themſelves in teſtifying to the world Chriſt's reſurrection, together with the things they had heard him ſpeak, and ſeen him do, while they attended on him: eſpecially if, as tradition informs us, they ſealed their teſtimony concerning theſe matters with their blood.

The apoſtles having received their commiſſion to preach the goſpel to all nations, and being furniſhed with inſpiration and miraculous powers for that purpoſe, went forth and publiſhed the things which concern the Lord Jeſus, firſt in Judea, and afterwards among the gentiles: and, by the miracles which they wrought, perſuaded great multitudes, both of the Jews and of the gentiles, to believe the goſpel, and openly to profeſs themſelves Chriſt's diſciples, notwithſtanding by ſo doing they expoſed themſelves to ſufferings and to death. It is evident therefore, that the world is indebted to the apoſtles for the complete knowledge of the goſpel ſcheme. Yet that praiſe is due to them, only in a ſubordinate degree; for the Spirit, who revealed the goſpel to the apoſtles, and enabled them to confirm it by miracles, received the whole from Chriſt. He therefore is the light of the world, and the Spirit who inſpired the apoſtles, ſhone on them with a light borrowed from him. So Chriſt himſelf hath told us, John xvi. 13. *When the Spirit of truth is come, he will guide you into all truth; for he ſhall not ſpeak of himſelf, but whatſoever he ſhall hear,* that *he ſhall ſpeak, and he will ſhew you things to come.* 14. *He ſhall glorify me; for he ſhall receive of mine, and ſhall ſhew it unto you.* 15. *All things that the Father hath are mine; therefore ſaid I, that he ſhall take of mine, and ſhall ſhew it unto you.*

But here it muſt be remembered, to the honour of the apoſtle Paul, that being made an *apoſtle*, for the purpoſe of converting the idolatrous gentiles, he laboured in that department more abundantly than all the other apoſtles. After having the goſpel revealed to him by Chriſt, (Gal. i. 12.) and after receiving the power of working miracles, and of conferring miraculous gifts on them who ſhould believe, (2 Cor. xii. 12, 13.) he firſt preached in Damaſcus, then went to Jeruſalem, where he was introduced to Peter and James. But the Jews in that city, who were enraged againſt him for deſerting their party, endeavouring to kill him, the brethren ſent him away to Cilicia, his native country. From that time forth, St Paul ſpent the greateſt part of his life among the gentiles, viſiting one country after another,

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with ſuch unremitting diligence, that at the time he wrote his epiſtle to the Romans, (ch. xv. 19.) *from Jeruſalem, and round about as far as Illyricum, he had fully preached the goſpel of Chriſt.* But, in the courſe of his labours, having met with great oppoſition, the Lord Jeſus appeared to him on different occaſions, to encourage him in his work; and in particular caught him up into the third heaven. So that, not only in reſpect of his election to the apoſtolic office, but in reſpect of the gifts and endowments beſtowed on him, to fit him for that office, and of the ſucceſs of his labours in it, St Paul was not inferior to the very chiefeſt apoſtles, as he himſelf affirms. I may add, that by the abundance of the revelations that were given him, he excelled the other apoſtles, as much as he exceeded them in genius and learning. He did not, it is true, attend our Lord during his miniſtry; yet he had ſo complete a knowledge of all his tranſactions given him by revelation, that in his epiſtles, moſt of which were written before the evangeliſts publiſhed their hiſtories, he has alluded to many of the particulars which they have mentioned. Nay, in his diſcourſe to the elders of Epheſus, he has preſerved a remarkable ſaying of our Lord's, which none of the evangeliſts have recorded. Upon the whole, no reaſonable perſon can entertain the leaſt doubt of St Paul's title to the apoſtleſhip. As little can there be any doubt concerning that high degree of illumination and miraculous power, which was beſtowed on him to render his miniſtry ſucceſsful.

III. Becauſe the author of the chriſtian religion left nothing in writing for the inſtruction of the world, the apoſtles and others who were eye-witneſſes of his virtues, his miracles, his ſufferings, his reſurrection and aſcenſion, and who heard his divine diſcourſes, beſides preaching theſe things to all nations, have taken care that the knowledge of them ſhould not be left to the uncertainty of a vague tradition, handed down from age to age. Four of theſe witneſſes (who, I doubt not, were of the number of the hundred and twenty on whom the Holy Ghoſt fell at the firſt) wrote, under the direction of the Spirit, hiſtories of Chriſt's miniſtry, to which the name of *goſpels* hath been given; being the ſame which are in our poſſeſſion at this day. In theſe excellent writings, every thing relating to the Lord Jeſus is ſet forth in a plain unadorned narration, which bears the cleareſt marks of authenticity. And becauſe their maſter's character as *the Son of God*, was moſt illuſtriouſly diſplayed in the concluſion of his miniſtry, when he was arraigned before the higheſt court of judicature in Judea, for calling himſelf the Son of God, and was put to death as a blaſphemer for ſo doing, theſe hiſtorians are far more full in their accounts of that period, than of any other part of his hiſtory. In like manner, that the revelation of the goſpel doctrines which was made to the apoſtles by the Spirit, and which they delivered to the

world in their difcourfes and converfations, might not be left to the uncertainty of tradition, but be preferved uncorrupted to the end of time, the Holy Ghoft moved certain of thefe divinely infpired teachers to commit their doctrines to writing, in epiftles, fome of which they addreffed to particular churches, others to particular perfons, and others to believers in general; all which are ftill in our poffeffion. And that nothing might be wanting to the edification of the faithful, and to the converfion of unbelievers, Luke, the writer of one of the gofpels, hath alfo written an hiftory of the apoftles, which he hath entitled their *Acts;* in which the difcourfes they delivered, and the great miracles they wrought for the confirmation of the gofpel, not only in Judea, but in the different provinces of the Roman empire where they travelled, are faithfully narrated. In the fame hiftory, we have an account of the oppofition which the apoftles met with, efpecially from the Jews, and of the evils which the preaching of the gofpel brought on them, and of their founding numerous churches in the chief cities of the moft civilized provinces of the Roman empire. And as in the courfe of his narration, Luke hath mentioned many particulars relating to the natural and political ftate of the countries, which are the fcene of his hiftory, and to the perfons who governed them at that time, the accuracy of his narration, even in the minuteft circumftances, is a ftriking proof of the truth of his hiftory, and of the author's being, what he calls himfelf, an eye-witnefs of many of the tranfactions which he hath recorded. So that, in my opinion, all antiquity cannot furnifh a narrative, of the fame length, in which there are as many internal marks of authenticity, as in Luke's hiftory of the Acts of the apoftles.

Seeing then, in the four *gofpels* and in the *Acts*, we have the hiftory of our Lord's miniftry, and of the fpreading of the gofpel in the firft age, written by infpiration; and feeing, in the apoftolical epiftles, the doctrines and precepts of our religion are fet forth by the like infpiration; thefe writings ought to be highly efteemed by all chriftians as the rule of their faith and manners; and no doctrine ought to be received as an article of faith, nor any precept acknowledged as obligatory, but what is contained in thefe writings. With refpect, however, to the *gofpels* and the *Acts of the apoftles*, let it be remarked, that, while the greateft regard is due to them, efpecially to the gofpels, becaufe they contain the words of Chrift himfelf, we are not in them to look for a full account of the gofpel fcheme. Their profeffed defign is to give, not a complete delineation of our religion, but the hiftory of its *founder*, and of that illuftrious difplay which he made of his glory as the *Son of God* and *faviour* of the world, together with an account of the fpreading of the gofpel after our Lord's afcenfion. The gofpel doctrine is to be found complete only in the epiftles, where

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it is exhibited with great accuracy by the apoſtles, to whom the Holy Ghoſt revealed it, as Chriſt had promiſed.

I have ſaid that Paul excelled his brethren apoſtles, by reaſon of the abundance of the revelations that were given to him. By this, however, I do not mean, that his diſcourſes and writings are ſuperior to theirs in point of authority. The other apoſtles, indeed, have not entered ſo deep into the chriſtian ſcheme as he hath done; yet, in what they have written, being guided by the ſame Spirit which inſpired him, their declarations and deciſions, ſo far as they go, are of equal authority with his. Neverthelefs, it muſt be remembered, that it is St Paul chiefly, who, in his epiſtles, as ſhall be ſhewn immediately, hath explained the goſpel œconomy in its full extent, hath ſhewn its connection with the former diſpenſations, and hath defended it againſt the objections by which infidels, both in ancient and modern times, have endeavoured to overthrow it.

In confirmation of this account of the ſuperior illumination of the apoſtle Paul, I now obſerve, that the greatneſs of the mercy of God, as extending to all mankind, was made known to him before it was diſcovered to the other apoſtles; namely, in the commiſſion which he received at his converſion, to preach to the *gentiles* the good news of ſalvation through faith, *that they might receive forgiveneſs of ſin, and inheritance among them that are ſanctified by faith*, Acts xxvi. 18. So that he was the firſt of the apoſtles, who, by Chriſt's command, declared that faith, and not circumciſion, was neceſſary to the ſalvation of the idolatrous gentiles. And as St Paul early communicated to his brethren apoſtles the goſpel which he preached among the gentiles, (Gal. ii. 2.) it ſeems to have been by him, that Chriſt firſt made known to the other apoſtles the extent of the divine mercy to mankind. For that the apoſtles, beſides diſcovering to each other the revelations which they received, read each other's writings, is plain from the character which Peter hath given of Paul's epiſtles, 2 Peter iii. 15, 16.

It is St Paul who hath informed us, that ſin and death were permitted to enter into the world, and paſs through to all men, by the diſobedience of one man; becauſe God determined, by the obedience of a greater man, to beſtow reſurrection from the dead on all men, and to give all an opportunity of obtaining righteouſneſs and life under a more gracious covenant than the former, procured for them by the merit of that obedience.

It is St Paul who, in his learned epiſtle to the Hebrews, hath largely explained and proved the *prieſthood* and *interceſſion* of Chriſt, and hath ſhewn that his death is conſidered by God as a *ſacrifice for ſin;* not in a metaphorical ſenſe, and in accommodation to the prejudices of mankind, but on account of its real efficacy in procuring pardon for penitents: that Chriſt was conſtituted a prieſt by the oath of God:

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that all the prieſts and ſacrifices that have been in the world, but eſpecially the levitical prieſts and ſacrifices, were emblems of the prieſthood, ſacrifice, and interceſſion of Chriſt: and, that ſacrifice was inſtituted originally to preſerve the memory of the revelation which God made at the fall, concerning the ſalvation of mankind through the death of his *Son*, after he ſhould become the ſeed of the woman.

It is this great apoſtle who hath moſt fully explained the doctrine of *juſtification*, and ſhewn, that it conſiſts in our being delivered from death, and in our obtaining eternal life, through the obedience of Chriſt: that no ſinner can obtain this juſtification meritoriouſly through works of law: that though faith is required as the condition thereof, juſtification is ſtill the free gift of God through Jeſus Chriſt; becauſe no works which men can perform, not even the work of faith itſelf, hath any merit with God to procure pardon for thoſe who have ſinned: that this method of juſtification having been eſtabliſhed at the fall, is the way in which mankind, from the beginning to the end of time, are juſtified: and that, as ſuch, it is atteſted both by the law and by the prophets.

It is St Paul who, by often diſcourſing of the juſtification of Abraham, hath ſhewn the true nature of the faith which juſtifies ſinners: that it conſiſts in a ſtrong deſire to know, and in a ſincere diſpoſition to do, the will of God: that it leads the believer implicitly to obey the will of God when made known: and that even the heathens are capable of attaining this kind of faith, and of being ſaved through Chriſt. Alſo, it is this apoſtle who, by penetrating into the depth of the meaning of the covenant with Abraham, hath diſcovered the nature and greatneſs of thoſe rewards, which God taught mankind, even in the firſt ages, to expect from his goodneſs: and who hath ſhewn that the goſpel, in its chief articles, was preached to Abraham and to the Jews; nay, preached to the antediluvians, in the promiſe that the ſeed of the woman ſhould bruiſe the head of the ſerpent. So that the goſpel is not a revelation of a new method of juſtification, but a more full publication of the method of juſtification mercifully eſtabliſhed by God for all mankind from the very beginning.

It is the apoſtle Paul chiefly who, by proving the principal doctrines of the goſpel from the writings of Moſes and the prophets, hath ſhewn, that the ſame God who ſpake to the fathers by the prophets did, in the laſt days of the Moſaic diſpenſation, ſpeak to all mankind by his Son: that the various diſpenſations of religion, under which mankind have been placed, are all parts of one great ſcheme formed by God for ſaving penitent ſinners: and in particular, that there is an intimate connection between the Jewiſh and the Chriſtian revelations: that the former was a preparation for the latter; conſequently, thoſe writers ſhew great ignorance of the divine diſpenſations, who, on account of the objections

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to which the law of Mofes, as a rule of juftification, is liable, and on account of the obfcurity of the ancient prophecies, wifh to disjoin the Jewifh and chriftian revelations. But all who make this attempt, do it in oppofition to the teftimony of Jefus himfelf, who commanded the Jews to fearch their own fcriptures, becaufe *they are they which teftify of him*, (John v. 39.): who, in his converfation with the difciples on the road to Emmaus, *beginning at Mofes and all the prophets, expounded unto them, from all the fcriptures, the things concerning himfelf*, (Luke xxiv. 27.); and who told them, ver. 44, *That all things muft be fulfilled, which were written in the law of Mofes, and in the prophets, and in the Pfalms, concerning him.* The attempt is made in oppofition alfo to the teftimony of the apoftle Peter, who, fpeaking to Cornelius of Chrift, faid, *To him give all the prophets witnefs, that through his name, whofoever believeth in him, fhall receive remiffion of fins;* Acts x. 43. The Jewifh and Chriftian revelations, therefore, are fo clofely connected, that if the former is removed as falfe, the latter muft of neceffity fall to the ground.

It is the apoftle of the gentiles, who hath fet the *Sinaitic covenant*, or *law of Mofes*, in a proper light, by fhewing, that it was no method of juftification, even to the Jews, but merely their national law, delivered to them by God, not as governor of the univerfe, but as king in Ifrael, who had feparated them from the reft of mankind, and placed them in Canaan under his own immediate government, as a nation, for the purpofe of preferving his oracles and worfhip, amidft that univerfal corruption which had overfpread the earth. Accordingly this apoftle hath proved, that feeing the law of Mofes contained a more perfect account of the duties of morality, and of the demerit of fin, than is to be found in any other national law, inftead of juftifying, it condemned the Jews by its curfe; efpecially as it prefcribed no facrifice of any real efficacy to cleanfe the confciences of finners, nor promifed them pardon in any method whatfoever: and that, by the rigour of its curfe, the law of Mofes laid the Jews under the neceffity of feeking juftification from the mercy of God through faith, according to the tenor of the covenant with Abraham, which was the gofpel and religion of the Jews. Thus, by the lights which St Paul hath held up to us, the impious railings of the Manicheans againft the law of Mofes, and againft the God of the Jews, the author of that law, on the fuppofition that it was a rule of juftification, are feen to be without foundation; as are the objections likewife which modern deifts have urged againft the Mofaic revelation, on account of God's dealings with the Ifraelites.

It is St Paul who hath moft largely difcourfed concerning the tranfcendent greatnefs of the Son of God, above angels and all created beings whatever; and who hath fhewn, that, as the reward of his humiliation and death in the human nature, he hath, in that nature, obtained the government of the world, for the good of his church, and will

will hold that government, till he hath put down the uſurped dominion which the apoſtate angels have ſo long endeavoured to maintain, in oppoſition to the righteous government of God: that, as the laſt exerciſe of his kingly power, Chriſt will raiſe the dead, and judge the world, and render to every one according to his deeds: and that when all the enemies of God and goodneſs are thus utterly ſubdued, the Son will deliver up the kingdom to the Father, that God may be over all in all places.

It is this great apoſtle who hath made known to us many of the circumſtances and conſequences of the general judgment, not mentioned by the other apoſtles. For, beſides repeating what Chriſt himſelf declared, That he will return a ſecond time to this earth, ſurrounded with the glory of his Father, and attended by a great hoſt of angels, that he will call all the dead forth from their graves, and that, by his ſentence as judge, he will fix the doom of all mankind irreverſibly, this apoſtle hath taught us the following intereſting particulars. That the laſt generation of men ſhall not die, but that, in a moment, in the twinkling of an eye, Chriſt will change ſuch of the righteous as are alive upon the earth at his coming. And having ſaid nothing of Chriſt's changing the wicked, the apoſtle hath led us to believe that no change ſhall paſs on them; conſequently, that the diſcrimination of the righteous from the wicked will be made by the difference of the body in which the one and the other ſhall appear before the tribunal; and that no particular enquiry into the actions of individuals will be needed to determine their different characters. The character of each will be ſhewn to all, by the nature of the body in which he appears to receive his ſentence. The ſame apoſtle hath taught us, that after ſentence is pronounced upon all men, according to their true characters, thus viſibly manifeſted, the righteous ſhall be caught up in clouds, to join the Lord in the air: ſo that the wicked, being left behind on the earth, it follows, that they are to periſh in the flames of the general conflagration. He farther informs us, that the righteous, having joined the Lord in the air, ſhall accompany him in his return to heaven, and there live in an embodied ſtate, with God and Chriſt and the angels, to all eternity.

It is St Paul who hath given us the completeſt account of the ſpiritual gifts, which were beſtowed in ſuch plenty and variety on the firſt chriſtians, for the confirmation of the goſpel. Nay, the form which the chriſtian viſible church has taken under the government of Chriſt, is owing in a great meaſure to the directions contained in his writings. Not to mention, that the different offices of the goſpel miniſtry, together with the duties and privileges belonging to theſe offices, have all been eſtabliſhed in conſequence of his appointment.

Finally,

Finally, it is St Paul who, in his firft epiftle to the Theffalonians, hath given us a formal proof of the divine original of the gofpel; which, though it was originally defigned for the learned Greeks of that age, hath been of the greateft ufe ever fince, in confirming believers in their moft holy faith, and ftopping the mouths of adverfaries.

The foregoing account of the matters contained in the writings of the apoftle Paul, fhews, that whilft the infpired epiftles of the other apoftles deferve to be read with the utmoft attention, on account of the explications of particular doctrines and facts which they contain, and of the excellent precepts of piety and morality with which they abound, the epiftles of Paul muft be regarded as the grand repofitory, in which the whole of the gofpel doctrine is lodged, and from which the knowledge of it can be drawn with the greateft advantage. And therefore, all who wifh to underftand true chriftianity, ought to ftudy the epiftles of this great apoftle with the utmoft care. In them, indeed, they will meet with things hard to be underftood. But that circumftance, inftead of difcouraging, ought rather to make them more diligent in their endeavours to underftand his writings; as they contain information from God himfelf, concerning matters which are of the utmoft importance to their temporal and eternal welfare. It is true, the minifters of religion, whofe office it is to inftruct others, are under more peculiar obligations to ftudy the fcriptures with unremitting affiduity: neverthelefs others, whofe leifure, learning, and genius, qualify them for the work, are not exempted from that obligation.—In former times, by the cruel perfecution and obloquy which followed thofe who in matters of religion happened to go out of the beaten track, men of liberal minds were hindered from fearching the fcriptures, or at leaft from publifhing what they found in them contrary to the received opinions. But the darknefs of bigotry is paffing away, and the light of truth is beginning to fhine. Men have acquired more juft notions of the rights of confcience; and the fetters in which the underftandings of chriftians, for fo many ages, have been held bound, by the decrees of councils and the eftablifhment of creeds, are begun to be broken: fo that the candid may now modeftly propofe the refult of their enquiries into the word of God, without incurring either danger or blame. If, therefore, proper attention is paid to fuch publications as are defigned for the illuftration of the fcriptures, it is to be hoped that, in the progrefs of ages, the united efforts of many will difpel the obfcurity which hath fo long rendered fome paffages of fcripture hard to be underftood: and the matters of fact above human comprehenfion really made known in the word of God, being feparated from thofe which have been obtruded on it by ignorant or by worldly men, genuine chriftianity will at laft fhine forth in its native fplendor. And thus the objec-

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tions raiſed againſt the goſpel vaniſhing, it will at length be generally received, and acquire its proper influence on the minds and manners of mankind.

By attending to the various undoubted facts ſet forth in the foregoing eſſay, every chriſtian muſt be ſenſible of the divine authority of all the books of the new teſtament; and by forming a proper judgment of the purpoſe for which each of theſe books was written, he may eaſily learn the uſe he is to make of theſe divinely inſpired writings.

ESSAY II.

Of the uſe which the churches were to make of the apoſtles epiſtles: and of the method in which theſe writings were publiſhed and preſerved.

FORMERLY, books being of ſuch value that none but the rich were able to purchaſe them, the common people were ſeldom taught to read in any country; and having no teachers given them by the public, they were generally groſsly ignorant of moral and religious truths. The vulgar, however, of the Jewiſh nation were better inſtructed. For Moſes having ordered his law to be read to the people at the end of every ſeven years during the feaſt of tabernacles in the year of releaſe, (*Deut.* xxxi. 10, 11.), the knowledge of the doctrines contained in his writings was by that inſtitution univerſally diffuſed among the Jews. Beſides, it gave riſe to the reading of the law and the prophets in their ſynagogues. For in whatever part of the world the Jews reſided, they aſſembled themſelves every Sabbath for the worſhipping of God, and for the reading of their ſacred writings. Now the chriſtian churches being deſtined for the ſame purpoſes of worſhipping God, and diffuſing the knowledge of religion among the people, it was natural, in forming them, to imitate the model, and follow the rules of the ſynagogue. And therefore, ſeeing the reading of the Jewiſh ſcriptures always made a part of the ſynagogue ſervice, it cannot be doubted that the ſame was practiſed in the church from the very beginning, eſpecially as the diſciples of Chriſt, equally with the diſciples of Moſes, acknowledged the divine inſpiration of theſe ſcriptures, and had been ordered by their maſter to ſearch them, as teſtifying of him. Beſides, till the apoſtles and evangeliſts publiſhed their writings, the Jewiſh ſcriptures were the only guide to which the diſciples of Chriſt could have recourſe for their inſtruction. But after the Spirit of God had inſpired the evangeliſts to write their hiſtories of Chriſt's miniſtry, and the apoſtles to commit their doctrines and precepts to writing, their goſpels and epiſtles became a more direct rule of faith and

and practice to the brethren, than even the Jewiſh ſcriptures themſelves; for which reaſon, it was fit that they ſhould be ſtatedly read in the public aſſemblies, to teach the brethren more perfectly the things wherein they had been inſtructed. And to introduce that practice, St Paul, in the concluſion of his firſt epiſtle to the Theſſalonians, (which is generally ſuppoſed to have been the firſt of his inſpired writings), laid the preſidents and paſtors of that church under *an oath to cauſe it to be read to all the holy brethren*, ch. v. 27.: That is to ſay, being conſcious of his own inſpiration, he required the Theſſalonians to put his writings on a level with the writings of the Jewiſh prophets, by reading them in their public aſſemblies for worſhip, and by regarding them as the infallible rule of their faith and practice. For the ſame purpoſe, John (Rev. i. 3.) declared him bleſſed who *readeth*, and them who *hear* the words of his prophecy.

The Theſſalonian preſidents and paſtors being adjured by the apoſtle Paul to cauſe his epiſtle to be read *to all the brethren*, it was to be read not only to them in Theſſalonica, but to the brethren of all the towns and cities of the province of Macedonia; and particularly to the brethren of Beræa and Philippi, and of every place in their neighbourhood where churches were planted. For that St Paul did not intend his epiſtles merely for the churches to which they were firſt ſent, but for general uſe, appears from the inſcriptions of ſeveral of them. Thus the epiſtle to the Galatians is directed, *To the churches of Galatia;* and the ſecond epiſtle to the Corinthians, *To the church of God, which is at Corinth, with all the ſaints which are in all Achaia.* Nay, the firſt epiſtle to the ſame church hath even a more general inſcription, being directed not only *To the church at Corinth*, but *To all them who in every place call upon the name of Jeſus Chriſt.*

But while the churches, to which the apoſtle ſent his letters, were directed by the inſcriptions to circulate them as widely as poſſible, he did not mean by theſe inſcriptions, nor by his adjuration of the Theſſalonian paſtors, that the autographs of his letters were to be ſent to all who had an intereſt in them. Theſe divinely inſpired compoſitions, authenticated by the ſalutation in the apoſtle's own hand-writing, were too valuable to be uſed in that manner. But his meaning was, that correct copies of his letters ſhould be ſent to the neighbouring churches, to remain with them for their own uſe, and to be tranſcribed by them, and circulated as widely as poſſible. The direction to the Coloſſians, iv. 16. *When this epiſtle hath been read by you, cauſe that it be read alſo in the church of the Laodiceans*, is certainly to be underſtood in the manner I have explained. The apoſtle adds, *and that ye likewiſe read the epiſtle from Laodicea.* The Laodiceans, it ſeems, had been directed to ſend to the Coloſſians, a copy of ſome letter written by the apoſtle, which they had received: probably the letter which he had lately ſent to the

Epheſians: for that epiſtle is inſcribed, not only *To the ſaints which are at Epheſus,* but alſo *To the faithful in Chriſt Jeſus.* This inſcription, therefore, like that of the epiſtle to the Corinthians, implied that the Epheſian brethren were to ſend copies of their letter to the neighbouring churches, and among the reſt to the church of the Laodiceans, with a particular order to them to ſend a copy of it to the Coloſſians.

In the ſame manner alſo, we may ſuppoſe the epiſtle to the Galatians was circulated. For the inſcription, *To the churches of Galatia,* implies that the church in Galatia which received this letter from the apoſtle's meſſenger, was to ſend a copy of it to the church that was neareſt to them; which church was to circulate it in like manner: ſo that being ſent from one church to another, it was no doubt communicated in a ſhort time to all the churches of Galatia. In like manner, the apoſtle Peter's firſt epiſtle being inſcribed, *To the ſtrangers of the diſperſion of Pontus, Galatia, Cappadocia, Aſia, and Bithynia,* the perſon or church to which that letter was delivered by Silvanus (1 Pet. ch. v. 12.) was to communicate it to the brethren neareſt at hand, to be copied and diſperſed till it was fully circulated among the faithful in the ſeveral countries mentioned in the inſcription, unleſs that ſervice was performed by Silvanus himſelf. For it cannot be ſuppoſed that Peter would write and ſend copies of ſuch a long letter, to all the churches in the widely extended countries of Pontus, Galatia, Cappadocia, Aſia, and Bithynia. The like method no doubt was uſed for circulating all the other catholic epiſtles.

The apoſtles, by the inſcription of their letters, having ſignified their deſire that they ſhould be read publicly, not only in the churches to which they were firſt ſent, but in all the neighbouring churches; and St Paul in particular, having given expreſs orders to that purpoſe, in his epiſtles to the Theſſalonians and Coloſſians, we have good reaſon to believe that their epiſtles were read publicly and frequently in the churches to which they were inſcribed, along with the ſcriptures of the old teſtament: that copies of them were ſent to every church which had an immediate intereſt in them: and that, when the goſpels were publiſhed, they in like manner were read daily in the churches; and that copies of them alſo were quickly multiplied. To this reſpect the goſpels were certainly entitled, not only on account of their authors being *apoſtles* or *evangeliſts,* but becauſe the matters contained in them were of the greateſt utility, both for the inſtruction and for the conſolation of the brethren.

The epiſtles and goſpels, being the authentic record in which the whole doctrines, precepts, and promiſes of the goſpel are contained, we may believe, that although no injunction had been given by the apoſtles reſpecting the communication of their writings, the members of the churches, to which their epiſtles and goſpels were ſent, moved by

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their own piety and good ſenſe, would be anxious to communicate them; and would not grudge either the expence of tranſcribing them, or the trouble of ſending them to all the churches with which they had any connection. The perſons likewiſe who were employed, whether in tranſcribing, or in carrying theſe excellent writings to the neighbouring churches, would take great delight in the work; thinking themſelves both uſefully and honourably employed. Nay, I am perſuaded that ſuch of the brethren as could afford the expence, and were capable of reading theſe divinely inſpired writings, would get them tranſcribed for their own uſe: ſo that copies of theſe books would be multiplied and diſperſed in a very ſhort time. This accounts for St Paul's epiſtles in particular being ſo generally known, read, and acknowledged, by all chriſtians in the very firſt age; as we learn from Peter, who ſpeaks of the epiſtles which his beloved brother Paul had written to the perſons to whom he himſelf wrote his ſecond epiſtle, chap. iii. 16. It ſeems, before Peter wrote that letter, he had ſeen and read Paul's epiſtles to the Galatians, the Epheſians, and the Coloſſians. He ſpeaks alſo of *all Paul's other epiſtles;* from which ſome learned men have inferred, that Paul by that time was dead, and that all his writings had come to Peter's hands. Nay, Peter inſinuates that they were then univerſally read and acknowledged as inſpired writings: for he tells us, *the ignorant and unſtable wreſted them, as they did the other ſcriptures alſo, to their own deſtruction.*

The writings of the apoſtles and evangeliſts being thus early and widely diſperſed among the diſciples of Chriſt, I think it cannot be doubted, that the perſons who obtained copies of them, regarding them as precious treaſures of divine truth, preſerved them with the utmoſt care. We are morally certain, therefore, that none of the inſpired writings, either of the evangeliſts or of the apoſtles, have been loſt; and in particular, that the ſuſpicion which ſome have entertained of the loſs of certain epiſtles of Paul, is deſtitute of probability. His inſpired writings were all ſent to perſons greatly intereſted in them; who while they preſerved their own copies with the utmoſt care, were no doubt very diligent in circulating tranſcripts from them among the other churches; ſo that being widely diſperſed, highly reſpected, and much read, none of them I think could periſh. What puts this matter beyond doubt is, that while all the ſacred books which now remain, are often quoted by the moſt ancient chriſtian writers, whoſe works have come down to us, in none of them, nor in any other author whatever, is there ſo much as a ſingle quotation from any apoſtolical writing, that is not at preſent in our canon; nor the leaſt hint from which it can be gathered, that any apoſtolical writing ever exiſted, which we do not at preſent poſſeſs.

Farther, as none of the apoſtolical writings have been loſt, ſo no material alteration hath taken place in any of thoſe which remain. For the autographs having, in all probability, been long preſerved with care, by the rulers of the churches to which theſe writings were ſent, if any material alteration, in particular copies, had ever been attempted for the purpoſe of ſupporting hereſy, the fraud muſt inſtantly have been detected, by comparing the vitiated copies with the autographs. And even after the autographs, by length of time, or by accident, were loſt, the conſent of ſuch a number of copies as might eaſily be procured and compared in every country, was at all times ſufficient for eſtabliſhing the genuine text, and for correcting whatever alteration might be made, whether through accident or deſign. Nor is this all: the many diſputes about articles of faith, which took place in the chriſtian church almoſt from the beginning, though productive of much miſchief in other reſpects, ſecured the ſcriptures from all vitiation. For the different ſects of chriſtians, conſtantly appealing to the ſacred oracles in ſupport of their particular opinions, each would take care that their opponents quoted the ſcriptures fairly, and tranſcribed them faithfully. And thus the different parties of chriſtians being checks on each other, every poſſibility of vitiating the ſcriptures was abſolutely precluded.

With reſpect to the various readings of the books of the new teſtament, about which deiſts have made ſuch a noiſe, and well diſpoſed perſons have expreſſed ſuch fears, as if the ſacred text were thereby rendered uncertain, I may take upon me to affirm, that the clamour of the former, and the fears of the latter, are without foundation. Before the invention of printing, there was no method of multiplying the copies of books, but by tranſcribing them; and the perſons who followed that buſineſs being liable, through careleſſneſs, to tranſpoſe, omit and alter, not only letters, but words, and even whole ſentences, it is plain, that the more frequently any book was tranſcribed, the more numerous would the variations from the original text be in the one that was laſt tranſcribed; becauſe in the new copy, beſides the errors peculiar to the one from which it was taken, there would be all thoſe alſo, which the tranſcriber himſelf might fall into through careleſſneſs. If, therefore, the MSS which remain of any ancient book are of a late date, and few in number, the defects and errors of ſuch a book will be many, and the various readings few; and as it is by the various readings alone, that the defects and errors of particular copies can be redreſſed, the imperfections of that book will be without remedy. Of this, Heſychius among the Greeks, and Velleius Paterculus among the Latins, are ſtriking examples; for as there is but one MS copy of each of theſe authors remaining, the numerous errors and defects found in them are paſt all redreſs. Happily this is not the caſe

caſe with the books of the new teſtament, of which there are more MSS of different ages, than of any other ancient writing. Wherefore, although, by collating theſe MSS, different readings, to the amount of many thouſands, have appeared, the text, inſtead of being rendered uncertain thereby, hath been fixed with greater preciſion. Becauſe, with the help of ſound criticiſm, learned men, from the vaſt variety of readings, obtained by comparing different copies, have been able to ſelect, almoſt with certainty, thoſe readings which originally compoſed the ſacred text. See Gen. Pref. p. 35. note.

This, however, though great, is not the only advantage the ſcriptures have derived from the various readings found in the different MSS of the new teſtament which have been collated. For as theſe MSS were found, ſome of them in Ægypt, others of them in Europe, the diſtance of the places from whence they have been brought, give us, as Bentley hath well remarked, the fulleſt aſſurance that there never could be any colluſion in altering or interpolating one copy by another, nor all by any one of them; and that, however numerous theſe readings may be, they have proceeded merely from the careleſſneſs of tranſcribers, and by no means from bad deſign in any perſons whatever. This important fact is ſet in the cleareſt light by the pains which learned men have taken in collating all the ancient tranſlations of the ſcriptures now remaining, and all the quotations from the ſcriptures found in the writings of the fathers, even thoſe which they made by memory, in order to mark the minuteſt variations from the originals. For although, by this means, the various readings have been increaſed to a prodigious number, we find but a very few of them that make any material alteration in the ſenſe of the paſſages where they are found; and of thoſe which give a different ſenſe, it is eaſy for perſons ſkilled in criticiſm to determine which is the genuine reading. Theſe facts, which are all well known, prove, in the ſtrongeſt manner, that the books of the new teſtament have, from the beginning, remained unadulterated, and that, in the various readings, we have *the genuine text* of theſe books entire, or almoſt entire; which is more than can be ſaid of any other writing of equal antiquity, of which the MSS are not ſo numerous, nor the various readings in ſuch abundance. See the note, Pref. p. 35. laſt paragraph.

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ESSAY III.

Of the Apoſtle Paul's Style, and Manner of writing.

ALTHOUGH the ſermons and epiſtles of the apoſtle Paul be much ſuperior in ſentiment to the fineſt orations and treatiſes of the Greeks, many who are judges of elegant writing, I doubt not, will pronounce

pronounce them inferior, both in compoſition and ſtyle. The truth is, in forming his diſcourſes, the apoſtle, for the moſt part, neglected the rules of the Grecian eloquence. He ſeldom begins with propoſing his ſubject, or with declaring the method in which he is to handle it. And when he treats of more ſubjects than one in the ſame epiſtle, he does not inform us when he paſſes from one ſubject to another, nor always point out the purpoſe for which his arguments are introduced. Beſides, he makes little uſe of thoſe rhetorical tranſitions, connections and recapitulations, whereby the learned Greeks beautifully diſplayed the method and coherence of their diſcourſes.

As the apoſtle did not follow the rules preſcribed by the Greek rhetoricians, in diſpoſing the matter of his diſcourſes, ſo he hath not obſerved their precepts in the choice of his words, the arrangement of his ſentences, and the meaſure of his periods. That kind of ſpeaking and writing, which is more remarkable for an artificial ſtructure of words, and a laboured ſmoothneſs of periods, than for truth of ſentiment and juſtneſs of reaſoning, was called by the apoſtle *the wiſdom of ſpeech*, 1 Cor. i. 17. and *the perſuaſive words of human wiſdom*, 1 Cor. ii. 4.; and was utterly diſclaimed by him, 1 Cor. ii. 1. *And I, brethren, when I came to you, came not with excellency of ſpeech, nor of wiſdom, declaring the teſtimony of God.*

But while the apoſtle, in the compoſition and ſtyle of his diſcourſes, hath commonly avoided the ſhowy embelliſhments, and even ſome of the ſolid ornaments of the Grecian eloquence, for reaſons I ſhall afterwards mention, he hath made ſufficient amends for theſe defects, by the excellence of his ſentiments, the propriety of his method, the real connection which ſubſiſts in his diſcourſes, and the accuracy with which he has expreſſed himſelf on every ſubject.

The tranſcendent excellence of the apoſtle Paul's ſentiments, it is preſumed, no reader of true judgment will diſpute. But the method and connection of his writings, ſome, perhaps, may call in queſtion; becauſe, as I juſt now obſerved, he hath not adopted the method of compoſition uſed by the elegant Greeks. But to remove this objection, and to illuſtrate, in the firſt place, the apoſtle's *method*, I obſerve, that, in his doctrinal epiſtles eſpecially, he always treats of ſome important article of faith, which, though not formally propoſed, is conſtantly in his view, and is handled according to a preconceived plan, in which his arguments, illuſtrations and concluſions, are all properly arranged. This the intelligent reader will eaſily perceive, if, in ſtudying any particular epiſtle, he keeps the ſubject of it in his eye throughout. For thus he will be ſenſible, that the things written are all connected with the ſubject in hand, either as proofs of what immediately goes before; or as illuſtrations of ſome propoſition more remote; or as inferences from premiſes, ſometimes expreſſed and ſometimes implied; or

or as anfwers to objections which, in certain cafes, are not ftated, perhaps becaufe the perfons addreffed had often heard them propofed. Nay, he will find that, on fome occafions, the apoftle adapts his reafoning to the thoughts which he knew would, at that inftant, arife in the mind of his readers, and to the anfwers which he forefaw they would make to his queftions; though thefe anfwers are not expreffed. In fhort, on a juft view of Paul's epiftles, it will be found, that all his arguments are in point; that whatever incidental matter is introduced, contributes to the illuftration of the principal fubject; that his conclufions are all well founded; and that the whole is properly arranged.

Next, with refpect to the connection of the reafoning in the apoftle's epiftles, I acknowledge, that the want of thofe forms of expreffion, by which the learned Greeks difplayed the coherence and dependence of their difcourfes, has given to his compofitions a disjointed appearance. Neverthelefs, there is a clofe connection of the feveral parts of his epiftles, eftablifhed by the fenfe of what he hath written. Now, where there is a real connection in the fenfe, the words and phrafes invented by rhetoricians for fhowing it, become in fome meafure unneceffary. There is alfo in the apoftle's epiftles an apparent connection fuggefted by the introduction of a word or thought, (fee Rom. iv. 24, 25. Eph. i. 19, 20. 1 Theff. ii. 14.) which feemingly leads to what follows; yet the real connection lies more deep, in the relation of the things to each other, and to the principal fubject. Thefe relations, however, would be more obvious, if the Greek particles ufed by the apoftle for coupling his fentences and periods, inftead of having always, or for the moft part, the fame meanings uniformly given them, as in our Englifh bibles, were diverfified in the tranflation, according to the true force which each particle derives from the place which it holds in the difcourfe. Farther, through the frequent ufe of that part of fpeech called *the participle*, there is a feeming connection in the apoftle's difcourfes, which is apt to miflead one who is not acquainted with the idiom of the Greek language. For as the participle hath often a caufal fignification, by tranflating it literally, the fubfequent claufe appears to contain a reafon for what immediately goes before; contrary, in many inftances, to the apoftle's intention, who ufes the participles, after the example of other Greek writers, for any part of the verb. Befides, by tranflating the apoftle's participles literally, his fentences and periods are tacked to one another in fuch a manner, that they have neither beginning nor ending, (Col. i. 10, 11, 12.). Wherefore, that the unlearned reader may not apprehend a connection in the apoftle's difcourfes different from what really fubfifts in them, and that the true coherence and dependence of the feveral parts may appear, his participles fhould be tranflated fo as to reprefent the parts

of

of the verb for which they are put. If this were done, the apoſtle's ſentences and periods would ſtand forth in their juſt dimenſions, and their relation to the different parts of his diſcourſe, as reaſons for what immediately precedes, or as illuſtrations of ſomething more remote, or as new arguments in ſupport of the principal propoſition, would clearly appear; and, by this means, the general plan of his diſcourſe would emerge from that obſcurity in which it lies hid in the preſent tranſlation.

But, in praiſing St Paul for handling his ſubjects methodically, and for connecting his diſcourſes on theſe ſubjects by the ſenſe of what he hath written, rather than by the words, leſt I ſhould be thought to aſcribe to his compoſitions qualities which they do not poſſeſs, I mention his firſt epiſtle to the Theſſalonians as an example and proof of all that I have ſaid. For although the ſubject of that letter is not formally propoſed, nor the method declared in which it is handled, nor the ſcope of the particular arguments pointed out, nor the objections mentioned to which anſwers are given, all theſe particulars are ſo plainly implied in the meaning of the things written, that an attentive reader can be at no loſs to diſcern them. In the ſame epiſtle, though no formal diſplay of the coherence of the ſentiments be made, by introducing them with the artificial couplings uſed by the elegant Greek writers, it does not occaſion any confuſion; becauſe the dependence of the ſeveral parts implied in the ſenſe, ſufficiently ſupplies that want.

Yet, after all I have ſaid in vindication of the apoſtle, for having neglected in his epiſtles the ſo much admired formality of the Grecian eloquence, I ſhould not think I had done him juſtice on this head, if I did not call the reader's particular attention to the nature of his writings. None of them are *treatiſes;* they are all *letters* to particular churches or perſons; ſome of them written in anſwer to letters which he had received. Now, how eſſential ſoever a declared method and order in the diſpoſition of the arguments, and a viſible connection of the parts of the diſcourſe, may be in a regular treatiſe, theſe, in the opinion of the beſt judges, are by no means neceſſary in epiſtolary compoſitions. Rather, in that kind of writing, if there is order and connection, to conceal it is eſteemed a perfection. Beſides, *letters* differ from every other ſpecies of writing in this reſpect, that the perſons to whom they are addreſſed, being well acquainted with the particulars alluded to in them, the writer never thinks of entering into a minute detail of the characters, the circumſtances, and the opinions, of the perſons concerning whom, or to whom, he writes. Yet the knowledge of theſe things is abſolutely neceſſary, to render letters intelligible to ſtrangers. Hence, as Lord Shafteſbury, ſpeaking of letter-writing, juſtly obſerves, Miſcell. i. c. 3. " They who read an " epiſtle

"epiſtle or ſatire of Horace, in ſomewhat better than a mere ſcho-"laſtic reliſh, will comprehend, that the concealment of order and "method in this manner of writing, makes the chief beauty of the "work. They will own, that unleſs a reader be, in ſome meaſure, "appriſed of the characters of an Auguſtus, a Mecænas, a Florus, "and a Trebatius, there will be little reliſh in thoſe ſatires addreſſed "in particular to the courtiers, miniſters, and great men of the times." If theſe obſervations are juſt, it is no blemiſh, but rather a beauty, in the apoſtle's letters, that his method is concealed. Neither ought they to be found fault with for their obſcurity; ſeeing, in many inſtances, it is owing to our ignorance of the characters of the perſons he mentions, and of the facts and circumſtances to which he alludes. At the ſame time, his epiſtles are not more irregular, or more obſcure, at leaſt in their matter, than many of the epiſtles and ſatires of Horace. So that the aſſiſtance of commentators is not more needed for interpreting the writings of the inſpired apoſtle, than for underſtanding the compoſitions of the elegant Latin poet.

Having made theſe remarks on the method and connection of the apoſtle Paul's epiſtles, it remains, in the ſecond place, that I ſpeak concerning his *ſtyle*. And here I obſerve in general, that it is conciſe and unadorned; yet, if I judge rightly, its conciſeneſs adds to its energy, and even to its beauty. For inſtead of multiplying ſynonymous terms, unmeaning epithets, and jarring metaphors, whereby ſtyle becomes turgid and empty, the apoſtle ſcarcely ever admits any thing ſuperfluous. His words, for the moſt part, are well choſen; many of them are emphatical, and properly placed in the ſentence, as by a maſter's hand; ſome of them are new, and others of them are admirably compounded: ſo that they add both to the ſound and to the ſenſe of the ſentence. His epithets commonly mark the principal quality or circumſtance of the idea to which they are adjected; and his expreſſions, in ſome inſtances, are ſo delicately turned, as to ſuggeſt ſentiments which are not directly marked by the words, whereby an opportunity is afforded to the reader to exerciſe his own ingenuity, in diſcovering that more is meant than meets his ear. In ſhort, there are in the apoſtle's conciſe language, virtues which make amends for the want of the vivid colouring, the flowing copiouſneſs, and the varied cadences of the Grecian eloquence. Even thoſe oriental forms of ſpeech uſed by the apoſtle, which have been blamed by one or two of the fathers who were not ſkilled in the Hebrew, though accompanied with ſome obſcurity at firſt view, when underſtood, add to the pleaſure of the reader, by their energy, and by the variety which they occaſion in the ſtyle. The change too of *the perſon*, and the ſudden tranſition from the *one number* to the *other*, often found in Paul's writings, though violations of the rules of grammar loudly condemn-

ed by the leſſer critics, are real beauties, as they render diſcourſe more lively; on which account theſe irregularities have been admitted, even by the beſt authors. And with reſpect to the few uncommon words and phraſes, to which the appellations of *barbariſms* and *ſoleciſms* have been given, the reader ought to know, that the beſt Greek authors have uſed the very ſame words and phraſes; which, if they are not commended as diverſifications of the ſtyle, muſt at leaſt be excuſed as inaccuracies, flowing from the vivacity of theſe juſtly admired writers, or from their attention to matters of greater moment. However, as Longinus hath long ago acknowledged, (c. 30.) one of the beautiful paſſages, and ſublime thoughts, found in the works of theſe great maſters, is ſufficient to atone for all their faults.

But if the ableſt critics judge in this favourable manner of the celebrated writers of antiquity, on account of their many excellencies, ſurely the ſame indulgence cannot be denied to the apoſtle Paul, whoſe merit as a writer, in many reſpects, is not inferior to theirs. For I will venture to affirm, that in elegance, variety, and ſtrength of expreſſion, and even in ſublimity of thought, many of his paſſages will bear to be ſet in competition with the moſt admired of theirs, and will ſuffer nothing by the compariſon. The truth is, where the apoſtle's ſubject leads him to it, he not only expreſſes himſelf with delicacy and energy, but often riſes to the true ſublime, through the grandeur of his ſentiments, the ſtrength of his language, and the harmoniouſneſs of his periods, not induſtriouſly ſought after, but naturally flowing from the fervour and wiſdom of that Divine Spirit by which he was inſpired.

In ſupport of what I have advanced in praiſe of St Paul as an author, I mention the following paſſages, as unqueſtionable examples of beautiful and ſublime writing.—The greateſt part of his epiſtle to the Epheſians; concerning which Grotius has ſaid, that *it expreſſes the grand matters of which it treats, in words more ſublime than are to be found in any human tongue*:—His ſpeech to the inhabitants of Lyſtra, Acts xiv. in which the juſteſt ſentiments concerning the Deity, are expreſſed in ſuch a beautiful ſimplicity of language, as muſt ſtrike every reader of taſte:—His oration to the Athenian magiſtrates and philoſophers, aſſembled in the Areopagus, wherein he deſcribes the character and ſtate of the true God, and the worſhip that is due to him, in the moſt elegant language, and with the moſt exquiſite addreſs, Acts xvii.:—His charge to the elders of Epheſus, (Acts xx.) which is tender and pathetic in the higheſt degree:—His different defences before the Roman governors, Felix and Feſtus, king Agrippa and Bernice, the tribunes and great ladies of Ceſarea, who were all ſtruck with admiration at the apoſtle's eloquence:—His deſcription of the engagement between the fleſh and the ſpirit, with the iſſue of that conflict, Rom. vii.:—The whole

whole of the eighth chapter of his epiſtle to the Romans, in which both the ſentiments and the language, eſpecially towards the cloſe, are tranſcendently ſublime:—The fifteenth chapter of his firſt epiſtle to the Corinthians, where he treats of the reſurrection of the dead, in a diſcourſe of conſiderable length, adorned with the greateſt variety of rhetorical figures, expreſſed in words aptly choſen and beautifully placed; ſo that in no language is there to be found a paſſage of equal length, more lively, more harmonious, or more ſublime:—The laſt four chapters of his ſecond epiſtle to the Corinthians, which are full of the moſt delicate ironies on the falſe teacher who had ſet himſelf up at Corinth as the apoſtle's rival, and on the faction who doated on that impoſtor: — 1 Tim. vi. 6,—12.; a paſſage admirable, both for the grandeur of the ſentiment and for the elegance of the language:—The whole eleventh chapter of his epiſtle to the Hebrews, and the firſt ſix verſes of the twelfth chapter of the ſame epiſtle: with many other paſſages which might be mentioned, in which we find an eloquence ſuperior to any thing exhibited in profane authors.

There are other paſſages likewiſe in Paul's epiſtles, of a narrower compaſs, concerning which I hazard it as my opinion, that in none of the celebrated writers of Greece or of Rome, are there periods in which we find greater ſublimity of thought, or more propriety, beauty, and even melody of language. This every reader of taſte will acknowledge, who takes the pains to conſult the following paſſages in the original.—Rom. xi. 33. *O the depth both of the wiſdom and knowledge of God!* &c. which doxology to the true God, is ſuperior both in ſentiment and language to the moſt celebrated hymns of the greateſt of the heathen poets, in praiſe of their divinities.—2 Cor. iv. 17, 18. *For the preſent light thing of our affliction, which is but for a moment,* &c.—ch. v. 14. *For the love of Chriſt conſtraineth us,* &c.—vi. 4.—11. *In all things approving ourſelves as the miniſters of God,* &c.—Philip. iii. 18. *For many walk,* &c. —Epheſ. i. 19. *What is the exceeding greatneſs of his power,* &c. In which laſt period there is ſuch an accumulation of ſtrong expreſſion, as is ſcarcely to be found in any profane author.—1 Tim. vi. 15. where there is a deſcription of God, which in ſublimity of ſentiment and beauty of language, exceeds all the deſcriptions given of the Supreme Being by the moſt famed of the heathen philoſophers or poets. Other periods alſo might be produced, in which, as in thoſe juſt now mentioned, there are no unnatural rants, nor great ſwelling words of vanity; but a real grandeur of ſentiment, and an energy of diction, which directly ſtrike the heart.

Upon the whole, I heartily agree with Beza, in the account which he hath given of the apoſtle Paul, as a writer, 2 Cor. x. 6. note, where he ſays, "When I more narrowly conſider the whole genius and cha-" racter of Paul's ſtyle, I muſt confeſs that I have found no ſuch ſub-

" limity of ſpeaking in Plato himſelf; as often as the apoſtle is pleaſed " to thunder out the myſteries of God: no exquiſiteneſs of vehemence " in Demoſthenes, equal to his, as often as he had amind either to ter- " rify men with the dread of the divine judgments, or to admoniſh " them concerning their conduct, or to allure them to the contempla- " tion of the divine benignity, or to excite them to the duties of piety " and morality. In a word, not even in Ariſtotle himſelf, nor in " Galen, though moſt excellent artiſts, do I find a more exact method " of teaching."

But though with Beza I acknowledge that Paul was capable of all the different kinds of fine writing; of the ſimple, the pathetic, the ironical, the vehement, and the ſublime; and that he hath given admirable ſpecimens of theſe ſeveral kinds of eloquence in his ſermons and epiſtles, I would not be underſtood to mean that he ought, upon the whole, to be conſidered either as an elegant, or as an eloquent writer. The method and connection of his writings are too much concealed to entitle him to theſe appellations; and his ſtyle in general is neither copious nor ſmooth. It is rather harſh and difficult, through the vehemence of his genius, which led him frequently to uſe that dark form of expreſſion, called by rhetoricians, *Elliptical;* to leave ſome of his ſentences, and even of his arguments, incomplete; and to mention the firſt words only of the paſſages which he hath quoted from the old teſtament, though his argument requires that the whole be taken into view. Theſe peculiarities, it is true, are found in the moſt finiſhed compoſitions of the Greeks; and though they appear harſh, are real excellencies; as they diverſify the ſtyle, render it vigorous, and draw the reader's attention. But they occur much more ſeldom in their writings, than in Paul's. And although the words that are wanting to complete the apoſtle's ſentences, are commonly expreſſed either in the clauſe which goes before, or in that which follows, and the ſcope of his reaſonings leads to the propoſitions omitted; yet theſe for the moſt part eſcape ordinary readers, ſo that his ſtyle, upon the whole, is difficult and obſcure.

There are other peculiarities alſo, which render the apoſtle's ſtyle dark: ſuch as, that on ſome occaſions he hath inverted the order of his ſentences, and uſed the ſame words in the ſame ſentence in different ſenſes. Nay, he has affixed to many of his terms, ſignifications quite different from what they have in profane authors; becauſe, as Locke juſtly obſerves, the ſubjects of which he treats were abſolutely new, and the doctrines which he teaches were perfectly remote from all the notions which mankind then entertained. In ſhort, theſe peculiarities of ſtyle have thrown ſuch an obſcurity upon many paſſages of Paul's writings, that perſons tolerably ſkilled in the Greek language, will underſtand the compoſitions of Demoſthenes, Iſocrates, or any other ſtandard proſe-

proſe-writer among the Greeks, more readily than the epiſtles of the apoſtle Paul.

Let it be acknowledged then, that in general Paul's ordinary ſtyle is not poliſhed and perſpicuous, but rather harſh and obſcure. Neverthe-leſs, in avoiding the ſtudied perſpicuity and prolixity of the Grecian eloquence, and in adopting a conciſe and unadorned ſtyle in his epiſtles, he is, I think, fully juſtified by the following conſiderations.

In the firſt place, a conciſe unadorned ſtyle in preaching and wri-ting, though accompanied with ſome obſcurity, was in the apoſtle's ſituation preferable to the clear and elegant manner of writing practiſed by the Grecian orators. For, as he himſelf tells us, it was intended by Chriſt to make the world ſenſible that the converſion of mankind was accompliſhed, neither by the charms of ſpeech, nor by the power of ſounds, nor by ſuch arguments as a vain philoſophy was able to furniſh, but by thoſe great and evident miracles which accompanied the firſt preaching of the goſpel, and by the ſuitableneſs of its doctrines to the neceſſities of mankind: facts, which it is of the greateſt importance for us in theſe latter ages to be well aſſured of. 1 Cor. i. 17. *Chriſt ſent me to preach the goſpel, not with wiſdom of ſpeech, that the croſs of Chriſt might not be made ineffectual.*—1 Cor. ii. 4. *My diſcourſe and my preaching was not with the perſuaſive words of human wiſdom, but with the demonſtration of the Spirit, and of power.* 5. *That your faith might not ſtand in the wiſdom of men, but in the power of God.*

In the ſecond place, the obſcure manner of writing uſed by the apoſtle Paul, though the natural effect of his own comprehenſive genius, may have been deſigned for the very purpoſe of rendering ſome of his paſſages difficult, that by the pains neceſſary to the right underſtanding of them, their meaning, when found, might enter the deeper into his reader's mind. This uſe of obſcurity was thought of ſuch importance anciently, that the moſt celebrated teachers of religion concealed their doctrines under fables, and allegories, and enigmas, in order to render them the more venerable, and to excite more ſtrongly the curioſity of their diſciples. Of this the Egyptian prieſts were famous examples. So alſo was Plato; for his theological, and even ſome of his moral writings, are often more obſcure than Paul's, or than the writings of any of the ſacred authors whatever. The obſcurity of the ſcriptures may like-wiſe have been intended to make the exerciſe of honeſty, impartiality, and care, neceſſary in ſtudying the revelations of God. For though it hath been alleged, that the profeſſed deſign of a revelation from God being to inſtruct all mankind in matters of religion, the terms in which it is conveyed ought to be perſpicuous and level to the capacity of all; yet if the improvement of their underſtanding be as eſſential to the happineſs of rational creatures, deſtined to live eternally, as the im-provement of their affections, the obſcurity of revelation may be neceſ-

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ſary to a certain degree. In the preſent life, indeed, mens happineſs ariſes more from the exerciſe of their affections, than from the operations of their underſtanding. But it may not be ſo in the life to come. There the never-ending employment of the bleſſed may be to ſearch after truth, and to unfold the ways and works of God, not in this ſyſtem alone, but in other ſyſtems which ſhall be laid open to their view. If ſo, it muſt be an important part of our education for eternity, to gain a permanent and ſtrong reliſh of truth, and to acquire the talents neceſſary for inveſtigating it; particularly the habit of attending to, and comparing things; of obſerving accurately their minuteſt agreements and differences; and of drawing the proper concluſions from ſuch matters as fall under our obſervation. Hence, to afford ſcope for acquiring theſe talents ſo neceſſary to the dignity and happineſs of reaſonable beings, the nice mechaniſm and admirable contrivance of the material fabric of the univerſe is veiled from the eyes of men; and they are not allowed to behold it, but in conſequence of accurate and laborious reſearches. For the ſame reaſon, the ſyſtem of grace is ſet before us in the books of revelation, covered with a veil; that in the removing of that veil, and in penetrating into the meaning of the ſcriptures, we may have an opportunity of exerciſing and ſtrengthening the faculties of our minds, and of acquiring thoſe habits of attention, recollection, and reaſoning, which are abſolutely neceſſary to the employments and enjoyments of the other world. Thus the obſcurity of the ſcriptures, inſtead of counteracting, evidently co-operates with the general deſign of revelation, and demonſtrates that the books of nature and of grace have come from one and the ſame author, the Eternal God, the Father of the univerſe.

In the third place, the conciſe manner in which the apoſtle hath written his epiſtles, may have been deſigned to render them ſhort, that they might be tranſcribed and purchaſed at a ſmall expence, and by that means become of more general uſe. What advantage this muſt have been to the diſciples in the early ages, may eaſily be conceived, when it is recollected, that anciently there were no books but ſuch as were written with the pen. For if books ſo written were of any bulk, being neceſſarily of great price, they could not be procured by the lower claſſes of mankind, for whoſe uſe St Paul's epiſtles were principally deſigned.

In the fourth place, although the want of thoſe nicely-formed tranſitions, connections, and recapitulations, by which the different parts of the elegant writings of the Greeks are united, and formed into one whole or perfect body of diſcourſe, hath given to the apoſtle's epiſtles ſuch a miſcellaneous appearance, that the reader is apt to conſider them as deſultory compoſitions, like thoſe of Epictetus and Marcus Antoninus; and although by this means, the moſt important paſſages of

of his writings have the form of aphorifms, it is perhaps no real difadvantage; becaufe on that very account thefe paffages may be the more eafily committed to memory, even by perfons who have not learned to read.

This leads me to remark, that the eafe with which the moft ftriking paffages of the apoftolical epiftles may be committed to memory, through their apparent want of connection, hath rendered them in all ages highly profitable to the common people, for whofe ufe principally they were intended, and more efpecially to the primitive chriftians. For in that age, when men were fo captivated with the gofpel, that on account of it they parted with every thing moft dear to them, we may believe they would fpend much of their time in committing to memory the chief paffages of the evangelical hiftories and apoftolical epiftles, in which the doctrines, precepts, and promifes of the gofpel are recorded. Thefe were the charter on which all their hopes were founded, the lights by which they guided themfelves in every fituation, and the only fource of their confolation under the fufferings brought on them by the profeffion of the gofpel. We cannot be much miftaken therefore in fuppofing, that perfons were chofen to be the penmen of the fcriptures, who, following the bent of their own genius, fhould write in the concife, and apparently unconnected manner above defcribed, on purpofe that the moft ufeful paffages of thefe divinely-infpired compofitions might be committed to memory with the greater eafe. For thus the more intelligent brethren could not only make thefe paffages the fubjects of their own daily meditation, but alfo repeat them to others, whofe memories were not fo retentive, or who were not able to purchafe copies of the fcriptures, or who, perhaps, could not have read them, although poffeffed of them; but who, by hearing them often repeated, could commit them to memory, and derive great profit from them.

Even at this day, the common people reap the fame advantage from the concife and feemingly unconnected form in which the facred oracles are written. For whether they read them, or hear them read, the nervous fentences and ftriking paffages with which thefe divinely-infpired writings abound, engrave themfelves fo deeply in the people's minds, that they often occur to their thoughts, both as matter of confolation under the troubles of life, and as motives and rules of conduct in the various fituations wherein they are placed.

The foregoing remarks on the apoftle Paul's manner of writing, and the reafonings by which I have endeavoured to vindicate him for ufing the concife obfcure ftyle in his epiftles, I have ventured to lay before the reader, becaufe, if they are well founded, every perfon of tafte and judgment will acknowledge, that thefe epiftles, in their prefent form, are much better calculated for the inftruction of the world, than if they had been attired in all the fplendor of the Grecian eloquence,

whoſe brightneſs might have dazzled the imagination of the vulgar for a little, but could neither have enlightened their underſtanding, nor have made any laſting impreſſion on their heart. This I ſay, becauſe it is well known to the critics, that the ſtyle in writing, which is eſteemed moſt elegant, derives its chief excellence from the frequent uſe of metaphors and alluſions, which, though they may charm the learned, are of no value in the eye of the illiterate, who cannot apply them to their proper counterparts. Whatever delight, therefore, ſuch latent beauties may give to thoſe who can unfold them, to the vulgar they are little better than a picture to a blind man: for which reaſon the apoſtle, with great propriety, hath for the moſt part neglected them.

I ſhall now conclude the preſent eſſay, with the following obſervation concerning the ſcriptures in general; namely, that as theſe writings were deſigned for all mankind, and were to be tranſlated into every language, it may juſtly be doubted, whether, in ſuch compoſitions, any great benefit could have been derived to the world, from beauties which depend on a nice arrangement of words, on the rhythms and cadences of periods, and on the juſt application of the various figures of ſpeech, frequently introduced. Elegancies of that kind are generally loſt in tranſlations, being like thoſe ſubtle eſſences which fly off when poured out of one veſſel into another. And even though ſome of theſe delicate beauties might have been retained in what is called *a free tranſlation*; yet, as that advantage muſt have been purchaſed often at the expence of the inſpired writer's meaning, ſuch a tranſlation of the word of God never could have been appealed to as an infallible ſtandard for determining controverſies in religion, or for regulating mens practice: becauſe it would have exhibited the tranſlator's private opinion, rather than the mind of the Spirit of God. (See General Pref. page 28.) Whereas, to have the very words, as nearly as poſſible, in which the revelations of God were originally delivered, ſet forth in literal tranſlations, was the only method of extending the benefit of revelation, as an infallible rule of faith and practice, to men of all nations. The Spirit of God, therefore, wiſely ordered, that the excellence of the ſcriptures ſhould conſiſt, neither in their being written in the Attic purity of the Greek tongue, nor in their being highly ornamented with thoſe flowers and graces of ſpeech, whoſe principal virtue conſiſts in pleaſing the imagination, and in tickling the ear; but in the truth and importance of the things written, and in a ſimplicity of ſtyle ſuited to the gravity of the ſubjects; or in ſuch an energy of language, as the grandeur of the thoughts naturally ſuggeſted. Excellencies of this ſort eaſily paſs from one language into another, while the meretricious ornaments of ſtudied elegance, if in the leaſt diſplaced, as they muſt be when tranſlated, wholly diſappear.

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This being the caſe, I appeal to every reader of ſound judgment, whether Lord Shafteſbury and the Deiſts ſpeak ſenſe, when they inſinuate, that becauſe the ſcriptures were dictated by the Spirit of God, they ought throughout, to ſurpaſs all human writings in beauty of compoſition, elegance of ſtyle, and harmoniouſneſs of periods. The ſacred oracles were not deſigned as works of genius, to attract the admiration of the learned, nor to ſet before them a finiſhed model of fine writing for their imitation; but to turn mankind from ſin to God. For which purpoſe, the graces of a florid, or even of a melodious ſtyle, were certainly of little value, in compariſon of thoſe more ſolid excellencies of ſentiment and language, whereby the ſcriptures have become the power of God unto ſalvation to all who believe them; and will continue to be ſo, till the end of time. We may therefore in this, as in every other inſtance, affirm with our apoſtle, that *the fooliſhneſs of God is wiſer than men, and the weakneſs of God is ſtronger than men,* (1 Cor. i. 25.) and may with underſtanding aſcribe to God, only wiſe, the glory that is due to him, on account of the admirable contrivance of his Word.

ESSAY IV.

On tranſlating the Greek Language, uſed by the Writers of the New Teſtament.

IN the tranſlation of the apoſtolical epiſtles now offered to the Public, important alterations are made in the meaning of many paſſages of ſcripture, which are not ſupported in the notes. The author therefore has judged it neceſſary to ſubmit to his readers, a number of obſervations on the Greek language, and on ſome of its particles, as uſed in the inſpired writings, whereby the alterations which he hath made in the tranſlation of theſe writings, he hopes, will appear to be well founded.

His remarks, the author hath made in the following order. I. On the Verbs. II. On the Voices, Modes, and Tenſes of the Verb. III. On the Participles, Nouns, Pronouns, and Articles. IV. On the Particles, ranged in the order of the alphabet. The ſenſes which he hath affixed to each particle, he hath ſupported by paſſages both from the ſcriptures, and from the Greek claſſics, where they are uſed in theſe ſenſes. And as often as in the new Tranſlation any uncommon ſenſe is given to a Greek word, that word is inſerted in the tranſlation, that by turning to the part of this eſſay where it is handled, the reader may judge whether the ſenſe affixed to it is ſufficiently warranted by its uſe in other paſſages. This method the author has adopted, to prevent the neceſſity of repeating the ſame proof, on every new occaſion where it might be wanted.

In examining the following remarks, the reader is deſired to recollect, that the native language of the writers of the new teſtament was the *Hebrew* or *Syro-Chaldaic*. For theſe authors, following the idiom of their mother-tongue, naturally affixed to ſome of the Greek words and phraſes which they have uſed, the ſenſes of the correſponding Hebrew words and phraſes. Hence the *Hebraiſms* found in the new teſtament, which the leſſer critics have ſo loudly condemned; as was obſerved in the eſſay on St Paul's ſtyle. Allowing therefore that the evangeliſts and apoſtles have introduced Hebrew forms of expreſſion into their Greek writings, the following remarks ought not to be conſidered as ill founded, on pretence that they are not applicable to the Greek language, in its claſſical purity. Some critics indeed, anxious to defend the reputation of the apoſtles as writers, have endeavoured to produce from the beſt Greek authors, phraſes ſimilar to thoſe in the inſpired writings which have been moſt blamed. But the attempt, I think, might have been ſpared. For although the *Hebraiſms* in the new teſtament are fewer than ſome faſtidious critics have ſuppoſed, the beſt judges have allowed that there are in theſe books words and phraſes which can be called by no other name than *Hebraiſms;* as the following remarks will clearly evince.

N. B. *The examples from ſcripture, which are marked with an aſteriſk* (*), *are taken from the common Engliſh verſion.*

VERBS.

1. Active Verbs.—The Hebrews uſed *active verbs* to expreſs the *agent's deſign and attempt to do a thing,* though the thing deſigned or attempted did not take place. Exod. viii. 18. *And the magicians did ſo:* attempted to do ſo *with their enchantments, to bring forth lice, but they could not.*—Deut. xxviii. 68. *Ye ſhall be ſold,* ſet to ſale, *and no man ſhall buy you.*—Ezek. xxiv. 13. *Becauſe I have purged,* attempted to purge *thee,* namely, by inſtructions, reproofs, *&c. and thou waſt not purged.*—Matt. xvii. 11. *Elias truly cometh firſt, and reſtoreth all things;* * that is, attempteth to reſtore all things.—Gal. v. 4. *Whoſoever of you are juſtified,* that is, ſeek to be juſtified, *by the law, ye are fallen from grace.* *—Phil. iii. 15. (Ὅσοι τελειοι.) *As many as are* (that is, *as would be*) *perfect.* *—1 John i. 10. *We make him,* we endeavour to make him *a liar.*—1 John ii. 26. *Theſe things I have written concerning them that deceive you;* * that is, who endeavour to deceive you. See alſo ch. v. 10.

2. The Hebrews uſed *active verbs* to denote ſimply *the effect of the action expreſſed;* Iſai. lxi. 1. *Quæſitus ſum ab iis qui me non petebant.* In this paſſage, *quærere* and *petere,* according to the ordinary ſignification of theſe words, are evidently the ſame. And yet St Paul, quoting the paſſage, rightly expreſſes it (Rom. x. 12.), *I was found of them that ſought*

me not.—John xvi. 4. *None of you aſketh me, whither goeſt thou:* none of you knoweth whither I am going; for Peter had expreſsly aſked that queſtion, chap. xiii. 21.—1 Cor. viii. 12. *But thus ſinning againſt the brethren* (*και τυπτοντες, and beating,* that is) *and hurting their weak conſciences* (for *hurting* is the effect of *beating*), *ye ſin againſt Chriſt.*

3. *Active Verbs* in ſome caſes were uſed by the Hebrews to expreſs, not *the doing of the thing* ſaid to be done, but ſimply *the declaring that it is done,* or *that it ſhall be done.* Thus, both in the Hebrew and in the Septuagint tranſlation of Levit. xiii. 6. 8. 11. 13. 17. 20, &c. the prieſt is ſaid *to cleanſe* and *to pollute.* But the meaning evidently is, that after due examination, he is to *declare* the perſon *clean or polluted.*—Acts x. 15. *What God hath cleanſed;* what God hath declared clean (*συ μη κοινȣ*), *do not thou pollute;* that is, as our tranſlators have rightly rendered it, *do not thou call unclean.*—Iſaiah vi. 10. *Make the heart of this people fat, and make their ears heavy;* declare, or foretel, that the heart of this people is fat, *&c.* Accordingly, Matt. xiii. 15. where this paſſage is quoted, it is thus expreſſed; *The heart of this people is waxed fat, &c.*—Jerem. i. 9. *I have put my word into thy mouth,* 10. *So that I have this day ſet thee over the nations to root out, and to pull down, and to deſtroy, and to throw down, and to build, and to plant.* I have appointed thee to declare, or propheſy, concerning the nations, that they ſhall be rooted out, *&c.*—Ezek. xliii. 3. *According to the viſion which I ſaw when I came to deſtroy the city;* that is, to propheſy that it ſhould be deſtroyed.—Ezek. xxii. 2. *Son of Man wilt thou judge, wilt thou judge the bloody city?* Wilt thou declare that the bloody city ſhall be judged? This the prophet accordingly did in the ſubſequent part of the chapter, particularly ver. 14, 15, 16.—Matt. xix. 28. *Ye who have followed me in the regeneration, when the Son of Man ſhall ſit in the throne of his glory* (when after his reſurrection he ſhall ſit on the right hand of God), *ye alſo ſhall ſit upon twelve thrones, judging the twelve tribes of Iſrael;* that is, by inſpiration, ye ſhall publiſh laws for the government of all the members of the viſible church on earth, and by authority derived from me, ye ſhall declare, that all ſhall be judged by theſe laws at the laſt day.—1 Cor. vi. 2. *Do ye not know that the ſaints judge the world?* Do ye not know that the inſpired preachers of the goſpel declare, that the world is to be judged; and alſo declare the laws by which it is to be judged?—Ver. 3. *Do ye not know that we judge angels?* That in the goſpel which we preach, we declare the judgment and puniſhment of the evil angels?

4. *Active verbs* were uſed by the Hebrews to expreſs, not *the doing,* but *the permiſſion of the thing* which the agent is ſaid to do. Thus, Gen. xxxi. 7. Jacob ſays of Laban, *God did not give him* (did not permit him) *to hurt me.*—Exod. v. 22. *Lord, wherefore haſt thou ſo evil entreated this people?* Wherefore haſt thou permitted them to be ſo evil entreated?—Pſalm xvi. 10. *Thou wilt not (give,* that is) *ſuffer thine*

holy One to ſee corruption.—Pſalm lxxxi. 12. *So I gave them up unto their own hearts luſts :* I permitted them to be led by their own ſtrong luſts; as is plain from God's adding, ver. 13. *O that my people had hearkened to me*, &c. for that wiſh God could not have expreſſed, if by any poſitive influence he had given them, &c.—Jerem. iv. 10. *Lord God, ſurely thou haſt greatly deceived this people :* Thou haſt ſuffered this people to be greatly deceived by the falſe prophets, *ſaying ye ſhall have peace.*—Ezek. xiv. 9. *If the prophet be deceived when he hath ſpoken a thing, I the Lord have deceived that prophet :* I have permitted him to deceive himſelf.—Ezek. xx. 25. *I gave them alſo ſtatutes that were not good :* I permitted them to follow the wicked ſtatutes of the neighbouring nations, mentioned Levit. xviii. 3.—Matt. vi. 13. *Lead us not* (ſuffer us not to be led) *into temptation.* Le Clerc, Ars crit. Vol. i. p. 237. has ſhewn that Homer, in the ſame ſenſe, aſcribes the evil actions of men to God.—Matt. xi. 25. *I thank thee, O Father, that thou haſt hid* (haſt not revealed) *theſe things*, &c.—Matt. xiii. 11. *To you it is given to know the myſteries of the kingdom, but to them it is not given*: Ye are permitted to know the myſteries, &c. but they are not permitted to know them.—Mark v. 12. *Send us into the ſwine*, ſuffer us to go, &c.—Acts xiii. 29. *When they* (the Jewiſh rulers who crucified Jeſus) *had fulfilled all that was written of him, they took him down from the croſs, and laid him in a ſepulchre :* They permitted him to be taken down and laid in a ſepulchre; for it was Joſeph and Nicodemus, two of Chriſt's diſciples, who took him down and buried him.—Rom. i. 24. *God gave them up to uncleanneſs, through the luſts of their own hearts :* God permitted them to fall into uncleanneſs through their own ſtrong luſts.—Rom. ix. 18. *Whom he will he hardeneth :* He permitteth to be hardened.—Rom. xi. 7. *The reſt were blinded ;* were permitted to become blind.—8. *According to what is written, God hath given them a ſpirit of ſlumber*, hath permitted them to fall aſleep.—2 Theſſ. ii. 11. *For this cauſe God ſhall ſend them ſtrong deluſion, that they ſhould believe a lie :** God ſhall permit ſtrong deluſion to beſet them, ſo that they ſhall believe a lie.—Rev. ix. 3. *And to them was given power.*—xiii. 5. *And there was given unto him a mouth ſpeaking great things, and blaſphemies.*

5. *Active verbs* are uſed to expreſs, not *the doing*, but *the giving an occaſion of doing* a thing. Gen. xlii. 38. *If miſchief befal him by the way, then ſhall ye bring down*, ye ſhall be the occaſion of bringing down, *my gray hairs*, &c.—1 Kings xiv. 16. *Jeroboam made Iſrael to ſin*, occaſioned the people to ſin, by ſetting up the calves.—Acts i. 28. *This man* (Judas) *purchaſed a field with the reward of iniquity*, that is, occaſioned it to be purchaſed; as is plain from Matt. xxvii. 7.

6. *Active verbs* ſometimes denote *the continuation of the action* which they expreſs. 1 John, ch. v. 13. *Theſe things I have written to you who believe*

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on the name of the Son of God, that ye may believe on the name, that is, continue to believe on the name *of the Son of God.*

7. Neuter and Intransitive Verbs.—The writers of the new teſtament uſe *neuter* and *intranſitive verbs* to denote *actions whoſe objects are things without the agent.* Thus, the intranſitive verb ανατελλω, which ſignifies *to riſe*, or *ſpring up*, is uſed tranſitively, Matt. v. 45. (ανατελλει) *He maketh his ſun to riſe.**—So ανιϛημι, *I riſe*, John vi. 54. αναϛησω αυτον, *I will cauſe him to riſe, I will raiſe him.**—1 Cor. iii. 6. *But God* (ηυξανε) *hath made to grow.*—1 Cor. iv. 7. *Who* (σε διακρινει) *maketh thee to differ?** —Matt. v. 29. *If thy right eye* (σκανδαλιζει) *cauſe thee to offend*; * marg. tranſl.—Matt. xviii. 6. *Whoſo* (σκανδαλισῃ) *ſhall cauſe one of theſe little ones to offend.*—1 Cor. viii. 13. *If meat* (σκανδαλιζει) *maketh my brother to offend.** In like manner, γινωσκω, which ſignifies *to know*, is uſed, I think, tranſitively, in the following paſſages: 1 Cor. viii. 3. *If any man love God* (ϐτος εγνωσῖαι ὑπ' αυτϐ) *he is made to know*, he is taught, *by him*; as is plain from ver. 2.—1 Cor. xiii. 12. (επιγνωσομαι) *I ſhall be made to know, even as I am known.*—Gal. iv. 9. *But now knowing God, or rather* (γνωσθεντες ὑπο Θεϐ) *being made to know* (being inſtructed) *by God.*—2 Tim. ii. 19. *The foundation of God ſtandeth ſure, having this ſeal, The Lord* (εγνω τϐς οντας αυτϐ) *maketh them known who are his.*—Numb. xvi. 5. *To-morrow the Lord will ſhew* (Heb. *know*, i. e. *make known*) *who are his.*—Ειδεναι, which ſignifies *to know*, is likewiſe uſed tranſitively, 1 Cor. ii. 2. (ϐ γαρ εκρινα τϐ ειδεναι τι) For I *determined to make known* (to preach) *nothing among you but Jeſus Chriſt, and him crucified.*—Mark xiii. 32. *But of that day and that hour,* (ϐδεις οιδεν) *no man knoweth* (that is, maketh known) *not even the angels who are in heaven, neither the Son, but the Father;* neither man, nor angel, nor the Son, is allowed to make known when that day will happen, the Father having reſerved that diſcovery to himſelf, Acts i. 7.—In the ſame manner, θριαμβευειν alſo is uſed tranſitively in the following paſſage: 2 Cor. ii. 14. *I give thanks to God, who at all times* (θριαμβευοντι ἡμας) *cauſeth us to triumph.* * And περισσευειν, 2 Cor. ix. 8. *God is able* (περισσευσαι) *to make every grace abound in you.* *—Eph. i. 8. *According to the riches of his grace, which* (επερισσευσεν) *he hath made to overflow in us.*—1 Theſſ. iii. 12. *And the Lord* (ὑμας πλεονασαι και περισσευσαι) *cauſe you to abound and overflow in love.*

Voices, Modes, Tenſes, and Numbers of the Verb.

8. Voices.—Beza tells us, that the *active* is put for the *paſſive*, 1 Pet. ii. 6. *Wherefore alſo* (περιεχει for περιεχεται) *it is contained in the ſcripture.* * Accordingly, the firſt Syriac tranſlation hath, *Dicitur in ſcriptura.* But this change of the voice is ſingular.—Eſtius obſerves, that ſome verbs in the middle voice have only a *paſſive* ſignification, and others an *active*, and others *both* ſignifications. When verbs in the middle

middle voice are ufed *actively*, they commonly exprefs the agent's *performing the action on himfelf*. Heb. x. 38. *The juft by faith, fhall live*, (και εαν υποςειληται) *but if he withdraw himfelf.*—Examples of verbs in the middle voice which have a paffive fignification, are, Luke ii. 5. απογραφεσθαι, *to be taxed with Mary.*—1 Cor. x. 2. *And all* (εβαπτισαντο) *were baptized into Mofes.*

9. Modes.—As the Hebrew language hath no *fubjunctive* mode, the *indicative* is often put for the *fubjunctive*. 1 Cor. iv. 6. *That none of you* (φυσιεσθε for φυσιωσθε) *may be puffed up.*—1 Cor. xv. 12. *If it be preached that Chrift was raifed*, &c. (πως λεγεσι) *how can fome among you fay?*—Ver. 35. *Some will fay* (πως εγειρονται for εγειρωνται) *how can the dead be raifed? and with what body do they come?*—Ver. 50. *Neither* (κληρονομει for κληρονομη) *can corruption inherit incorruption.*—Gal. iv. 17. (ινα αυτες ζηλετε for ζηλωτε) *That ye may ardently love them.*—On the other hand, the *fubjunctive* mode hath often the fenfe of the *indicative*. Matt. xi. 6. *Bleffed is he* (ὁς μη σκανδαλισθη) *who is not made to ftumble.*—John xv. 8. *By this is my Father glorified* (ινα καρπον πολυν φερητε) *when ye bear much fruit.*—1 Cor. vi. 4. (εαν εχητε) *When ye have fecular feats of judgment.*—1 Cor. xv. 25. *Until* (θη) *he hath put all enemies under his feet.* *—James iv. 13. *To-day or to-morrow* (πορευσωμεθα for πορευσομεθα) *we will go.* *—Ver. 15. *If the Lord will* (ζησωμεν for ζησομεν) *we fhall live.* *

The *imperative* is fometimes ufed for the *indicative*. Thus, Pf. xxii. 8. what is in the Hebrew *Roll*, or *truft thou*, &c. is tranflated by the LXX. *He trufted in the Lord;* and it is fo quoted, Matt. xxvii. 43.—The *imperative* is ufed for the *future*, 1 Cor. xvi. 22. *Let him be*, for *He fhall be Anathema.*

The *infinitive* mode was ufed by the Hebrews for *the verb, in any of its modes and tenfes*. Luke ix. 3. *Neither* (εχειν) *have two coats.*—Rom. xii. 15. χαιρειν, *Rejoice with them that rejoice.*—Philip. iii. 16. στοιχειν, *Let us walk by the fame rule.* *—2 Cor. x. 9. *Seem* (ὡς αν εκφοβειν) *as if I would terrify you.* *—The *infinitive, with the article prefixed*, is ufed for the fubftantive noun. Heb. ii. 15. *And who* (δια παντος τε ζην) *through all their life.*—Heb. iii. 15. (εν τω λεγεσθαι for εν τω λογω) *By the faying, To-day*, &c.—In this form, the article is fometimes omitted. Heb. iv. 1. *A promife being left* (εισελθειν for τε εισελθειν) *of entering.*—The Latins likewife faid *fcire tuum*, for *fcientia tua.*

10. Tenses.—As the Hebrew verb hath only two tenfes, the *preterite* and the *future*, thefe two, with the participles, fupply the place of all the reft. Hence the Jews, in writing Greek, give to the *preterite* and *future tenfes* of Greek verbs, all the variety of fignification which *thefe tenfes have in the Hebrew.*

To begin with the *preterite tenfes*, they denote in the Greek, the *continuation of the action* or *ftate* expreffed by the verb. Rom. v. 2. *This grace wherein* (εςηκετε, ye have ftood) *ye continue to ftand.*—1 Cor. i. 10.

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In whom (ηλπικαμεν) *we have truſted, and continue to truſt.*—Heb. x. 11. *And every high prieſt* (εϛηκε) *ſtandeth daily*; * that is, continueth daily to ſtand.—James i. 20. *He beholdeth himſelf, and* (απεληλυϑε) *goeth his way.* The *preterite tenſes*, therefore, muſt, in ſome inſtances, be tranſlated in the ſignification of the *preſent*. In this obſervation, I am ſupported by Beza, who thus writes on Rom. ix. 19. "Multa enim verba ſunt apud "Græcos quæ in preteritis habent preſentis ſignificationem." We may therefore tranſlate John xx. 17. thus: *Hold me not*, (ϵπο γαϱ αναϐεϐηκα) *for I do yet aſcend:* I am to remain a while on earth.

The *preterite tenſes*, eſpecially in the prophetic writings, *are uſed for the future*, to ſhew the abſolute certainty of the things ſpoken of. Thus, Rom. viii. 30. *the called* are repreſented as already juſtified, and even glorified.—Eph. ii. 6. Believers are ſaid to be already raiſed from the dead.—Heb. ii. 7. (ηλαττωσας, Thou haſt made) *Thou wilt make him for a little while leſs than angels*: For this was ſpoken long before the Son of God was made man.—Heb. iii. 14. γεγοναμεν (we have been made) *we ſhall be made partakers of Chriſt, if we hold,* &c. Wherefore, Heb. xii. 22. αλλα πϱοσεληλυϑατε, may be tranſlated, *But ye ſhall come unto mount Sion, and unto the city of the living God, the heavenly Jeruſalem.*

11. The *aoriſt tenſes* ſometimes denote *the paſt action or ſtate continued to the preſent time;* and therefore they are rightly tranſlated in the preſent tenſe. Mark i. 11. *Thou art my beloved Son* (εν ῳ ευδοκησα) *in whom I am well pleaſed;* that is, have always been well pleaſed, am at preſent well pleaſed, and will continue to be well pleaſed.—Mark xvi. 13. —*Was taken up into heaven* (και εκαθισεν εκ δεξιων) *and ſat down*, and continues to ſit, *at the right hand of God.*—Matt. xxiii. 2. *The Scribes and Phariſees* (εκαθισαν) *continue to ſit in Moſes's chair.*

The *aoriſt* is uſed ſometimes for the *preterperfect tenſe;* that is, it denotes *an action completed ſome time ago.* Matt. xiv. 3. *Now Herod* (κϱατησας) *having laid hold on John* (εδησεν) *had bound him.*—John xviii. 24. *Now* Annas (απεϛειλεν) *had ſent him bound to Caiaphas.*—John xi. 2. αλειψασα, *who anointed*, i. e. who had formerly anointed.—Blackwall Sac. Claſſ. vol. 2. page 228. obſerves that the *firſt* and *ſecond aoriſts* in the *potential* and *ſubjunctive modes* (which are futures too) are often in ſacred and common writers, equivalent to the *future of the indicative.* Thus απαϱθῃ is uſed in the ſenſe of απαϱθησεται. Mark ii. 20. *The days will come*, (ὁταν απαϱθῃ) *when the bridegroom ſhall be taken away from them.* * See alſo Luke v. 35.—John xvi. 8. (εὰν δε ποϱευθω) *But if I ſhall go, I will ſend him to you.*

12. The *preſent tenſe* is ſometimes put for the *preterite.* Acts ix. 36. *They were all afraid of him, not believing* (ὁτι εϛι, that he is) *that he was a diſciple.*—Philip. i. 30. *Having the ſame conflict* (οιον ιδετε, which ye ſee) *which ye ſaw in me, and now hear to be in me* *.—Heb. viii. 3. (μενει, he

remaineth

remaineth) *He remained a prieſt all his life.*—Ver. 8. *One teſtified of* (ὁτι ζη, that he liveth) *that he lived*, namely, a prieſt all his life.

The *preſent tenſe* is often put *for the future*, to ſhew that the thing ſpoken of ſhall as certainly happen, as if it were already preſent, Matt. iii. 10. *Every tree which bringeth not forth good fruit*, (εκκοπτεται, is cut down) *ſhall be cut down.*—Mark ix. 31. *The Son of Man* (παραδιδοται, is delivered) *ſhall be delivered into the hands of men.*—1 Cor. xv. 2. *By which alſo* (σωζεσθε, ye are ſaved) *ye ſhall be ſaved.*—ver. 12. *How ſay ſome among you*, (ὁτι ουκ εστι, that there is) *that there ſhall be no reſurrection of the dead?*—James v. 3. *and* (φαγεται, eateth) *ſhall eat your fleſh.* * 2 Pet. iii. 11. *Seeing all theſe things* (λυομενων, are diſſolved) *ſhall be diſſolved.**—ver. 12. *and the elements* (τηκεται, are melted) *ſhall be melted.**

The *preſent tenſe* is ſometimes put *for the imperfect.*—Gal. ii. 14. *Seeing that* (ουκ ορθοποδουσι, they do not walk) *they did not walk uprightly.*—On the other hand, the *imperfect* of the *indicative* is put for the *preſent*, John i. 15. (ουτος ην, this was) *This is he of whom I ſpake.*

13. The *future of the indicative* is often in the writings of the Hebrews uſed *for the moſt forcible imperative.* See the decalogue.—1 Cor. v. 13. *Therefore* (εξαρειτε, ye ſhall put away) *put away from among yourſelves that wicked perſon**.—1 Tim. vi. 8. (αρκεσθησωμεθα, we will be content,) *Let us be content.*

The *future of the indicative* is ſometimes uſed *for the preſent and imperfect of the ſubjunctive*, Matt. xii. 31. *All manner of ſin and blaſphemy* (αφεθησεται, ſhall be forgiven) *may be forgiven.*—Luke vi. 7. (ει θεραπευσει, whether he will heal) *whether he would heal on the Sabbath.* The *participles* of the *preſent*, and of the *imperfect tenſes*, are ſometimes uſed for the *preterite:* John iii. 13. *No man hath aſcended into heaven, but the Son of Man* (ὁ ων, who is) *who was in heaven.*

14. Number and Person of the verb.—The ſacred writers, to render their diſcourſe more emphatical or more general, ſometimes *change the number and perſon of the verb.* Gal. vi. 1. *Ye who are ſpiritual ought to reſtore ſuch an one in the ſpirit of meekneſs*, (σκοπων σεαυτον) *conſidering thyſelf.* —1 Tim. ii. 15. *She ſhall be ſaved through child-bearing*, (εαν μεινωσι) *if they live in faith*, &c. By this change of the *number* and *perſon*, we are directed to conſider Eve as the repreſentative of the whole ſex: *She and all her daughters ſhall be ſaved, if they live in faith*, &c.

Participles, Nouns, Pronouns, Articles.

15. Participles.—The Engliſh *participles* generally have a cauſal ſignification, that is, they expreſs a reaſon for ſomething which goes before, or which follows in the diſcourſe. Thus Rom. vi. 8. *We believe that we ſhall alſo live with him.* 9. *Knowing that Chriſt being raiſed* (that is, becauſe we know that Chriſt being raiſed), *dieth no more.* But as the Greek participles are often uſed when no reaſon is expreſſed;

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in ſuch caſes, if they are tranſlated by the correſponding Engliſh participles, the idea of a connection which does not exiſt in the text, will be conveyed. Of this ſee examples in the common verſion, Rom. vi. 5, 6.; 2 Cor. x. 5, 6.; Eph. v. 10.; Col. i. 10. In ſuch caſes, it is better to tranſlate the participles by the parts of the verb for which they are uſed. For example, Rom. vi. 5, 6. is thus rendered by our tranſlators: *For if we have been planted together in the likeneſs of his death, we ſhall be alſo in the likeneſs of his reſurrection.* 6. *Knowing this, that our old man is crucified with him, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin.* But theſe verſes ought to be tranſlated unconnectedly in the following manner: 5. *For ſeeing we have been planted together in the likeneſs of his death,* (αλλα) *certainly we ſhall be alſo in the likeneſs of his reſurrection.* 6. *Ye know this* alſo, *that our old man is crucified together with him,* &c.—In like manner, 2 Cor. x. 4. is thus rendered: *For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of ſtrong holds.* 5. *Caſting down imaginations, and every high thing that exalteth itſelf againſt the knowledge of God, and bringing into captivity every thought to the obedience of Chriſt.* 6. *And having in readineſs to revenge, &c.* But the following is a more juſt tranſlation: 5. *We overthrow reaſonings, and every high thing raiſed up againſt the knowledge of Chriſt, and lead captive every thought to the obedience of Chriſt.* 6. *And have in readineſs to puniſh,* &c. See alſo Epheſ. v. 19, 20, 21.

16. The Greek *participles* have an *adverſative* ſenſe, and therefore to tranſlate them properly, the word *though*, or *although*, muſt be joined to them. Thus, 1 Cor. ix. 19. *For* (ων) *though I be free from all men.**—2 Cor. viii. 9. Ων πλυσιος, *Though he was rich.**—2 Cor. x. 3. *For* (περιπατουντες) *though we walk in the fleſh.**—Gal. iv. 1. *The heir, as long as he is a child, differeth nothing from a bond-man,* (ων) *though he be lord of all.**—1 Pet. i. 6. *On which account ye rejoice,* (ολιγον αρτι λυπηθεντες) *although for a little while ſtill ye are made ſorry.**—Ver. 8. Εις ὁν αρτι μη ὁρωντες, *On whom, though now ye ſee him not, yet believing.**—1 Theſſ. ii. 6. Δυναμενοι εν βαρει ειναι, *Though we might have been burdenſome.* In all theſe paſſages our tranſlators have rightly ſupplied the word *though*, as included in the participle.

Supply the ſame word in the tranſlation of the following paſſages, and it will throw great light on them. Luke x. 32. *Likewiſe a Levite* (γενομενος κατα τον τοπον, ελθων και ιδων αντιπαρηλθεν) *being near the place, though he came and ſaw, paſſed by on the other ſide.*—Rom. i. 21. *Becauſe* (γνοντες θεον) *though they knew God, they did not glorify him.*—1 Tim. iii. 14. *Theſe things I write to thee,* (ελπιζων) *though I hope to come to thee ſoon.*

The Greek participles, by means of the verb ειμι underſtood, are uſed for any part of the verb of which they are the participles. Thus Rom. v. 11. Αλλα και καυχωμενοι, *But we boaſt in God.**—Rom. xii. 16. Το αυτο εις αλληλους φρονουντες, *Be of the ſame mind one towards another.**—

Philip. iii. 4. Καιπερ εγω εχων, *Though I might alſo have confidence.**— 1 Tim. v. 13. Ἁμα δε και αργαι μανθανουσιν περιερχομεναι τας οικιας, *At the ſame time being alſo idle, they learn to wander about.* This is the Vulgate tranſlat.—Col. ii. 12. Συνταφεντες, *Ye are buried with him.*—1 Pet. ii. 18. *Servants* (ὑποτασσομενοι) *be ſubject to your maſters.**—1 Pet. iii. 7. *In like manner, ye huſbands* (συνοικουντες) *dwell with them.**—In other inſtances, the ſubſtantive verb is expreſſed, Eph. v. 5. Τουτο γαρ εστε γινωσκοντες, *For this ye know.** See alſo Heb. ii. 13.—Our tranſlators, however, forgetting this uſe of the Greek participles, have, in many other inſtances, tranſlated them literally, and eſtabliſhed a connection in the diſcourſe which mars the ſenſe, and renders the apoſtle's language perfectly ungrammatical.

Participles are ſometimes put for the correſpondent *ſubſtantive nouns.* Herod. L. 1. init. Τῳ βασιλευοντι Μαρκῳ, (for τῳ βασιλει) *To the emperor Marcus were born ſeveral daughters.*—Matt. iv. 3. *And when* (ὁ πειραζων) *the tempter came.*—Luke ii. 2. *This was the firſt enrolment* (ἡγεμονευοντος της Συριας Κυρηνιου) *of Cyrenius, governor of Syria:* that is, who was afterwards governor of Syria.—1 Tim. vi. 15. *The King* (των βασιλευοντων) *of kings, and the Lord* (των κυριευοντων) *of lords.**—Heb. xiii. 7. *Remember* (ἡγουμενων for ἡγεμονων) *your rulers who have ſpoken to you the word.** But, to two of theſe tranſlations it is objected, that the article is wanting. Nevertheleſs in the following paſſage, the participle without the article is put for the ſubſtantive noun. Gal. iv. 24. Ἁτινα εστιν αλληγορουμενα, *which things are an allegory.**

17. SUBSTANTIVE NOUNS.—The ſacred writers ſometimes uſe *ſubſtantive* nouns for *adjectives.* Thus, *circumciſion* and *uncircumciſion* ſignify *circumciſed* and *uncircumciſed perſons*; anathema, *excommunication,* is *an excommunicated perſon.*—1 Cor. xiv. 12. *So alſo ye, ſeeing ye are earneſtly deſirous* (πνευματων, for πνευματικων) *of ſpiritual gifts, ſeek that ye may abound for the edification of the church.*—Ver. 32. Πνευματα, *The ſpirits* (for the ſpiritual gifts) *of the prophets are ſubject.*—Gal. i. 14. *More exceedingly,* (ζηλωτης, a zealot) *zealous.*—1 John v. 6. *Becauſe the Spirit is* (ἡ αληθεια, the truth, that is) *true.*

18. Sometimes in ſcripture, when *one ſubſtantive governs another in the genitive,* one of them muſt be tranſlated as an adjective. Luke xviii. 6. *Hear what* (ὁ κριτης αδικιας) *the unjuſt judge ſaith.**—Rom. vi. 4. *Walk in* (καινοτητι ζωης) *a new life.*—Rom. vii. 5. Παθηματα των ἁμαρτιων, *The ſinful paſſions.*—Rom. viii. 3. *In the likeneſs* (σαρκος ἁμαρτιας, of the fleſh of ſin) *of ſinful fleſh.**—Philip. iii. 21. Σωμα της ταπεινωσεως ἡμων, (the body of our humiliation) our humbled body; body humbled by ſin. Col. i. 22. *The body of his fleſh,* his fleſhly body.—Col. ii. 18. *Puft up by* (νοος της σαρκος) *his fleſhly mind.**—Col. iii. 14. *Bond of perfectneſs,** a perfect bond.—Eph. vi. 12. *Againſt* (τα πνευματικα της πονηριας, ſpiritual things of wickedneſs) *wicked ſpirits.*—Heb. ix. 15. *Receive the promiſe of the eternal inheritance,* the promiſed eternal inheritance.—1 John i. 1.

Have

Have handled (περι λογȣ ζωης, concerning the word of life) *concerning the living word.*—Accordingly it is added, ver. 2. *And the life*, namely of the word, *was manifeſted.*

Sometimes when *one ſubſtantive governs another*, the latter muſt be tranſlated *in appoſition*, as it is called, that is, *as explanatory of the former.* Gen. ii. 17. *The tree of the knowledge of good and evil ;* the tree of the knowledge of good, which is evil, that is, the tree of the knowledge of a pleaſure which is evil.—2 Cor. v. 1. *When our earthly houſe*, (τȣ σκηνος, of the tent,) *which is a tent.*—2 Pet. ii. 1. *Who ſhall bring in* (αιρεσεις απωλειας, hereſies of deſtruction) *hereſies which occaſion deſtruction.*

19. When *one ſubſtantive is joined to another by a copulative*, the one muſt be tranſlated as governing the other. Dan. iii. 7. All the people, the nations, and the languages, that is, *people of all nations and languages.*—Matt. iv. 16. *The region and ſhadow of death* :* The land of the ſhadow of death.—Acts xxiii. 6. *The hope and reſurrection of the dead:** The hope of the reſurrection of the dead.—In other inſtances, the *ſubſtantives ſo joined*, muſt be tranſlated *as adjectives.* John xiv. 16. *I am the way, the truth, and the life :* I am the true and living way.—Col. ii. 8. *Spoil you* (δια της φιλοσοφιας και κενης απατης, through philoſophy and falſe deceit) *through a falſe and deceitful philoſophy.*—2 Tim. i. 10. *Hath brought* (life and immortality) *immortal life to light.*—This idiom is found in the Latin language likewiſe. *Pateris libamus et auro*, i. e. *aureis pateris, golden cups.*

20. Adjective nouns.—The *neuter adjective* is ſometimes put for *its correſponding ſubſtantive.* Rom. ii. 4. *Not knowing* (το χρηστον, the good thing) *the goodneſs of God.* * See alſo 2 Cor. viii. 8. Philip. iv. 5. Heb. vi. 17.—Sometimes the *neuter adjective* is put for the *maſculine* and *feminine* jointly. John vi. 37. Παν, *All that the Father giveth me.*—1 Cor. vi. 11. Και ταυτα, *And ſuch were ſome of you.*—1 Cor. xi. 12. *As the woman is from the man, ſo alſo the man is by the woman ; but* (παντα) *all*, that is, both man and woman, *of God.*

21. Genders *of nouns.*—The *maſculine* is ſometimes put for the *feminine*, even by claſſical authors. Of this, Blackwall hath produced examples, Sac. Cl. vol. i. p. 85. Wherefore, Acts ix. 35. λȣσαντες, though maſculine, denotes the women who waſhed the dead body of Dorcas.—*Participles* and *adjectives* ſometimes *take the genders*, not of the ſubſtantive noun that is expreſſed, but of one that is tantamount, and which is underſtood. Mark ix. 20. Και ιδων αυτον ευθεως το πνευμα, *And the ſpirit ſeeing him, ſtraightway tare him.* Here the word agreeing with ιδων, is not πνευμα, but δαιμων underſtood. See pronouns, No. 64.

22. Numbers *of nouns.*—A noun in the *ſingular number* is ſometimes uſed *for its plural.* 1 Cor. vi. 5. *One who ſhall be able to judge* (ανα μεσον τȣ αδελφȣ αυτȣ) *between his brethren.* *—2 Cor. xi. 26. *Dangers in* (the city) *cities, dangers in* (the wilderneſs) *wilderneſſes.*

On the other hand, the ſacred writers, to aggrandiſe the ſubjects of which they treat, *uſe plural nouns*, though the things which they denote are *naturally ſingular*. Mark xvi. 19. *Sat down* (εκ δεξιων, at the right hands) *at the right hand of God.*—1 Theſſ. v. 1. *However, concerning* (των χρονων και καιρων, the times and ſeaſons) *the time and ſeaſon,* namely of Chriſt's appearing. See alſo 1 Tim. vi. 15. Tit. i. 3.—Heb. ix. 23. *But the heavenly holy places* (κρειττοσι θυσιαις, with better ſacrifices) *with a better ſacrifice*: For Chriſt offered only one ſacrifice for ſin.—Heb. x. 28. *He who deſpiſed Moſes' law died without* (οικτιρμων, mercies) *mercy.* *—Matt. xxi. 7. *And brought the aſs and the colt, and ſet him* (επανω αυτων) *upon it*, the colt. Le Clerc, Ars crit. vol. i. p. 353. hath given examples from Homer of the ſame anomaly.—If this change of the number is admitted in that famous text, 1 Cor. xv. 29. as ſome commentators propoſe, it will afford an eaſy interpretation of a paſſage otherwiſe very difficult: *Elſe what ſhall they do who are baptized* (ὑπερ νεκρων) *for the dead man;* for Chriſt, who was put to death by the Jewiſh rulers.

23. Cases *of nouns.*—Blackwall (Sac. Cl. vol. i. b. 1. c. 2.) remarks, that grammarians think the *genitive* the only caſe that can be put *abſolutely;* but the *accuſative* often, and the *dative* ſometimes, are abſolute in the Greek. For example, Mark ix. 28. Matt. viii. 1. This obſervation Blackwall ſays will clear many paſſages from the charge of ſolecism, and account for ſeveral various readings, occaſioned by the ignorance of copyiſts.

The *genitive abſolute* in the Greek, anſwering to the *ablative abſolute* in the Latin, hath often a *cauſal* ſignification, and ought to be ſo underſtood. Gal. iii. 25. Ελθουσης δε πιστεως, *But faith* (the goſpel) *being come*, that is, becauſe faith is come, *we are no longer under the pedagogue.*

24. It is of importance to obſerve, that in the Greek language, *nouns* in the *genitive caſe* ſometimes expreſs the *object*, and ſometimes the *agent:* And therefore, in the tranſlation of the ſcriptures, theſe uſes of the *genitive* ought to be carefully diſtinguiſhed. Of the *genitive* of the *object*, the following are examples: Matt. ix. 25. *The goſpel*, or good news, (της βασιλειας) *concerning the kingdom.*—Matt. x. 1. *Power* (των πνευματων ακαθαρτων) *over unclean ſpirits*, namely, to caſt them out.—Acts iv. 9. *If we this day be examined* (επι ευεργεσια ανθρωπυ ασθενυς) *concerning the good deed of the impotent man;* that is, concerning the good deed done to the impotent man.—Rom. xvi. 15. Κηρυγμα Ιησυ, *The preaching concerning Jeſus.*—2 Cor. i. 5. *For as* (παθηματα τυ χριςυ) *the ſufferings for Chriſt.*—Eph. iii. 1. *I Paul* (ὁ δεσμιος τυ χριςυ) *the priſoner for Chriſt.*—1 Tim. iv. 1. Διδασκαλιαις δαιμονων, *Doctrines concerning demons.*—Rev. ii. 13. *And have not retained* (την πιστιν μυ) *the faith concerning me:* or it may be tranſlated as the genitive of the agent, *the faith which I enjoin.*

25. Of

25. Of the *genitive* of the *agent*, the following are examples: Luke i. 69. Κερας σωτηριας, *A horn which worketh ſalvation.*—John vi. 28. *This is the work of God;* the work which God enjoins.—Rom. iii. 22. *Faith of Jeſus;* the faith which Jeſus requires.—2 Cor. iv. 10. *Always carrying about in the body* (νεκρωσιν τȣ κυριȣ Ιησȣ) *the mortification of the Lord Jeſus;* the mortification which the Lord Jeſus requires or practiſed.—Eph. iv. 18. Απηλλοτριωμενοι της ζωης τȣ Θεȣ, *Being alienated from the life which God commands.*—Col. i. 24. *And fill up the remainder of the afflictions of Chriſt;* the remainder of the afflictions which Chriſt hath enjoined me to ſuffer.—Col. ii. 11. *The circumciſion of Chriſt;* the circumciſion enjoined by Chriſt. See Rom. iii. 22. note.

The genitive is commonly marked by the article τȣ. But ſometimes the article is omitted; as, Heb. v. 6. Κατα την ταξιν Μελχισεδεκ, *According to the order of Melchiſedeck.*—Tit. ii. 13. *The appearing of the glory of the great God,* (και σωτηρος ἡμων Ιησȣ for τȣ σωτηρος) *and of our ſaviour Jeſus Chriſt.*

The *dative* of the *cauſe, manner* and *inſtrument*, is often expreſſed by a prepoſition; but ſometimes the prepoſition is underſtood. Luke xxii. 49. *Shall we ſmite* (εν) *with the ſword?*—Luke xxiii. 15. *Nothing worthy of death is done* (αυτῳ) *by him.* Supply παρα. This is an eaſy ſolution of a difficulty which hath hitherto perplexed all the critics and commentators.—Epheſ. ii. 15. *And hath aboliſhed* (εν τῃ σαρκι) *by his fleſh.*—Heb. xiii. 10. *We have an altar, of which they have no right to eat* (ὁι τῃ σκηνῃ λατρευοντες) *who worſhip* (ſupply εν) *in the tabernacle.*

26. Comparison *of nouns.*—While treating of *nouns*, it may be proper to obſerve, that the writers of the new teſtament have adopted the Hebrew manner of compariſon. The following are examples of the *Hebrew compariſon in the ſecond degree:* Matt. xii. 7. *I will have mercy and not ſacrifice;* I will have mercy rather than ſacrifice.—Mark iii. 4. *Is it lawful to do good on the ſabbath days, or to do evil?* Is it not more lawful to do good on the ſabbath days, than to do evil? *viz.* in watching Jeſus on the ſabbath, that they might find matter of accuſation againſt him.—John vi. 27. *Labour not for the meat which periſheth, but for the meat enduring to eternal life;* labour more for the meat enduring to eternal life, than for the meat that periſheth.—John xv. 22. *If I had not come and ſpoken to them they had not had ſin,* ſo much ſin.—1 Cor. iii. 7. *So neither the planter is any thing, nor the waterer, but God who maketh to grow:* Their influence is nothing in compariſon of God's.—1 Cor. i. 17. *For Chriſt ſent me not to baptize, but to preach the goſpel:* Chriſt ſent me to preach the goſpel rather than to baptize.—Col. iii. 2. *Set your affections on things above, and not on things on the earth:* Set your affections rather on things above, than on things on the earth.

27. The following are examples of the *Hebrew manner of comparing things in the third degree,* by repreſenting them as *belonging to God.*

Gen. xxx. 6. *Wreſtlings of God*; that is, very great wreſtlings.—1 Sam. xiv. 15. *Tremblings of God*, very great tremblings.—Pſal. xxxvi. 6. *The mountains of God*, and Pſal. lxxx. 2. *Cedars of God*, are very great mountains and cedars.—Jonah iii. 3. Πολις μεγαλη τω Θεω, *A great city to God*, is a very great city.—Mark xi. 22. *Jeſus anſwering ſaid unto them*, (εχετε πιϛιν Θεϐ) *Have a faith of God*, have a very great faith.—1 Theſſ. iv. 16. *With the voice of an archangel, and with a trumpet of God*, a great trumpet.—The *compariſon in the third degree* is ſometimes made by *doubling the word*. Luke xxii. 15. *With deſire I have deſired*, I have greatly deſired.—Acts iv. 17. Απειλη απειλησωμεθα, *Let us threaten them with a threatening;* let us threaten them ſeverely.—Acts v. 28. Ου παραγγελια παρηγγειλαμεν, *Did we not ſtraitly command you?* *—Matt. vii. 21. *Not every one who ſaith to me, Lord, Lord*; that is, moſt excellent Lord.—Matt. xxiii. 7. *And to be called of men, Rabbi, Rabbi*; that is, moſt excellent Rabbi.—Mark xiv. 45. *He goeth ſtraightway to him, and ſaith, Maſter, Maſter;* that is, moſt excellent maſter.

28. The *poſitive* is ſometimes put for the *ſuperlative*. Luke ix. 48. *He who is leaſt among you all ſhall be* (μεγας, great) *greateſt*. For the diſciples diſputed who ſhould be the greateſt.

29. The *comparative* is ſometimes put for the *poſitive*. 1 Tim. iii. 14. *Hoping to come to thee* (ταχιον) *ſhortly*, or ſoon.—2 Tim. i. 18. *And in how many things he miniſtered to me in Epheſus, thou knoweſt* (βελτιον, better) *well.* *—Sometimes the *comparative* is put for the *ſuperlative*. 1 Cor. xiii. 13. Μειζων δε τϐτων, *But the* (greater) *greateſt of theſe is charity.* *—1 Cor. xv. 19. *We are of all men* (ελεεινοτεροι, more) *moſt miſerable.*

30. *Idiomatical nouns*, are words uſed by the Hebrews in a *ſenſe peculiar to themſelves*. Of theſe the following are examples.

Able, when applied to God, or to Chriſt, ſignifies *able and willing*. Rom. iv. 21. *Fully perſuaded, that what was promiſed, he was able and willing even to perform.*—Rom. xi. 23. *For God is* (δυνατος) *able and willing to graft them in.* See alſo Rom. xiv. 4.; xvi. 25.; Heb. ii. 18.

31. *All* is often uſed in a reſtricted ſenſe, *for the greateſt part*. 1 Cor. viii. 1. *We all have knowledge*, that is, *the greateſt part of us:* for it is ſaid, ver. 17. *There is not in every man that knowledge.*—1 Cor. xi. 2. *That ye remember me in all things*, that is, moſt things. For they had not obeyed the apoſtle's precepts concerning the Lord's ſupper.—1 Cor. xv. 51. *We ſhall not all ſleep, but we ſhall all be changed;* that is, many of us ſhall be changed.

All ſometimes means *the greateſt degree of the quality* to which it is applied. 1 Cor. xiii. 2. *All knowledge, all faith*, ſignify the greateſt knowledge, and faith.—Col. ii. 9. *All wiſdom and ſpiritual underſtanding.*—1 Tim. i. 16. *Shew all long-ſuffering.*—James i. 2. *Count it all joy.*

All ſignifies *ſome of every kind.* Matt. iv. 23.; Acts x. 12.

32. *Anſwer*

32. *Anſwer* was applied by the Hebrews to *any kind of ſpeech.* It may therefore be tranſlated according to the nature of the ſpeech to which it is applied. Matt. xi. 25. *At that time, Jeſus anſwered and ſaid, I thank thee, O Father,* &c. At that time, Jeſus prayed and ſaid, *&c.*—Mark xii. 35. *At that time Jeſus anſwered and ſaid, while he taught in the temple, How ſay the ſcribes that Elias,* &c. Jeſus aſked and ſaid.—2 Cor. i. 9. *We had* (αποκριμα, the anſwer) *the ſentence of death in ourſelves.**

33. A *bleſſing* ſignifies *a gift.* 1 Sam. xxv. 27. *This bleſſing* (gift) *which thine hand-maid hath brought.*—Rom. xv. 29. *Come with the fulneſs of the bleſſing of the goſpel;* come with the fulneſs of the gift of the goſpel.—2 Cor. ix. 5. *That they would go before unto you, and complete beforehand your before mentioned bleſſing;* that is, gift to the ſaints.

34. *Bowels.* By this word the Hebrews expreſſed *the tendereſt affection,* and the greateſt vehemence of deſire; becauſe tender affection, eſpecially love mixed with pity, occaſions a commotion and noiſe in the bowels. Hence the expreſſion, Iſa. lxiii. 15. *Sounding of the bowels.*—2 Cor. vii. 15. Τα σπλαγχνα, (his bowels) *His inward affection.*—Philip. ii. 1. *If any bowels and mercies.*—Philem. ver. 20. Αναπαυσον τα σπλαγχνα, *Quiet my bowels.*

35. *Bread* ſignifies *the whole proviſion of the table.* 2 Sam. ix. 7. *Thou ſhalt eat bread continually at my table.*—Matth. iv. 3. *Command that this ſtone be made bread,* or meat.—4. *It is written, man ſhall not live by bread* (meat) *alone.*—Matt. vi. 7. *Our daily bread,* food.—Mark iii. 20. *They could not ſo much as eat bread,* take food.—Mark vii. 5. *Eat bread* (meat) *with unwaſhen hands.* See *Eat, Drink.*

36. *Called. To be called,* often ſignifies *to be,* ſimply. 1 John iii. 1. *That we ſhould be called the ſons of God,* that we ſhould be the ſons of God. Sometimes *called,* means *held, acknowledged, accounted.*

37. *Children, Sons,* joined with a quality, denote an high degree of that quality. Thus *children of light, of diſobedience, of wrath, ſons of darkneſs,* &c.—*Children* ſometimes ſignify *diſciples.* Thus, *children of the prophets.* Iſai. viii. 18. *Behold I and the children,* &c.

38. *Common.* Becauſe many of the things in common uſe among the heathens were, by the law of Moſes, *unclean* to the Jews, they uſed the word *common* to denote *a thing unclean.* Matt. xv. 11. Κοινοι τον ανθρωπον, (rendereth a man common) *Polluteth a man.*—Mark vii. 2. *When they ſaw ſome of his diſciples eat bread* (κοινοις, with common) *with defiled, that is to ſay, with unwaſhen hands.**—Rom. xiv. 14. *There is nothing* (κοινον, common) *unclean of itſelf.**—Heb. x. 29. *Counted the blood of the covenant,* &c. (κοινον, a common) *an unclean thing,* the blood of an unclean or ſinful perſon.

39. *Doctrine* (διδαχη) ſignifies not only *the thing taught,* but *the action of teaching; a diſcourſe in which things are taught.* Mark iv. 2. *Taught them many things by parables, and ſaid unto them* (εν τη διδαχη αυτȣ) *in his teaching*

teaching or *diſcourſe*.—The ſame expreſſion is uſed, Mark xi. 18. xii. 38.—Acts ii. 42. *They conſtantly attended on* (τη διδαχη) *the teaching of the apoſtles*.—Titus i. 9. Κατα την διδαχην, *According as he hath been taught*.* 1 Cor. xiv. 26. *Each of you hath a pſalm*, (διδαχην εχει) *hath a diſcourſe*.

40. *Eat, Drink*.—As the Hebrews repreſented knowledge and wiſdom by *meat* and *drink*, they made uſe of the phraſes, *eating* and *drinking*, to denote *the operation of the mind*, in receiving, underſtanding, and applying doctrine or inſtruction of any kind, ſo as to be ſtrongly moved thereby. Jer. xv. 16. *Thy words were found, and I did eat them*.—Ezek. iii. 1. *Son of man*, &c. *eat this roll, and go ſpeak unto the houſe of Iſrael*: Conſider, underſtand, and get this roll by heart, and then go and ſpeak it to the houſe of Iſrael, as is evident from ver. 4. *Speak with my words to them*.—Prov. ix. 5. *Come eat of my bread, and drink of the wine which I have mingled*. 6. *Forſake the fooliſh and live, and go in the way of underſtanding*.—John vi. 51. *I am the living bread which came down from heaven. If any man eat of this bread, he ſhall live for ever*.—Hence *bread* ſignifies *doctrine*, alſo *moral qualities*, which are nouriſhed by ſound doctrine. 1 Cor. v. 8. *The unleavened bread of ſincerity and truth*.—Farther, to *eat* and *drink* any quality, ſignifies intimately to partake thereof. 1 Cor. xii. 13. *Have been all made to drink of one Spirit*.—1 Cor. xi. 29. *Eateth and drinketh puniſhment to himſelf*.

41. *Elect* or *choſen*, often ſignifies *the moſt excellent, the chief, the moſt precious* among other things of the ſame kind, becauſe *excellence* is the reaſon why ſome things are choſen preferably to others. Thus, Exod. xv. 3. Pharaoh's chief captains are called his *elect captains*.—2 Kings xix. 23. *His* (elect) *choice fir-trees*.—Rom. xvi. 13. *Rufus choſen in the Lord;* that is, an excellent Chriſtian.—1 Tim. v. 21. *Elect angels*, are *the chief angels;* in oppoſition both to thoſe who are of an inferior order, and to the fallen angels.—1 Pet. ii. 6. *Behold, I lay in Sion a chief corner-ſtone*, (εκλεκτον) *elected, precious*.—2 John, ver. 1. *Elect lady*, is excellent lady.—Ver. 13. *Elect ſiſter*, is excellent ſiſter.

42. *Face* is often uſed to ſignify *anger*. Pſal. xxi. 9.—xxxiv. 16. *The face of the Lord is againſt them that do evil*.*

43. *Fleſh, Spirit*.—*Fleſh* denotes things *weak; ſpirit* things *ſtrong*. Iſa. xxxi. 3. *The Egyptians are men, not God; their horſes fleſh, and not ſpirit*.—1 Cor. iii. 1. *I could not ſpeak to you as to ſpiritual, but as* (σαρκικοις) *to fleſhly perſons*, perſons of weak underſtanding in ſpiritual matters.—2 Cor. x. 4. *The weapons of our warfare are not fleſhly*, (weak) *but mighty through God*.—Hence the *law of Moſes* is called *the fleſh;* becauſe its rites ſanctified to the purifying of the fleſh only, and had no efficacy in purifying the ſpirit: That power was peculiar to *the goſpel*, which therefore is called *the ſpirit*. Gal. iii. 3. *Having begun in the ſpirit*, (the goſpel) *are ye now made perfect by the fleſh*, by the law of Moſes.—Rom. vii. 5. *For when we were in the fleſh;* when we were under the

law of Moſes.—Farther, the Hebrews uſed *fleſh and blood* as a periphraſis for *man*, eſpecially when they meant to inſinuate the weakneſs of human nature. Gal. i. 16. *I conſulted not with fleſh and blood*, I conſulted not with any man.

Fleſh, eſpecially in St Paul's epiſtles, ſignifies *the body with its appetites and luſts;* the unrenewed part of our nature. Gal. v. 16. *Walk in the ſpirit*, walk according to the ſpiritual part of your nature, *and ye ſhall not fulfil the luſts of the fleſh*, the luſts of the animal part of your nature; *for the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh.*

44. *Glory* is expreſſed by a Hebrew word which ſignifies *weight;* hence, 2 Cor. iv. 17. *An exceeding and eternal weight of glory.*—By this word the Hebrews denoted *the perfections of God.* Rom. i. 23. *Changed the glory* (the perfections) *of the incorruptible God into an image.*—Rom. vi. 4. *Raiſed up from the dead by the glory* (power) *of the Father.*—Epheſ. iii. 16. *According to the riches of his glory*, of his goodneſs.

45. *To hear*, (ακȣειν) ſignifies *to hear, to underſtand, to believe, to obey, to hearken, to grant*, and *to report:* And therefore, in tranſlating this word, due regard muſt be had to the ſcope of the paſſage where it is found. John ix. 27. *I have told you already*, (και ȣκ ηκȣσατε) *but ye have not believed; why deſire ye* (ακȣειν) *to hear it again?*—1 Cor. xiv. 2. *He that ſpeaketh in an unknown tongue, ſpeaketh not to men but to God, for no one* (ακȣει, heareth) *underſtandeth him.**—Gal. iv. 21. *Ye who deſire to be under the law*, (τον νομον ȣκ ακȣετε) *why do ye not* (hear) *underſtand the law?*—Acts ix. 7. *The men which journeyed with him ſtood ſpeechleſs*, (ακȣοντες) *hearing a voice, but ſeeing no man.**—Acts xxii. 9. *And they that were with me, ſaw indeed the light, and were afraid; but* (ȣκ ηκȣσαν, they heard not: ſo our tranſlators have it; but it ſhould be rendered) *they underſtood not the voice* (the ſpeech) *of him who ſpake to me.* This is an eaſy and proper reconciliation of theſe paſſages, which, in the common method of tranſlating the Greek word ακȣειν, are directly contradictory to each other.—1 Cor. v. 1. Ὁλως ακȣεται, *It is commonly reported that there is fornication among you.**

46. *Hearing* (ακοη) ſignifies not only *the act of hearing*, but *the thing heard; a relation, a report, fame.* Matt. xiv. 1. *Herod the tetrarch heard* (την ακοην) *of the fame of Jeſus.**—John xii. 38. *Who hath believed* (τῃ ἀκοῃ) *our report?* *

47. *Heaven* was uſed by the Hebrews to denote *God; the poſſeſſor of heaven.* Matt. xxi. 25. *The baptiſm of John, was it from heaven, or from men?* Was it from God or from men?—Luke xv. 18. *I have ſinned againſt heaven, and before thee*, I have ſinned againſt God.

48. *Holy* (ἁγιος) primarily ſignifies *that which is clean* or *free from defilement.* Deut. xxiii. 14. *Therefore ſhall thy camp be holy, that he ſee no unclean thing.* *

Holy likewiſe ſignifies *ſeparated from a common to a ſacred uſe.* In this ſenſe Aaron and his ſons the prieſts are called *holy;* being ſeparated from the reſt of the Iſraelites to miniſter in holy things. Alſo, becauſe the Iſraelites were ſeparated from the reſt of mankind, and ſet apart for the worſhip of the true God, they were called, Deut. xxxiii. 3. God's *holy ones* or *ſaints.* Wherefore, when in the epiſtles the name of *ſaints* is given to a whole church, it is in the ſame ſenſe in which it was given to the ancient Iſraelites as a nation. It does not denote *holineſs of life*, but merely their ſeparation from the heathens, to worſhip the true God, and to be his church and people, in place of the Jews, 1 Pet. ii. 9. See *Sanctify.*—In like manner, *places* and *things* are called *holy*, on account of the uſe to which they are deſtined.

Holy and *holineſs* often denote *moral purity.* 1 Sam. vi. 20. *Who is able to ſtand before this holy Lord God?*—1 Pet. i. 15. *As he who hath called you is holy, be ye alſo holy in all your converſation.*

Becauſe the Hebrew word anſwering to *holy*, ſignifies ſometimes *merciful*, *bountiful*, *beneficent*, and is ſo tranſlated in our bibles, it may have the ſame meaning in ſome paſſages of the new teſtament. See Titus i. 8. Heb. vii. 26.

49. *Honour*, in the ſpeech of the Jews, ſignified *maintenance.* Matt. xv. 5. *But ye ſay, whoſoever ſhall ſay to* his *father or* his *mother, whatſoever thou mighteſt be profited by me, is a gift* to the temple, 6. *And ſhall not honour* (ſhall not maintain) *his father or his mother*, ſhall be free.—1 Cor. xii. 26. *Or one member be honoured,* (nouriſhed) *all the members rejoice with it.*—1 Tim. v. 3. *Honour widows who are really widows;* that is, maintain them from the funds of the church; as is evident from the following ver. 4.—Ver. 17. *Let the elders who rule well be counted worthy of double honour;* that is, of a liberal maintenance.—1 Pet. iii. 7. *Giving honour to the wife as the weaker veſſel;* that is, nouriſhing the wife with tenderneſs, on account of the weakneſs of her body.

50. *Living.*—The Hebrews uſed the word *living*, as an epithet to denote *the excellency* of the thing to which it is applied. Thus, John iv. 10, 11. *Living water.*—Acts vii. 38. *Living oracles.*—Heb. x. 20. *Living way.*—1 Pet. ii. 4, 5. *Living ſtone.*—Rev. vii. 17. *Living fountain*, ſignify excellent waters, excellent oracles, *&c.*

51. *Name*, is often put for *a perſon*, eſpecially when the perſon ſpoken of is *great*, *honourable*, and *illuſtrious.* Pſal. xx. 1. *The name of the God of Jacob defend thee.*—Acts i. 15. *The number of the names* (perſons) *was about an hundred and twenty.*—Acts iv. 10. *Be it known unto you all—that by the name of Jeſus Chriſt of Nazareth—by him, doth this man ſtand here before you whole.*—Rev. iii. 4. *Thou haſt a few names* (perſons) *in Sardis who have not defiled their garments.*—John xvii. 6. *I have manifeſted my name* (thy character and will) *to the men which thou gaveſt me.*—This

idiom

idiom ſeems to have taken its riſe, from the circumſtance of perſons being known by their names.

52. *Riches* denotes the *greateſt abundance* of any thing. Rom. ii. 4. *Deſpiſeſt thou the riches* (the greatneſs) *of his goodneſs?*—Epheſ. i. 7. *According to the riches* (greatneſs) *of his grace.*—Epheſ. iii. 8. *Preach to the Gentiles the unſearchable riches* (greatneſs) *of Chriſt.*—Col. i. 27. *What is the riches of the glory* (what the greatneſs of the glory) *of this myſtery.*—Col. ii. 2. *All the riches of the full aſſurance of underſtanding*, the fulleſt aſſurance of knowledge.

53. *To ſanctify, to make holy, to hallow*, in the writings of the Hebrews, ſignify to *cleanſe a thing from thoſe defilements* which render it unfit for ſacred uſes. Thus, Moſes is ſaid Exod. xix. 10. to *ſanctify* the people, by making them *waſh their clothes*, &c.—Hence, to *ſanctify*, ſignifies *to ſet a thing apart* for a particular purpoſe; alſo, to *fit a thing* for a particular uſe. Jer. xii. 3. *Prepare them for the day of ſlaughter*,* is, in the Hebrew text, *Sanctify them for the day of ſlaughter.*—1 Cor. vii. 14. *For the unbelieving huſband is ſanctified to the wife, and the unbelieving wife is ſanctified to the huſband:* The huſband and wife, though unbelievers, are fitted to perform their relative duties to each other, by their mutual affection.—In the apoſtolical epiſtles, chriſtians are ſaid to have been *ſanctified*, becauſe they were ſeparated from idolaters, and fitted to worſhip and obey the only true God; on which account the whole body of chriſtians are called *ſaints.*—In like manner, thoſe who are fitted for heaven, are ſaid, Heb. x. 14. to *be ſanctified by the one offering of Chriſt:* They are fitted to be admitted into heaven; having received the pardon of their ſins, through that one offering. See *Holy.*

To *ſanctify* or *hallow God*, is to *venerate* and *pay reſpect to God*, on account of the excellence of his character, and the greatneſs of his power and goodneſs. Iſai. viii. 13. *Sanctify the Lord of hoſts himſelf, and let him be your fear, and let him be your dread.*—Matt. vi. 9. *Hallowed be thy name.*

54. *Some*, (*τινες*) in ſcripture, often denotes *a great number; many.* Rom. iii. 3. *What if ſome have not believed?* What if the greateſt part of the Jewiſh nation have not believed?—Rom. xi. 17. *But if ſome* (the greateſt part) *of the branches were broken off?*—1 Tim. iv. 1. *That in after times, ſome* (a great number) *ſhall apoſtatiſe from the faith.*—Heb. iii. 16. *For ſome when they heard provoked:* The whole congregation did ſo, except Caleb and Joſhua.

55. To *ſpeak*, in the Hebrew phraſeology, denotes any kind of ſpeaking, whether in the way of *affirmation*, or *command*, or *queſtion*, or *promiſe.* Rom. iv. 5. *Even as David alſo* (λεγει) *deſcribeth the bleſſedneſs*, &c.*—Jer. xviii. 7. *At what inſtant I ſhall ſpeak* (command) *concerning a nation, and concerning a kingdom, to pluck up, and to pull down.*—In the

 new

new teſtament, the words ειπειν and λεγειν, have the ſame ſignifications. Matt. iv. 3. *If thou be the Son of God*, (ειπε, ſpeak) *command that theſe ſtones be made bread.**—Matt. ix. 5. *For whether is it eaſier* (ειπειν, to ſay) *to command, thy ſins be forgiven thee? or* (ειπειν) *to command, Ariſe and walk?* —Mark v. 43. Και ειπε, *And commanded to give her* (φαγειν) *meat.**— Mark ii. 11. *He ſaith to the ſick of the palſy*, (σοι λεγω) *I command thee to ariſe.*—Luke vi. 46. *Why call ye me Lord, Lord, and do not* (ἁ λεγω) *the things I command.*—Acts xv. 24. *Certain who went out from us have troubled you* (λογοις) *with precepts, ſubverting your ſouls*, (λεγοντες) *commanding you to be circumciſed, to whom we gave no ſuch commandment.*— Rom. xi. 1. Λεγω ȣν, *I aſk then, Hath God caſt away his people?* See alſo John xii. 49.—Rom. xii. 3. Λεγω γαρ, *Now, by the grace which is given me, I command every one among you.*—1 Cor. vii. 12. *But to the reſt* (εγω λεγω) *I command, not the Lord.*—2 Cor. iv. 6. *For God* (ὁ ειπων) *who commanded the light to ſhine out of darkneſs.**—Rev. xiii. 14. Λεγων, *Commanding thoſe who dwell on the earth, to make an image to the beaſt.*— Elſner and Raphelius have ſhewn that the Greek writers uſe the word λεγω in the ſame ſenſe.

To ſpeak, (λαλειν) hath the ſame general ſignification with λεγω. Luke i. 55. Καθως ελαλησε, (as he ſpake) *As he promiſed to our fathers.* See Heb. i. 1.

56. *Spirit.*—Beſides the ſignifications mentioned in explaining the word *fleſh*, No. 43, *ſpirit* denotes *the greateſt degree of any mental quality*, either good or bad. Luke x. 22. *Jeſus rejoiced in ſpirit*, rejoiced greatly.—Acts xviii. 25. *Being fervent in ſpirit*, being exceedingly zealous.—Acts xix. 21. *Paul purpoſed in ſpirit*, firmly purpoſed.— Acts xx. 22. *Behold I go bound in the ſpirit to Jeruſalem*, I go with a firm reſolution.—Rom. i. 9. *Whom I ſerve with my ſpirit*, ſerve with the greateſt zeal.—Rom. viii. 15. *Spirit of bondage; ſpirit of adoption:*— Rom. xi. 8. *Spirit of deep ſleep:* ſignify the greateſt degree of bondage; of filial diſpoſition; of ſtupidity.

57. *Stand.*—Dr Symonds of Cambridge, in his treatiſe on Reviſing the engliſh tranſlation of the bible, page 128. tells us from Mr Markland, that all verbs of poſture or geſture, as *to ſtand, to ſit, to go, to walk*, &c. in good Greek writers, have the ſignification of *exiſtere, to be.* Acts ix. 7. *And the men who journeyed with him* (εϛηκεισαν, ſtood) *were ſpeechleſs:* For it appears from Acts xxvi. 14. that they all fell to the ground.

58. *True*, as an epithet, denotes *excellence.* Luke xvi. 11. *The true riches*, the moſt excellent riches.—John i. 9. *The true light*, the moſt excellent light.—John vi. 32. *True bread*, the moſt excellent bread.— Heb. viii. 2. *The true tabernacle*, the moſt excellent tabernacle.

Truth ſignifies *juſtice, righteouſneſs.* John iii. 21. *He who doth* (την αληθειαν, truth, that is) *righteouſneſs cometh to the light*, &c.— 1 Cor.

1 Cor. xiii. 7. *Rejoiceth not in unrighteouſneſs, but rejoiceth jointly* (τη αληθεια, *in truth*, that is) *in righteouſneſs.*

59. *Walk.*—One's *walk*, denotes a continued courſe of action and enjoyment, either good or bad; the habitual manner in which one lives. Gen. v. 22. *Enoch walked with God.*—Rom. viii. 1. *Who walk not after the fleſh.*—2 Cor. v. 7. *We walk by faith, and not by ſight.*

60. *Word* (λογος) is a term of very extenſive ſignification. It ſignifies not only *reaſon, but ſpeech* which is the effect of *reaſon*; *reaſon brought forth.* Hence *the word*, often denotes *the preaching of the goſpel.* Luke i. 2. *Were eye-witneſſes and miniſters of the word.*—Acts vi. 2. *It is not reaſon that we ſhould leave the word of God, and ſerve tables*, leave the preaching of the goſpel of God.—Acts x. 44. *The Holy Ghoſt fell on all them who heard the word*, the goſpel preached at that time.

Word, (λογος) like the correſponding Hebrew noun, ſignifies a *matter*, or *thing*, or *affair*, of any kind. Matt. v. 32. *Whoſoever ſhall put away his wife*, (παρεκτος λογȣ πορνειας) *except for the affair of fornication.*—Matt. xxi. 24. *I alſo will aſk you* (ενα λογον) *one thing.**—Acts x. 29. *I aſk, therefore*, (τινι λογῳ) *for what intent* (purpoſe) *ye ſent for me.**—Acts xix. 38. Λογον εχȣσιν, *Have an accuſation.*—1 Cor. xv. 2. *If ye remember* (τινι λογῳ) *in what manner*, &c.

Word (λογος) ſignifies likewiſe *a command.* Exod. xxxiv. 28. *He wrote upon the tables the words of the covenant*, (LXX. τȣς δεκα λογȣς) *the ten commandments.** John x. 35. *If he called them gods to whom* (λογος) *the command of God came.*—1 Tim. vi. 3. *Conſent not to wholeſome* (λογοις, words) *commands, even* (λογοις, to the words) *to the commands of our Lord Jeſus Chriſt.*

Word (λογος) ſometimes ſignifies *a ſentence of a diſcourſe.* Rom. xiii. 9. *And if there be any other commandment, it is briefly ſummed up* (εν τȣτῳ τῳ λογῳ) *in this ſentence;* namely, *Thou ſhalt love thy neighbour as thyſelf.*—1 Cor. xiv. 19. *In the church I had rather ſpeak* (πεντε λογȣς) *five ſentences with my meaning underſtood, than ten thouſand* (λογȣς) *ſentences*, &c.

Word (ρημα) likewiſe ſignifies *a matter*, or *thing*, of any kind. Luke ii. 19. *Mary kept* (παντα τα ρηματα) *all theſe things.**

61. Pronouns.—The primitive *ſubſtantive pronoun* ὁς, *he*, muſt be diſtinguiſhed from the *adjective pronoun* ὁς, ἡ, ὁ, *who, which.* Matt. xiv. 17. Ὁι δε λεγȣσι, *They ſay unto him.*—Acts viii. 27. *Who had come to Jeruſalem to worſhip;* (ὁς) *He had the charge of all her treaſures.*—Acts xiii. 30. *But God raiſed him from the dead*, (ὁς οφθη) *and he was ſeen many days.**—Col. i. 15. Ὁς, *He* (*God's beloved Son*, mentioned ver. 13.) *is the image of the inviſible God.*—Ver. 18. Ὁς, *He is the beginning.*—Heb. v. 6. *Thou art a prieſt for ever after the order of Melchiſedeck.* 7. Ὁς, *He* (Chriſt, mentioned ver. 5.) *in the days of his fleſh, when he had offered up prayers*, &c.

62. The ſacred writers, to give the greater emphaſis to their diſcourſe, ſometimes *join two relatives with one antecedent.* 1 Pet. ii. 24.

Ὁς

Ὁς τας ἁμαρτιας ἡμων αυτος, *Who his own ſelf bare our ſins.* *—1 Cor. ii. 9. Ἁ for ταυτα, *Theſe things eye hath not ſeen,* &c. (ἁ,) *which God hath prepared,* &c.—Rom. xiv. 14. *To him who reckons any thing to be unclean,* (εκεινῳ) *to that man it is unclean.*

63. The *relative pronouns,* in many caſes, refer not to the *near,* but to the *remote antecedent.* Luke v. 17. *The power of the Lord was preſent to heal* (αυτȣς) *them:* Not the phariſees, who are mentioned immediately before, but ſuch ſick people as were in the crowd.—2 Theſſ. ii. 8. *Shall render ineffectual, by the brightneſs of his coming,* (ȣ̔) *of whom the coming is after the ſtrong working of Satan.* Here ȣ̔, *of whom,* refers not to *the Lord,* the immediate antecedent, but to the *lawleſs one,* mentioned in the firſt part of ver. 8.

64. The *relative pronoun* is ſometimes uſed to denote an antecedent not mentioned before, but which the writer is thinking of in his own mind. Thus 2 Pet. ii. 11. Αυτων, *Them,* is not put for δοξας, *dignities,* mentioned ver. 10. but for *the evil angels,* of whom nothing is ſaid.—1 John iii. 2. *We know that when he ſhall appear, we ſhall be like* (αυτῳ) *him,* we ſhall be like Chriſt, of whom nothing is ſpoken before.—Ver. 16. Εκεινος, *He,* ſtands for *Chriſt,* of whom there is no mention made in what goes before.—Heb. ii. 7. *Thou haſt made him for a little while leſs than angels;* namely, *the Son;* as is plain from ver. 8, 9.—1 Pet. iii. 14. *Be not afraid of their terror.* Here the relative *their* hath no antecedent expreſſed.

65. The *relative pronoun* αυτος is ſometimes uſed for εγω αυτος, συ αυτος, *I myſelf, thou thyſelf;* and αυτοι for ἡμεις αυτοι, &c. Acts xxiv. 8. *By examining of whom* (αυτος) *thou thyſelf mayeſt take knowledge of all theſe things.* *—Matt. xxiii. 37. *Jeruſalem—thou that ſtoneſt them which are ſent to thee,* προς αυτην for προς σεαυτην, ſent to thyſelf.

66. When words of different *genders* are the antecedents, though *the relative takes the gender of the maſculine* word, it comprehends the whole. Heb. i. 11. Αυτοι, *They* (ουρανοι και γη) *ſhall periſh.*—Sometimes *the relative* takes the *gender of its conſequent.* See Col. i. 27.—Sometimes *the relative* differs in *gender* from its *antecedent,* regarding the meaning of the *antecedent* rather than its form: As in the following examples, Gal. iv. 19. Col. ii. 15. 19.—Of this ſoleciſm Beza has given an example from Euripides, in his note on Col. ii. 19.

67. The *relative pronoun* ὁς, ἡ, ὁ, called by Clenard *the ſubjoined article,* is ſometimes uſed for *the demonſtrative* ȣ̔τος, αυτη, τȣτο, Clenard. Gram. p. 166. Of this uſe of the *relative pronoun,* we have examples in the new teſtament. 1 Pet. iv. 5. Ὁι for ȣ̔τοι, *They ſhall give an account to him,* &c.—1 Pet. ii. 8. Ὁι, *Theſe ſtumble at the word.*—Scapula alſo obſerves that the Greek writers uſe *the relative* in the ſame manner. Ὡς οἱ γ᾽αμφιεπον ταφον Εκτορος ἱπποδαμοιο· Iliad, laſt ver. I am therefore of opinion, that in the following paſſages *the relative,* though compounded with τις, is

is used for *the demonstrative* ὁυτοι. Acts xxiii. 33. Ὁιτινες, *These* (the horsemen) *going into Cesarea, and delivering the letter to the governor, presented Paul.*—Acts xxiv. 1. Ὁιτινες, *These*, namely, Ananias, the elders, and Tertullus, *informed*, &c.—Rom. i. 32. Ὁιτινες, *These men knowing the law of God, that they who do such things*, &c.—Rom. xvi. 4. Ὁιτινες, *These persons for my life laid down their own necks.*—2 Thess. i. 9. Ὁιτινες, *These shall suffer.* See, however, No. 71.

68. The *demonstrative pronoun* τουτο, *this*, often denotes something that follows in the discourse. John vii. 22. Δια τουτο, *For this reason Moses gave you circumcision, not because it is of Moses, but of the fathers.*—Rom. iv. 16. Δια τουτο, *For this reason it is by faith, that it might be by grace.*—1 Cor. vii. 6. Τουτο δε, *But this* (that follows) *I speak by way of advice.*—1 Cor. xi. 17. Τουτο δε παραγγελων, *Now declaring this*, that follows, *I praise you not, that ye come together*, &c.—1 Tim. i. 16. *But* (δια τουτο) *for this reason I received mercy, that in me*, &c.—2 Tim. ii. 10. Δια τουτο, *For this cause I patiently bear evil for the elect's sake, that they also may*, &c.—2 Tim. iii. 1. Τουτο δε, *This know also, that in the last days*, &c.—Philem. ver. 15. Δια τουτο, *For this reason, perhaps, he was separated for a little while, that thou mightest have him for ever.*—Heb. ix. 15. Δια τουτο, *For this cause he is the Mediator of the new covenant, that by means of death*, &c. *—Wherefore Rom. v. 11, 12. may be thus translated: *By whom we have received the reconciliation*, (δια τουτο) *for this reason, as by one man sin entered*, &c.

69. Articles.—*The article* ὁ, ἡ, το, shows that the word to which it is prefixed, signifies *a particular person* or *thing*; consequently it renders that word *emphatical*. Thus ὁ ανηρ, is not *a man*, or *any man*, but *the man of whom the discourse is*. Now though in general the article renders a word *emphatical*, it is sometimes used where *no emphasis* is intended; so that the word to which it is prefixed, must be translated as if the article were wanting. Of both these uses of the article, the following is an example. 2 Thess. ii. 3. *Unless there come* (ἡ αποστασια) *the apostasy, and* (ὁ ανθρωπος της ἁμαρτιας) *the man of sin be revealed.* For the article is emphatical, except before ἁμαρτιας, which must be translated as if the article were wanting. On the other hand, some words which want *the article are emphatical*, and must be translated as if the article were prefixed. Matt. i. 18. *Was found with child* (εκ πνευματος ἁγιου) *of the Holy Ghost.**—Mark i. 1. *The beginning of the gospel of Jesus Christ*, (ὑιου Θεου) *the Son of God.**—John iii. 6. *That which is begotten* (πνευματος) *of the Spirit*, namely, of God.—Gal. iii. 5. Εξ εργων νομου, signifies *by works of the law.*—Heb. ii. 4. Μερισμους πνευματος ἁγιου, *Distributions of the Holy Ghost.*—Wherefore Titus ii. 13. may, as was observed on the sign of the genitive case, No. 25, be translated, *appearing of the glory of the great God* (και σωτηρος ἡμων) *and of our Saviour Jesus Christ.*—1 Pet. iv. 6. *Condemned by men* (σαρκι) *in the flesh, but live by God* (πνευματι) *in the Spirit.*

70. When *the article does not render the word definite* or *emphatical* in its ſignification, it is put for τις, and may be tranſlated *ſome, an*; as Matt. ix. 11. Ὁι φαρισαιοι, *Some phariſees.*—Matt. ix. 28. *He went* (εις την οικιαν) *into an houſe.*—Matt. xxv. 1. *Went out to meet* (τȣ νυμφιȣ) *a bridegroom.*—1 Cor. i. 11. Ὑπο των Χλοης, *By ſome belonging to Chloe.*

71. Clenard, (Gram. p. 165.) ſpeaking of the *prefixed articles* ὁ, ἡ, το, ſays, "Capiuntur et pro demonſtrativis pronominibus; τον, pro τȣτον, "*hunc*; την pro ταυτην, *hanc*: id quod crebrum eſt adjectis conjunctioni-"bus δε et γε; ὁδε, ἡδε, τοδε; ὁγε, ἡγε, τογε; pro ȣ̔τος, αυτη, τȣτο. Et idem "in reliquis caſibus, τȣδε, τωδε, τονδε, pro τȣτȣ, τȣτω, τȣτον." Of this uſe of *the article* we have many examples in ſcripture. Matt. xxiv. 32. *Learn* (την παραβολην) *this parable from the fig-tree*, &c.—Acts ix. 2. *That if he found any* (της ὁδȣ) *of this way.**—Acts xxiv. 22. *When Felix heard theſe things, having perfect knowledge* (περι της ὁδȣ) *concerning this way.*—Rom. xvi. 22. *I Tertius who wrote* (την) *this epiſtle.**—1 Cor. v. 9. *I have written* (εν τη επιϛολη) *in this letter*, &c.—2 Cor. vii. 11. *Ye have approved yourſelves to be clear* (εν τω πραγματι) *in this matter.**—Col. iv. 16. *When* (ἡ) *this epiſtle is read.**—1 Theſſ. iv. 6. *Go beyond or defraud his brother* (εν τω) *in this matter.*—2 Theſſ. iii. 14. *If any one obey not* (τω λογω ἡμων δια της επιϛολης) *our command by this letter.*

72. The *article* is ſometimes uſed *for the perſonal pronoun*, ὁς, *he*. Matt. xiii. 20. Ὁ δε σπαρεις, *But he that received the ſeed.**—Matt. xiv. 18. Ὁ δε ειπεν, *But he ſaid.**—Gal. iii. 5. Ὁ ȣ̓ν, *He therefore that miniſtreth the Spirit.**—Col. iii. 25. Ὁ δε, *But he that doth wrong.**—Heb. vii. 6. Ὁ δε μη γενεαλογȣμενος, *But he whoſe deſcent is not counted.**—This uſe of *the article*, affords an eaſy tranſlation of that difficult paſſage, Rom. vi. 10. Ὁ γαρ απεθανε, *For he who died, died by ſin*: (ὁ δε ζη) *But he who liveth*, &c.

73. *The article in all its genders and caſes*, is often put *for the relative pronoun* ὁς, ἡ, ὁ, and muſt be tranſlated *who, which*. Mark xii. 38. *Beware of the ſcribes*, (των θελοντων) *which love to go in long clothing.**—Rom. ix. 5. Ὁ ων, for ὁς εϛι, *Who is over all God bleſſed*, &c.*—Sometimes the article in this ſenſe is underſtood, and muſt be ſupplied. 1 Tim. iv. 2. *Through the hypocriſy of liars* (κεκαυτηριασμενων, for των κεκαυτηριασμενων) *who are ſeared.*—Ver. 3. Κωλυοντων, for των κωλυοντων, *Who forbid to marry.*

74. In many inſtances where *the article* is put for *the relative pronoun*, the ſubſtantive verb is underſtood, and muſt be ſupplied in the tranſlation. 2 Cor. viii. 22. *Much more diligent upon the great truſt* (τη εις ἡμας) *which he hath in you.*—2 Cor. ix. 3. *That our boaſting* (το ὑπερ ὑμων) *which is concerning you.*

PARTICLES.

75. Lowth, in his Engliſh Grammar, page 32. obſerves, 'That the connective parts of ſentences, *by which he means relatives, prepoſitions, and*

' *and conjunctions*, are the moſt important of all, and require the great-
' eſt care and attention: for it is by them chiefly, that the train of
' thought, the courſe of reaſoning, and the whole progreſs of the mind,
' in continued diſcourſe of all kinds, is laid open; and on the right
' uſe of theſe, perſpicuity, which is the firſt and greateſt beauty of
' ſtyle, depends.' This obſervation, which is perfectly juſt, ſhews, that in a tranſlation of any diſcourſe from one language into another, it is of the utmoſt importance, that the meanings and powers of the connective parts thereof be properly expreſſed.—In the Hebrew language, *the connectives* being few, are uſed with more latitude of ſignification, than belongs to the *connectives* which properly correſpond to them in other languages. Wherefore, in tranſlating the books of the new teſtament, it ought to be remembered, that the authors of theſe books being Jews, naturally uſed the Greek particles and prepoſitions, not only in all the variety of their own ſignifications, but in the variety alſo of the ſignifications of the correſponding Hebrew particles and prepoſitions. And of theſe various ſignifications, the one which beſt ſuits the paſſage where the particle is found, ought to be expreſſed in the tranſlation; otherwiſe the inſpired writers train of thought will diſappear, and the courſe of his reaſoning be interrupted, perhaps inverted. Wherefore, to lay a proper foundation for a right tranſlation of the ſcriptures, the following examples are produced, chiefly from the ſcriptures themſelves, to prove the variety of meanings affixed by the ſacred writers, to the Greek particles, by which they have connected the different parts of their diſcourſe.

Α Λ Λ Α.

76. Αλλα is ſometimes uſed *affirmatively*, and muſt be tranſlated *yea*, *alſo*, *certainly*. This ſenſe of αλλα is acknowledged by Hoogeveen, who renders it by the Latin words *immo*, *etiam*. Acts xix. 2. Αλλα, *Indeed we have not ſo much as heard that the Holy Ghoſt is* given.—Rom. viii. 37. Αλλα, *Nay, in all theſe things.**—2 Cor. vii. 11. Αλλα, *Yea, what clearing of yourſelves;* (αλλα) *yea, what indignation;* (αλλα) *yea, what zeal;* (αλλα) *yea, what revenge.** In this paſſage, however, αλλα might better be tranſlated *alſo*.—Rom. vi. 5. *For ſeeing we have been planted together in the likeneſs of his death,* (αλλα και) *certainly we ſhall be alſo, in the likeneſs of his reſurrection.*

77. Αλλα is ſometimes uſed by the Greeks as *the firſt word of a diſcourſe*, and ſignifies *now*, *now indeed*. Of this uſe of αλλα, Hoogeveen has produced examples from the beſt Greek writers.

78. Αλλα is likewiſe uſed *cauſally*, and muſt be tranſlated *for*, *becauſe*. John vii. 12. *Others ſaid no,* (αλλα) *for he deceiveth the people.*—1 Cor. iv. 3. Αλλα, *Becauſe I do not condemn myſelf.*—1 Cor. xv. 10. *And his grace which* was beſtowed *on me, was not vain;* (αλλα) *for I laboured more*

abundantly than all of them.—2 Cor. vii. 14. *I am not ashamed;* (αλλα) *for as I spake all things,* &c.—1 Thess. ii. 2. Αλλα και, *For although we had before suffered.*—Titus i. 15. *But to the polluted and unfaithful nothing is pure,* (αλλα) *because both their understanding,* &c.—2 Pet. i. 16. *We have not followed cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ.* (Αλλα) *For we were eye-witnesses of his majesty.*

79. Αλλα is used *illatively,* and must be translated, *wherefore, therefore.* Acts x. 19. *Three men seek thee,* (αλλα) *therefore arise and get thee down.*—Acts xxvi. 15. *I am Jesus whom thou persecutest,* (αλλα αναστηθι) *wherefore arise.**—2 Cor. viii. 7. Αλλα, *Therefore as ye abound in every thing.**—Eph. v. 24. Αλλα, *Therefore as the church is subject.**

80. Αλλα, *Unless, except.* Matt. xx. 23. *Is not mine to give,* (αλλ' οις) *except to them,* &c.—Mark ix. 8. *They saw no one,* (αλλα) *save Jesus only.**—2 Cor. ii. 5. *If a certain person hath grieved* me, *he hath not grieved me,* (αλλα) *except by a part of you.*—2 Cor. v. 12. *We do not recommend ourselves to you,* (αλλα) *but only give you an occasion.*—1 John ii. 27. *Ye have no need that any one should teach you,* (αλλ' ως) *except as the same anointing teacheth you concerning all things.*

81. Αλλα, *Yet, however.* Rom. x. 18. Αλλα, *Yet I say, they have not heard.*—1 Cor. iv. 4. *I know nothing by myself,* (αλλα) *yet am I not hereby justified.**—1 Cor. xii. 24. Αλλα, *However God hath tempered the body.*—1 Cor. xiv. 20. Αλλα, *Howbeit in malice be ye children.**

A N.

82. Αν joined with a verb must sometimes be translated (*certè*) *certainly, without doubt.* Matt. xi. 23. *If the mighty works which have been done in thee, had been done in Sodom,* (εμειναν αν) *it would certainly have remained,* &c.—John iv. 10. *If thou knewest—who it is that saith to thee, Give me to drink,* (συ αν ητησας αυτον,) *thou certainly wouldest have asked him,* &c.

Α Π Ο.

83. Απο signifies *of,* or *belonging to.* Acts xvii. 13. *But when the Jews* (απο) *of Thessalonica had knowledge that the word of God was preached of Paul in Berea, they came thither also.**

84. Απο, *For, by reason of, because.* Matt. xviii. 7. *Wo to the world* (απο) *because of offences.**—Luke xix. 3. *Could not* (απο οχλου) *for the press, because he was little of stature.**—Luke xxi. 26. *Mens hearts failing them* (απο) *for fear:** by reason of fear.

85. Απο, *After,* in the sense of *following an example.* 2 Tim. i. 3. *Whom,* (απο προγονων) *after my forefathers, I serve.*

86. Απο, *In.* 2 Cor. i. 14. *Also ye have* (απο μερους) *in part acknowledged us.**

A P A.

ΑΡΑ.

87. Αρα, properly is a particle of *affirmation*, and muſt be tranſlated *truly*, *certainly*, *indeed*. Matt. xii. 28. Αρα, *Certainly the kingdom of God is come unto you.*—Matt. xxiv. 45. Τις αρα εϛιν, *Who truly is a wiſe and faithful ſervant?*—Luke xi. 48. Αρα, *Truly ye bear witneſs.**—Acts viii. 22. Ει αρα, *If indeed the thought of thy heart may be forgiven thee.*—Rom. x. 17. Αρα ἡ πιϛις, *So then*, or certainly, *faith cometh by hearing.**

88. Αρα is often uſed *interrogatively*. Matt. xviii. 1. *Saying*, (τις αρα) *Who now is the greateſt in the kingdom of heaven?*—Mark iv. 41. Τις αρα ϐτος, *What manner of man is this?**—Rom. vii. 25. Αρα ϐν αυτος, *Do I myſelf then as a ſlave ſerve ſin?*

89. Αρα is alſo uſed *illatively*, and muſt be tranſlated *therefore*, *then*. Matt. xix. 25. *Saying*, (τις αρα) *Who then can be ſaved?**—Ver. 27. Τι αρα, *What therefore ſhall we have?*—Heb. iv. 9. Αρα απολειπεται, *There remaineth therefore a reſt to the people of God.**—Heb. xii. 8. Αρα, *Then ye are baſtards.**—Rom. viii. 1. Ουδεν αρα νυν, *There is therefore now no condemnation.**

ΓΑΡ.

90. Γαρ is uſed by the writers of the new teſtament in a great variety of ſenſes. Moſt frequently it hath a *cauſal* ſignification, and muſt be tranſlated *for*. Yet it does not in all caſes introduce a reaſon for what immediately goes before, but for ſomething more remote in the diſcourſe.

91. Γαρ *is uſed to introduce an additional reaſon*; that is, a reaſon in proof of ſome propoſition, for which a reaſon has already been given. In ſuch caſes, the proper tranſlation of γαρ is *beſides*, *farther*, *moreover*. This uſe of γαρ occurs ſo frequently in ſcripture, that to produce examples would be ſuperfluous. The reader, however, if he pleaſe, may examine Rom. i. 18. iv. 15. v. 6, 7.

92. Γαρ *is ſometimes uſed to introduce a reaſon for ſomething not expreſſed* by the writer, but which being ſtrongly impreſſed on his own mind, he ſuppoſes the reaſon offered will make it ſufficiently known. Thus Pilate, ſpeaking to the Jews, Mark xv. 14. Why ſhould I crucify him? Τι γαρ κακον εποιησεν, *For what evil hath he done?*—In like manner the town-clerk ſays to the Epheſians, Acts xix. 35. *Ye men of Epheſus*, I am aſtoniſhed at your behaviour, (τις γαρ εϛιν ανθρωπος) *For what man is there*, &c.

93. Γαρ is alſo uſed *illatively*, and muſt be tranſlated *wherefore*, *therefore*. Rom. vi. 19. Γαρ, *Wherefore, as ye have preſented your members ſervile* inſtruments *to uncleanneſs, and to iniquity, to* work *iniquity, ſo now preſent your members*, &c.—Rom. xv. 2. Γαρ, *Wherefore let every one of us pleaſe his neighbour.*—1 Cor. xi. 26. Γαρ, *Wherefore as often as ye eat this bread.*—1 Cor. xiv. 8. Και γαρ, *And therefore if the trumpet give an uncertain ſound.*—Philip. ii. 5. Τϐτο γαρ φρονειϛθω, *Wherefore let this diſpo-*

ſition be in you, which was alſo in Chriſt.—James ii. 26. Γαρ, *Therefore as the body without the ſpirit is dead*, &c. This uſe of γαρ, Beza acknowledges in his notes on 1 Cor. xi. 26. Philip. ii. 5.

94. Γαρ is often a particle of *affirmation*, and muſt be tranſlated *indeed, certainly, truly.* Luke xx. 36. Ουτι γαρ, *Neither indeed can they die any more.*—John ix. 30. *The man anſwered and ſaid to them*, (εν γαρ τȣτῳ) *Herein truly is a wonderful thing, that ye know not whence he is*, (και) *although he hath opened mine eyes.*—Acts xvi. 37. Ου γαρ, *No truly:* (αλλα ελθοντες) *but coming themſelves, let them bring us out.**—1 Cor. ix. 10. *Does he command this wholly for our ſakes?* (Δι' ἡμας γαρ εγραφη) *For our ſakes no doubt it was written.**—2 Cor. x. 8. Εαν τε γαρ, *And although indeed I ſhould boaſt ſomewhat more*, &c.—Gal. i. 13. Ηκȣσατε γαρ, *Ye have heard certainly of my behaviour*, &c.—1 Theſſ. iv. 10. Και γαρ, *And indeed ye do it*, &c.*—Iſai. xiv. 15. the LXX. have inſerted the particle γαρ, as the tranſlation of a Hebrew word, which ſignifies *truly, indeed.* See Tromm. Concord.

95. Γαρ is put ſometimes for ὁτι, *quod;* and muſt be tranſlated by the engliſh particle *that.* 1 Cor. vii. 6. *I ſpeak this as an advice, not as an injunction*, 7. (θελω γαρ) *that I wiſh all men were as I am.*—1 Cor. xv. 51. *Behold I ſhew you a myſtery*, (γαρ) *that we ſhall not all ſleep.*—2 Tim. ii. 11. *True is the ſaying*, (ει γαρ) *that if we die with him*, &c.

96. Γαρ, as Phavorinus tells us, (αντι τȣ δε κειται) *is put for* δε: conſequently it has all the different meanings of δε. Accordingly,

97. Γαρ is uſed as a *copulative;* ſo muſt be tranſlated *and, now.* Acts viii. 39. *And the eunuch ſaw him no more*, (επορευετο γαρ) *and he went on his way rejoicing.**—Rom. v. 19. Ὡσπερ γαρ, *And as through the diſobedience of one man.*—Rom. xii. 3. Λεγω γαρ, *Now by the grace that is given to me, I command.*—Rom. xv. 4. Ὁσα γαρ, *Now, whatever things were before written, were written for our inſtruction*, &c.—2 Tim. ii. 7. *Conſider what I ſay*, (γαρ) *and the Lord give thee underſtanding.* *

98. Γαρ *has the adverſative ſenſe of* δε, and muſt be tranſlated *but, yet, although.* Mark vii. 28. *True, Lord;* (και γαρ) *but even the dogs under the table, eat of the children's crumbs.*—Luke xxii. 2. *The chief prieſts and ſcribes ſought how they might kill him*, (γαρ) *but they feared the people.*—Rom. x. 3. *Have not ſubmitted to the righteouſneſs of God.* 4. (Τελος γαρ νομȣ Χριστος,) *Although Chriſt is the end of the law for righteouſneſs*, &c.—Rom. xv. 2. Ἑκαστος γαρ ἡμων, *But let every one of us pleaſe his neighbour.* Rom. xv. 18. Ου γαρ τολμησω, *Yet I will not dare to ſpeak any thing of what Chriſt hath not wrought*, &c.—1 Cor. x. 29. Ἱνα τι γαρ, *But why is my liberty judged.*—2 Cor. v. 2. Και γαρ, *But yet in this tent we groan.*—2 Cor. xii. 1. *Well, it does not become me to boaſt*, (γαρ) *yet I will come to viſions*, &c.—Ver. 19. *All things, beloved, are done for your edification.* 20. (Φοβȣμαι γαρ,) *Yet I am afraid.*—Heb. xii. 20. Γαρ, *Although they could*

not bear that which was strictly commanded.—1 Pet. iv. 15. Μη γαρ τις ὑμων, *But let none of you suffer as a murderer.**

99. Γαρ is used like δε, as a particle of *transition*, and must be translated *now.* Luke xii. 58. Ὡς γαρ, *Now when thou goest with thine adversary,* &c.

Γαρ is seldom, if ever, used as an *expletive.*

Δ E.

100. Δε is properly an *adversative* particle, signifying *but, however, nevertheless, notwithstanding, although.* 1 Cor. vii. 2. Δε, *Nevertheless to avoid fornication.**—1 Cor. xiv. 2. Πνευματι δε, *Howbeit in the spirit he speaketh mysteries.**—2 Cor. xiii. 7. Δε, *Though we be as reprobates.**—Gal. ii. 20. Δε, *Nevertheless I live.**—2 Tim. iv. 17. Δε, *Notwithstanding the Lord stood by me.**—1 Pet. i. 7. *More precious than of gold which perisheth,* (δε) *though it be tried with fire.**—2 Pet. iii. 13. Δε, *Nevertheless we, according to his promise, look for new heavens.**

101. Δε is used as a *copulative,* and must be translated *and.* Of this use of δε, the examples are so numerous, that it is needless to mention any.

102. Δε signifies *even.* Rom. iii. 22. Δικαιοσυνη δε, *Even the righteousness of God.*—Philip. ii. 8. Θανατου δε σταυρου, *Even the death of the cross.**

103. Δε, *now.* Rom. xvi. 17. Δε, *Now I beseech you, brethren.**—Ver. 25. Δε, *Now to him that is able to stablish you.**—Luke xx. 37. Ὁτι δε, *Now that the dead are raised.**

104. Δε is likewise *used to introduce an additional argument* or sentiment on the same subject, and must be translated, *besides, farther,* &c. Matt. v. 31. Ερρεθη δε, *Farther, it hath been said, Whosoever shall put away his wife.*—Rom. viii. 30. Δε, *Moreover, whom he did predestinate.**—2 Cor. ii. 12. Δε, *Furthermore, when I came to Troas.**—2 Tim. iii. 1. *This know* (δε) *also.**—2 Pet. i. 15. Σπουδασω δε, *Moreover, I will endeavour, that ye may be able, after my decease.**

105. Δε is used *causally,* and must be translated *for.* Mark xvi. 8. *And fled from the sepulchre;* (ειχε δε αυτας τρομος) *for they trembled.**—Luke xii. 2. Ουδεν δε, *For there is nothing concealed that shall not be revealed.**

106. Δε is used *illatively,* signifying *so then, therefore, wherefore.* Rom. viii. 6. Ὁι δε εν σαρκι οντες, *So then they that are in the flesh;** Or rather, *wherefore they that are in the flesh.*—Rom. xii. 6. Εχοντες δε, *Having then gifts differing.**—1 Cor. vii. 8. Λεγω δε τοις αγαμοις, *I say, therefore, to the unmarried;** Or, *I command, therefore, the unmarried.*—1 Cor. xii. 21. Δε, *Therefore the eye cannot say to the hand.*—1 Cor. xvi. 15. Δε, *I entreat you therefore, brethren.**—Philem. ver. 12. Δε, *Thou therefore receive him.**

107. Δε is used *affirmatively,* and may be translated *indeed.* Gal. iv. 20. Ηθελον δε, *I could wish indeed to be present with you.*—1 John i. 3.

Και

Και ἡ κοινωνια δε, *And truly our fellowſhip.* *—2 Pet. i. 13. Δε, *Yea I think it fit as long as I am,* &c. *—Beza, in his notes on Col. i. 21. tells us, that Plato often uſes δε for δη, *ſanè, truly.*

108. Δε, *or;* disjunctively. Rom. viii. 34. *It is Chriſt who died,* (μαλλον δε) *or rather who is riſen.* *—1 Cor. xvi. 3. *Them will I ſend—to Jeruſalem.* 4. (εαν δε) *Or if it be proper that even I ſhould go.*

109. Δε in the latter clauſe of a ſentence, ſometimes implies that ει και, or και περ, is omitted, and muſt be ſupplied. Rom. vi. 17. *Thanks to God,* (ὁτι ητε, for ὁτι καιπερ ητε δελοι) *that although ye were the ſlaves of ſin,* (ὑπηκεσατε δε) *yet ye have obeyed from the heart,* &c.: For can any one imagine the apoſtle would thank God, that the Romans were the ſlaves of ſin.—So alſo, 1 Pet. iv. 6. Ἱνα κριθωσι μεν, is an elliptical expreſſion for ἱνα καιπερ κριθωσι, as is evident from the following clauſe, ζωσι δε. So that the true literal tranſlation of the verſe is, *That although they might be condemned by men in the fleſh, they might live by God in the ſpirit.*

110. Ουδε. Vigerus, page 268. ſays, this particle, when it ſtands by itſelf, ſignifies *Ne quidem.* Gal. ii. 3. Αλλ' εδε, *However, not even Titus who was with me,* &c.—Ver. 5. *To whom we gave place by ſubjection,* (εδε) *not even for an hour.*

Δ H.

111. Δη properly is a particle of *affirmation,* but it is uſed likewiſe *illatively.* 1 Cor. vi. 20. *Ye are bought with a price;* (δοξαζετε δη) *therefore glorify God with your body,* &c. *

Δ I A.

112. Δια with an accuſative, commonly, though not always, denotes *the end for which a thing is done,* and muſt be tranſlated *for, on account of.* Rom. iv. 25. *And was raiſed again* (δια) *for our juſtification.* *—2 Cor. iv. 5. *And ourſelves your ſervants* (δια) *on account of Jeſus.*—2 Cor. viii. 8. *I ſpeak not this as an injunction, but* (δια) *on account of the forwardneſs of others.*—Heb. i. 14. *Sent forth to miniſter* (δια) *for them that ſhall be heirs of ſalvation.**—Heb. ii. 9. Δια, *On account of the ſuffering of death, crowned with glory and honour.*—1 Pet. i. 20. *But manifeſted in theſe laſt times* (δι' υμας) *for you.* *

113. Δια with an accuſative or genitive, ſignifies an efficient cauſe of any kind, and muſt be tranſlated *by, through.* John vi. 57. *And I live* (δια) *by the Father.* *—2 Cor. iii. 11. *For if that which was aboliſhed, was* aboliſhed (δια) *through glory.*—2 Tim. ii. 2. *The things which thou haſt heard from me* (δια) *by many witneſſes;* that is, confirmed by many witneſſes.

114. Δια, *To, unto.* 2 Pet. i. 3. *Who hath called us* (δια δοξης) *to glory and virtue.* *

115. Δια, *According to.* 1 Tim. iv. 14. *The spiritual gift which is in thee, which was given thee* (δια) *according to prophecy.*

116. Δια, *With respect to.* Rom. viii. 10. See the note on the passage.

117. Δια, both with a genitive and an accusative, signifies *in.* Mark xiv. 58. *And* (δια) *within* (in) *three days I will build another.* *—Acts ch. v. 19. *But the angel of the Lord* (δια νυκτος) *in the night opened the prison-doors.*—Rom. iii. 25. *For the declaration of his righteousness,* (δια την παρεσιν) *in passing by the sins.*—Rom. xiv. 14. *There is nothing unclean* (δι' ἑαυτης) *in itself.*—1 Cor. xiii. 12. *We see* (δι' εσοπτρε) *in a mirror obscurely.*—2 Cor. v. 10. *That every one may receive* (τα δια τε σωματος) *things in the body.*—Gal. iv. 13. *Ye know that* (δι' ασθενειαν) *in weakness,* &c.—1 Thess. iv. 14. *Them also who sleep* (δια τε Ιησε) *in Jesus.* *—2 Pet. iii. 12. *The day of the Lord,* (δι ἡν) *in which the heavens being set on fire.* *

118. Δια, *By,* in relation to *place.* 2 Cor. i. 16. Δι', *By you to pass into Macedonia.* *

119. Δια, *With.* Rom. viii. 25. *We wait* (δια) *with patience for it.* *—2 Cor. ii. 4. *I wrote you* (δια) *with many tears.* *—Ephes. iv. 6. *Who is over all, and* (δια) *with you all, and in you all.*—Heb. iii. 16. *Who went out of Egypt* (δια) *with Moses.*

120. Δια, *Along,* in relation to *place.* 2 Cor. xi. 33. *And through a window in a basket, I was let down* (δια τειχες) *along the wall.* See also Acts ix. 25.

121. Δια, *Of, from,* denoting the *principle from which any thing is done.* Philip. i. 15. *Some indeed preach Christ, even* (δια) *of envy and strife.* *

122. Δια sometimes denotes *continuation of time,* and must be translated *during, under, throughout.* Δι' ἡμεραν, *Throughout the day.* Δια βιε, *During life.* Luke v. 5. *Master, we have toiled* (δι' ὁλης της νυκτος) *throughout the whole of the night.*—Rom. iv. 11. *The father of them who believe* (δια ακροβυστιας) *in uncircumcision,* that is, during their uncircumcision.—Rom. vii. 5. *The sinful passions* (τα δια τε νομε) *which we had under the law;* that is, during the time we were under the law.—Ver. 8. Δια, *Under the commandment;* that is, under the law. See also ver. 11. Homer uses the preposition δια in the same sense: Αμβροσιην δια νυκτα. See Beza's note on 1 Tim. ii. 15.

ΔΙΟΤΙ.

123. Διοτι properly is *an illative particle;* yet it is sometimes used *causally,* and must be translated *for, because.* Acts x. 20. *Go with them doubting nothing,* (διοτι) *for I have sent them.*—Acts xviii. 10. Διοτι, *For I am with thee.* *—Rom. i. 21. Διοτι, *Because that when they knew God,* &c. *—Gal. ii. 16. Διοτι, *For by the works of the law shall no flesh be justified.* *—Heb. xi. 5. Διοτι, *Because God had translated him.* *—Vi-

gerus,

gerus, page 325. tells us, that διοτι is uſed in this ſenſe by the beſt Greek writers.

EAN.

124. Εαν, both in the LXX. and in the new teſtament, is an adverb of time, ſignifying *when.* John xii. 32. *And I,* (εαν υψοθω) *when I ſhall be lifted up.*—1 Cor. vi. 4. *Wherefore,* (εαν εχητε) *when ye have ſecular ſeats of judgment.*—1 Cor. ix. 16. Εαν γαρ, *For when I preach the goſpel.*—2 Cor. v. 1. *We know that* (εαν) *when the earthly houſe of the tent is deſtroyed.*—2 Cor. xiii. 2. *That* (εαν) *when I come again, I will not ſpare.*—1 Theſſ. iii. 8. *We live* (εαν) *when ye ſtand firm.*—Heb. iii. 7. *Wherefore, as the Holy Ghoſt commandeth, To-day,* (εαν) *when ye ſhall hear his voice.*—1 John iii. 2. Εαν φανερωθη, *When he ſhall appear.* * See Whitby on this paſſage.

125. Εαν ſignifies *though, although.* John xi. 25. *He that believeth on me,* (κ'αν αποθανη) *even though he die, yet ſhall live.*—2 Cor. x. 8. Εαν τε γαρ, *And although indeed I ſhould boaſt ſomewhat more concerning our authority*—*I ſhould not be aſhamed.*—2 Cor. xii. 6. Εαν γαρ, *For though I would deſire to glory.* *

126. Εαν μη, *But, but only.* Gal. ii. 16. *Knowing that a man is not juſtified by the works of law,* (εαν μη) *but only by the faith of Jeſus Chriſt.*

EI.

127. Ει is uſed by the writers of the new teſtament in all the variety of the ſenſes of its correſponding Hebrew particle, though its primary and proper ſignification be *if.* Accordingly,

Ει is uſed for ὁτι, (*quod*) *that.* Acts xix. 2. *Have not ſo much as heard* (ει) *that the Holy Ghoſt is* given.—Acts xxvi. 8. *Why ſhould it be thought by you a thing incredible,* (ει) *that God ſhould raiſe the dead.* *—Ver. 23. Ει παθητος ὁ Χριστος, *That the Chriſt ſhould ſuffer, and* (ει) *that he ſhould be the firſt,* * &c.—Heb. vii. 15. Ει, *That after the ſimilitude of Melchiſedec.* * Therefore Mark xv. 44. ſhould be tranſlated, *Pilate wondered* (ει) *that he was already dead.*

128. Ει, (*ſiquidem, quoniam*) *Becauſe.* John xiii. 32. Ει ὁ Θεος, *Becauſe God is glorified by him, God will alſo glorify him.*—Acts xi. 17. Ει ουν, *Foraſmuch then as God gave them the like gifts.* *—Rom. vi. 5. Ει, *Becauſe we have been planted.*—1 Tim. v. 10. *Well reported of for good works,* (ει) *becauſe ſhe hath lodged ſtrangers,* (ει) *becauſe,* &c. See alſo Gal. v. 25. This ſenſe of ει, Beza acknowledges in his note on 1 John iii. 2. where he tells us that ει, *ſi,* is often put for *quia.*

129. Ει, *Or.* 2 Cor. iii. 1. Ει, *Or need we, as ſome others, epiſtles of recommendation,* &c. *

130. Ει, *Though.* 2 Tim. ii. 13. Ει, *Though we be unfaithful, he abideth faithful.*

131.

131. Ει, *Perhaps.* Numb. xxiii. 3. Ει μοι φανειται, *Peradventure the Lord will come to meet me.**

132. Ει, *Whether.* John ix. 25. Ει, *Whether he be a ſinner, I know not.**—Acts xix. 2. Ει, *Whether have ye received the Holy Ghoſt?*

133. Ει is ſometimes uſed to expreſs *an earneſt wiſh.* Luke xxii. 42. Ει βουλει παρενεγκειν, *Father, O that thou wouldſt remove this cup.*

134. Ειγε, *Seeing,* emphatical. Eph. iii. 2. Ειγε, *Seeing at leaſt ye have heard of the diſpenſation.* See alſo Eph. iv. 21.

135. Ει και, *Though.* 2 Cor. vii. 12. *Wherefore,* (ει και) *though I wrote to you.* *

136. Ει μη, *But only.* Matt. xii. 4. *Which was not lawful for him to eat,* (ει μη) *but only for the prieſts.**—Gal. i. 7. *Which is not another* goſpel, (ει μη) *but only there be ſome who trouble you.* See alſo 1 Cor. vii. 17. 1 John v. 5. Rev. ix. 4. xxi. 27.

137. Ειπερ, *Notwithſtanding.* 1 Cor. viii. 5. Και γαρ ειπερ, *For certainly, notwithſtanding there be,* &c.—2 Theſſ. i. 6. Ειπερ, *Notwithſtanding, it is righteous in God to recompenſe,* &c.

138. Ειπερ, *(ſiquidem, quoniam) Becauſe.* Rom. viii. 9. *Ye live not to the fleſh, but to the Spirit,* (ειπερ) *becauſe the Spirit of God dwelleth in you.*—1 Pet. ii. 2. *Unadulterated milk of the word, that ye may grow thereby.* 3. (ειπερ) *Becauſe ye have taſted that the Lord is good.*—This ſenſe of ειπερ, Blackwall (Sac. Cl. vol. ii. part 2. c. 3.) proves from the following paſſage of Ariſtotle's Ethics. *Beating is grievous to men,* (ειπερ σαρκινοι) *becauſe they are made of fleſh.*

139. Ειτα, *Farther, beſides.* Heb. xii. 9. Ειτα, *Furthermore, we have had fathers.**

140. Ειτε, *And if.* 1 Cor. xiv. 27. Ειτε, *And if one ſpeak in an unknown tongue.*

ΕΙΣ.

141. Εις, *the prepoſition,* ſignifies *in.* Luke i. 20. *Which ſhall be fulfilled* (εις) *in their ſeaſon.**—John i. 18. *Who is* (εις) *in the boſom of the Father.**—2 Theſſ. ii. 4. *Who ſitteth* (εις) *in the temple of God.**

142. Εις, *Concerning.* Acts ii. 25. *For David ſaith* (εις αυτον) *concerning him, I foreſaw the Lord.*—Gal. iii. 17. *The covenant which was before confirmed by God* (εις Χριστον) *concerning Chriſt.* The Greek writers likewiſe uſe εις in this ſenſe. See Blackwall, vol. i. p. 108. 12mo edit.

143. Εις, *With.* Acts xix. 3. Εις τι, *With what then were ye baptized? And they ſaid,* (εις) *with John's baptiſm.*—Rom. xvi. 6. *Salute Mary, who laboured much* (εις ἡμας) *with us.*—Eph. iii. 19. *That ye may be filled* (εις) *with all the fulneſs of God.**—2 Pet. i. 17. Εις ὁν, *With whom I am well pleaſed.*

144. Εις, *Againſt.* Matt. xviii. 21. *How often ſhall my brother ſin* (εις) *againſt me?* *—Luke xii. 10. *Whoſoever ſhall ſpeak a word* (εις) *againſt*

*the Son of man.**—Rom. iv. 20. Εις, *Againſt the promiſe of God he did not diſpute.*

145. Εις, *Before.* Acts xxii. 30. *Set him* (εις αυτους) *before them.**—2 Cor. viii. 24. *Shew ye* (εις) *before them, and* (εις) *before the churches.*

146. Εις, *By.* Col. iii. 10. *Which is renewed* (εις) *by knowledge.*—Heb. vi. 6. *Impoſſible to renew again* (εις) *by repentance.*

147. Εις, *In order to.* Rom. i. 17. *Is revealed* (εις) *in order to faith.*—Rom. xvi. 26. *Made known to all the Gentiles,* (εις ὑπακοην) *in order to the obedience of faith.*

148. Εις, *Of, concerning.* 1 Cor. xii. 13. *All have been made to drink* (εις) *of one Spirit.*—2 Cor. x. 13. *I will not boaſt* (εις τα) *of things.**

149. Εις, *Among.* 2 Cor. xi. 6. *We have been throughly made manifeſt* (εις) *among you.* *

150. Εις, *At.* 1 Theſſ. iv. 15. *We the living who remain* (εις) *at his coming.*

151. Εις, *Towards.* Matt. ii. 21. Και ηλθεν εις γην Ισραηλ, *And went towards the land of Iſrael.*

152. Εις, with the accuſative, is ſometimes *put for the nominative.* Matt. xix. 5. *And they two ſhall be* (εις μιαν σαρκα, for σαρξ μια) *one fleſh.**—1 Cor. xv. 45. *The firſt man Adam* (εγενετο εις ψυχην ζωσαν) *was made a living ſoul.**—Heb. vi. 8. *Whoſe end is* (εις καυσιν, for καυσις) *burning.*

153. Εις is ſometimes an *expletive.* Matt. xxvii. 30. Ετυπτον εις κεφαλην, *They ſtruck his head.*—1 Cor. viii. 6. *But to us there is one God* only, (και ἡμεις εις αυτον, ſupp. προσκυνουμεν) *and we worſhip him.*

154. Εις το, with the infinitive, does not, in every inſtance, denote the end for which a thing is done, but *the event ſimply.* 1 Theſſ. ii. 16. *Hindering us to ſpeak to the Gentiles, that they might be ſaved;* (εις το αναπληρωσαι αὑτων τας ἁμαρτιας) *ſo that they are always filling up their iniquities.*—Heb. xi. 3. Εις το γεγονεναι, *So that the things which are ſeen, were not made of things which do appear.**

E K, E Ξ.

155. Εκ, *being one of the ſigns of the genitive caſe,* ſignifies *Of, belonging to.* Rev. vi. 1. *One* (εκ) *of the ſeals.**—*One* (εκ) *of the four beaſts.*—Rev. ix. 20. *Repented not* (εκ) *of the works.**—Luke viii. 27. *A man* (εκ της πολεως) *belonging to the city;* for he abode in the tombs.—Luke xi. 13. Ὁ πατηρ ὁ εξ ουρανου, *Your heavenly Father.**—Luke xxiv. 22. *Some women* (εξ ἡμων) *belonging to us.* Wherefore 2 Cor. v. 2. Το οικητηριον ἡμων το εξ ουρανου, is rightly tranſlated *our habitation, which is heavenly,* or *which belongs to heaven.*—Col. i. 18. Πρωτοτοκος εκ νεκρων, *The firſt born of the dead.* See note 2. on the verſe.

156. Εκ ſignifies *by reaſon of, on account of, for.* Rom. v. 16. *For truly the ſentence is* (εξ) *for one offence.*—2 Cor. viii. 14. Εξ ισοτητος, *For equality.*

lity.—Gal. iii. 5. *He that ministreth the Spirit to you,—doth he it* (εξ εργων νομε) *on account of works of law, or* (εξ ακοης) *on account of the obedience of faith.*—Rev. viii. 13. *Wo to the inhabiters of the earth,* (εκ των λοιπων φωνων) *by reason of the other voices of the trumpet.**—Rev. xvi. 11. *And blasphemed the God of heaven,* (εκ των πονων) *because of their pains.**

Εκ, *Over.* Rev. xv. 2. *Them that had gotten the victory* (εκ τε θηριε) *over the beast, and* (εκ) *over his image, and* (εκ) *over his mark, and* (εκ) *over the number of his name.**

157. Εκ, *Among.* Matt. vii. 9. *What man* (εστιν εξ ὑμων) *is there among you?*

158. Εκ, *Through.* 2 Cor. xiii. 4. *Though he was crucified* (εξ) *through weakness.**

159. Εκ, *In.* 1 Cor. xiii. 9. *We know* (εκ) *in part.**—2 Cor. ii. 17. *But* (ως εκ) *truly in sincerity.*

160. Εκ, *With respect to.* 1 Cor. ix. 19. *Though I be a free man* (εκ) *with respect to all men.* Raphelius, in his note on this verse, hath shewn that the Greek writers use this particle in the same sense.

161. Εκ, *By.* Rom. ii. 18. *Being instructed* (εκ) *by the law.*—1 John iii. 24. *And hereby we know that he abideth in us,* (εκ) *by the Spirit which he hath given us.**

E N.

162. Εν is often *the sign of the dative case;* consequently it hath the following significations. Εν, *With.* 1 Cor. v. 8. *Let us keep the feast* (μη εν) *not with old leaven,* (μηδε εν) *neither with the leaven of malice and wickedness,* (αλλα εν) *but with the unleavened bread,* &c.*—1 Cor. vi. 20. *Glorify God* (εν) *with your body, and* (εν) *with your spirit, which are God's.*—2 Cor. xiii. 4. *We also are weak* (εν αυτῳ) *with him.*—Ephes. i. 8. *Wherein he hath abounded towards us,* (εν) *with all wisdom and prudence.*—Ephes. ii. 3. Εν ὁις, *With whom also we all had our conversation formerly.*—Ephes. vi. 2. *Which is the first commandment* (εν) *with promise.**—1 Thess. iv. 18. *Comfort one another* (εν) *with these words.**—Rev. vi. 8. *To kill* (εν) *with the sword, and* (εν) *with famine, and* (εν) *with death, and* (ὑπο) *by the wild beasts of the earth.*

163. Εν, *To, into, towards.* Luke xxiii. 42. *Lord, remember me when thou comest* (εν) *into thy kingdom.**—John v. 4. *For an angel went down at a certain season* (εν) *into the pool.**—Rom. xi. 2. *Know ye not what the scripture saith* (εν Ελιᾳ) *to Elias.**—1 Cor. vii. 14. *For the infidel husband is sanctified* (εν) *to his wife, and the infidel wife is sanctified* (εν) *to her husband.*—1 Cor. ix. 15. *Neither have I written these things that it should be so done* (εν εμοι) *to me.**—Gal. i. 6. *Who called you* (εν) *into the grace of Christ.**—Gal. i. 16. *To reveal his Son* (εν εμοι) *to me, that I might preach him* (εν τοις) *to the Gentiles.*—Ephes. ii. 7. *That he might shew* (εν τοις αιωσι) *to the ages to come.**—1 Thess. iv. 7. *But* (εν) *unto holiness.**—1 John iv. 9. Εν τετῳ, *By this was manifested the love of God* (εν ἡμιν) *towards us.**

164. Εν, *For;* denoting *the end or purpoſe* for which a thing is done. Luke i. 77. *To give the knowledge of ſalvation to his people* (εν) *for the remiſſion of ſins.*—Gal. iii. 1. *Before whoſe eyes Jeſus Chriſt hath been ſet forth crucified* (εν) *for you.*—Eph. i. 17. *Spirit of wiſdom and revelation* (εν) *for the acknowledgment of him.**—Eph. iii. 11. *The diſpoſition of the ages which he made* (εν) *for Chriſt Jeſus.*—Heb. xi. 19. *Reaſoning, that God was able to raiſe him even from the dead, from whence alſo he received him* (εν παραβολῃ) *for a parable.*

165. Εν, *By.* Matt. xvii. 21. *This kind is not made to go out but* (εν) *by prayer and faſting.*—Rom. vi. 2. *How ſhall we who have died by ſin, live any longer* (εν αυτῃ) *by it.*—Gal. iii. 11. *Now that* (εν νομῳ) *by law no man is juſtified.**—1 Theſſ. v. 18. *This is the will of God* (εν) *by Chriſt Jeſus concerning you;* made known by Chriſt Jeſus concerning you.—2 Tim. ii. 10. *Salvation which is* (εν) *by Chriſt.*

166. Εν, *Of.* 2 Cor. x. 15. *Not boaſting of things without our meaſure,* that is, (εν) *of other men's labours.**—Gal. vi. 6. *Let him who is inſtructed in the word, communicate* (εν) *of all good things to his inſtructor.*

167. Εν, *For, on account of, through;* denoting *the means, cauſe, or occaſion.* Matt. vi. 7. *They think that they ſhall be heard* (εν) *for their much ſpeaking.**—Rom. iii. 25. *Sins which were before committed* (εν) *through the forbearance of God.**—1 Cor. xv. 18. *Then they alſo who are fallen aſleep* (εν Χριϛῳ) *on account of Chriſt, are periſhed.*—Eph. iii. 13. *That ye faint not* (εν) *at* (for) *my afflictions.*—Eph. iv. 1. *I therefore the priſoner* (εν Κυριῳ) *for the Lord.*—2 Tim. ii. 9. *Goſpel* (εν) *for which I ſuffer.*—2 Pet. i. 1. *Who have obtained like precious faith with us* (εν) *through the righteouſneſs of God.** —2 Pet. ii. 3. Και εν πλεονεξιᾳ, *And through covetouſneſs ſhall they with feigned words.**

168. Εν, *Concerning.* 2 Cor. ii. 17. *As of God, in the ſight of God ſpeak we* (εν) *concerning Chriſt.*—Eph. iii. 6. *Partakers of his promiſe* (εν) *concerning Chriſt, through the goſpel.*—Col. i. 27. *What is the glory of this myſtery* (εν) *concerning the Gentiles.*—Eph. ii. 15. *Law of the commandments* (εν) *concerning ordinances.*

169. Εν, *On.* Matt. xiii. 19. *Then cometh the wicked one, and catcheth away that which was ſown* (εν τῃ καρδιᾳ) *on his heart;* for the word that was ſown did not enter into the heart of the way-ſide hearer.—2 Pet. i. 18. *This voice, which came from heaven, we heard when we were with him* (εν) *on the holy mountain.*

170. Εν, *Nigh to.* John xix. 41. Εν τοπῳ, *Nigh to the place where he was crucified, there was a garden.*—Heb. ix. 4. *The ark of the covenant, overlaid round about with gold,* (εν ῃ) *nigh to which was the golden pot,* &c. unleſs (εν ῃ) *in which,* ſignifies *in which tabernacle.*

171. Εν, *Inſtead of.* Rom. xi. 17. *And thou who art a wild olive-tree,* (branch) *art ingrafted* (εν αυτοις, *pro ipſis*) *inſtead of them.* So Beza tranſlates the words, becauſe there is no antecedent to the relative αυτοις, but

but *the broken off branches*, among which it is evident the other could not be ingrafted. The Syriac hath here *in loco earum.*

172. Εν, *Among.* Matt. xvi. 7. *They reaſoned* (εν) *among themſelves.**—Matt. xx. 26. *But it ſhall not be ſo* (εν) *among you.**—Col. i. 18. *That he might be* (εν πασι) *among all the ruler.*—2 Pet. ii. 1. *There were falſe prophets alſo* (εν) *among the people.**

173. Εν, *At.* 1 Theff. ii. 19. *Our Lord Jeſus Chriſt* (εν) *at his coming.**—Heb. xii. 2. Εν, *At the right hand of the throne of God.**

174. Εν, *After*, denoting *ſimilitude.* Heb. iv. 11. *Leſt any man fall* (εν) *after the ſame example of unbelief.**

175. Εν, *Under.* Rom. ii. 12. *As many as have ſinned* (εν νομῳ) *under law.*—Eph. i. 10. *Might gather together in one all things* (εν) *under Chriſt.*—Eph. ii. 15. *That the two he might create* (εν αυτῳ) *under himſelf, into one new man.*—1 John v. 19. *The whole world* (εν τῳ πονηρῳ κειται) *lieth under the evil one.* See alſo ver. 20.

176. Εν as the ſign of the dative is ſometimes omitted. James v. 10. *The prophets* (ὁι ελαλησαν τῳ ονοματι) *who have ſpoken in the name of the Lord.**

ΕΠΕΙ.

177. Επει ſignifies *elſe*, *otherwiſe.* Rom. xi. 6. Επει, *Otherwiſe grace is no more grace.*—Ver. 22. *Towards thee, goodneſs, if thou continue in his goodneſs,* (επει) *otherwiſe thou alſo ſhalt be cut off.**—1 Cor. xv. 29. Επει, *Elſe, what ſhall they do who are baptized for the dead?**

178. Επει, *Becauſe.* Heb. v. 2. *Who can have compaſſion on the ignorant,* (επει) *for that he himſelf alſo is compaſſed with infirmity.**

ΕΠΕΙΔΗ.

179. Επειδη, *Although.* Luke i. 1. Επειδηπερ, *Foraſmuch as* (although) *many have taken in hand to write,* &c.—1 Cor. i. 22. Επειδη, *Although the Jews require a ſign, and the Greeks ſeek wiſdom,* 23. (ἡμεις δε κηρυσσομεν,) *Yet we preach Chriſt crucified.* For the particle δε, in this verſe, ſhows that it contains ſomething oppoſed to what is in the former verſe; conſequently, that επειδη muſt be tranſlated *although.*

ΕΠΕΙΤΑ.

180. Επειτα, *Therefore.* Mark vii. 3. *For the Phariſees—except they waſh their hands oft, eat not, holding the tradition of the elders.*—5. Επειτα, *Therefore the Scribes and Phariſees aſked him, Why walk not thy diſciples,* &c. To prove this ſenſe of επειτα, Whitby, in his note on the paſſage, cites the following example from Xenophon, without mentioning the place: Επειτα ουκ οιει, *Do ye not therefore think that God taketh care of men?*

Ε Π Ι.

181. Επι, *Through.* 1 Cor. viii. 11. *And through thy knowledge ſhall the weak brother periſh,* &c.*

182. Επι, *During.* Acts xiii. 31. *Who was ſeen* (επι) *during many days.* —Acts xix. 8. *Spake boldly* (επι) *for the ſpace of three months.**

183. Επι, *After, according to.* Rom. v. 14. *Who had not ſinned* (επι) *after the ſimilitude of Adam's tranſgreſſion,* &c.*

184. Επι, *Under.* Matt. xxiv. 5. *Many will come* (επι) *under my name.* —Mark ii. 26. *He went into the houſe of God* (επι) *under Abiathar.*

185. Επι, *Nigh to.* Matt. i. 11. Επι μετοικεσιας, *About the tranſportation to Babylon.**—Matt. xxi. 19. *He ſaw a fig-tree* (επι της ὁδȣ) *nigh to the road.*—Acts x. 17. *Stood* (επι τον πυλωνα) *at the gate.*

186. Επι, *Concerning, of.* Mark ix. 12. Και πως γεγραπται επι τον ὑιον, *And that it is written concerning the Son of Man.**—Gal. iii. 16. *Not* (ὡς επι πολλων, αλλ' ὡς εφ' ἑνος) *as concerning many, but as concerning one.*—1 Theſſ. iii. 7. *Therefore, brethren, we were comforted* (εφ' ὑμιν) *concerning you, in all our afflictions and ſtraits, by your faith.*—1 Tim. i. 18. *According to the prophecies which went before* (επι) *concerning thee.*

187. Επι, *Among.* Acts xv. 17. *And all the Gentiles,* (εφ' ȣς) *among whom my name is invoked* (επ' αῦȣς) *by them.*—Acts i. 21. *During all the time the Lord Jeſus went in and out* (εφ' ἡμας) *among us.**—Rev. vii. 15. *And he that ſitteth on the throne ſhall dwell* (επ' αυτȣς) *among them.**

188. Επι, *In,* denoting *place.* Luke v. 27. *Saw a publican named Levi, ſitting* (επι το τελωνιον) *in the place where cuſtom was received.*—2 Cor. vii. 4. *I am exceeding joyful* (επι) *in all our affliction.*—Tit. i. 2. (επ') *in hope.** —Heb. x. 21. *Having a great prieſt* (επι) *in the houſe of God.*

189. Επι, *By.* Acts xxv. 9. *Wilt thou go up to Jeruſalem, to be judged there* (επ' εμȣ) *by me concerning theſe things.*—1 Cor. vi. 1. *Dare any of you, having a matter againſt another, be judged* (επι των αδικων) *by the unrighteous, and not* (επι) *by the ſaints.*—2 Cor. xiii. 1. Επι ϛοματος, *By the mouth of two,* &c.—1 Tim. v. 19. *Receive not an accuſation, unleſs* (επι) *by two or three witneſſes.*

190. Επι, with the dative, ſignifies *on account of.* So Vigerus tells us, p. 376. Heb. vii. 11. *If then perfection were by the Levitical prieſthood,* (ὁ λαος γαρ επ' αυτη) *becauſe on account of it, the people had the law given them.*—Matt. xxvi. 50. *And Jeſus ſaid unto him,* (εφ' ᾡ) *on what account art thou come?* Our tranſlators render it *wherefore,* which is the ſame in ſenſe.—Acts xi. 19. *Perſecution that aroſe* (επι Στεφανῳ) *on account of Stephen.*—1 Cor. xvi. 17. *I am glad* (επι) *of,* that is, on account of, *the coming of Stephanas.*

191. Επι ſignifies *againſt.* 2 Cor. i. 23. *Now I call God as a witneſs* (επι) *againſt my ſoul.*

ETI.

E T I.

192. Ετι, *Even.* Luke i. 15. *He ſhall be filled with the Holy Ghoſt,* (ετι απο) *even from his mother's womb.**

193. Ετι, *Now.* Luke xxii. 37. *I ſay unto you, that this that is written muſt* (ετι) *now be accompliſhed in me.*—John iv. 42. *And ſaid to the woman,* (ουκ ετι) *now we believe not for thy ſaying.**—Gal. v. 11. *If I* (ετι) *now preach circumciſion, why am I* (ετι) *now perſecuted?*

'E Ω Σ.

194. 'Εως in ſome inſtances *does not limit the duration of a thing to the time mentioned,* but implies *the continuance of it afterwards.* 1 Tim. iv. 13. 'Εως ερχομαι, *Till I come, apply thyſelf to reading, to exhortation, to teaching.* For ſurely the apoſtle did not mean that after he came, Timothy was not to apply himſelf to theſe duties.—Luke xxiv. 49. *But tarry ye in the city of Jeruſalem,* (ἑως) *until ye be endowed with power from on high.* Our Lord did not mean that after the apoſtles were endowed with miraculous power, they were to leave Jeruſalem; neither did they leave it immediately after that event. See Trommii Concord. in Voc.

"H.

195. "H is commonly *a disjunctive particle.* But it is ſometimes uſed as *a copulative,* and ſignifies *and,* as Phavorinus obſerves. Rom. iii. 1. *What then is the preeminence of the Jew?* (ἤ) *and what the advantage of circumciſion?* for theſe are different queſtions.—Rom. iv. 13. *The promiſe that he ſhould be heir of the world, was not to Abraham,* (ἤ) *and to his ſeed, through law.*—2 Cor. i. 13. *Than what ye read* (ἤ) *and acknowledge.* —Eph. v. 3. *But fornication and all uncleanneſs,* (ἤ) *and covetouſneſs.*— What is ἤ, Luke xx. 2. is και, Matt. xxi. 23.—Wherefore 1 Cor. xi. 27. is rightly tranſlated, *Whoſoever ſhall eat this bread,* (ἤ) *and drink this cup.* —1 Pet. i. 11. *Concerning what people,* (ἤ) *and what kind of time,* &c.

196. "H is ſometimes uſed *interrogatively.* Matt. vii. 9. "H τις εξ ὑμων ανθρωπος, *Is there any man among you?* See Black. vol. ii. p. 133.

'I N A.

197. Though 'Ινα commonly denotes *the end for which a thing is done,* it often ſignifies *the effect* or conſequence of an action ſimply, without expreſſing the intention of the agent; and therefore in ſuch caſes it ought to be tranſlated *ſo, ſo as.* Of this uſe of ἱνα, many examples might be produced, but the following may ſuffice. Luke ix. 45. *And it was hid from them,* (ἱνα) *ſo that they perceived it not.*—John x. 17. *Therefore doth my Father love me, becauſe I lay down my life,* (ἱνα) *ſo as I can take it again.*— John xix. 24. *They ſaid therefore among themſelves,* &c. (ἱνα) *that the ſcripture might be fulfilled,* &c. As the Roman ſoldiers who ſpake this,

had no knowledge of the ſcripture, nor intention to fulfil it, ἱνα here muſt expreſs the effect ſimply.—Rom. v. 20. *The law privily entered,* (ἱνα) *ſo that the offence hath abounded.*—1 Cor. xiv. 13. *Wherefore let him that ſpeaketh* (prayeth) *in an unknown tongue, pray* (ἱνα) *ſo as he* (the interpreter) *may interpret.*—2 Cor. i. 17. *Or the things I purpoſe, do I purpoſe them according to the fleſh,* (ἱνα) *ſo as with me there ſhould be yea, yea, and nay, nay.*—Gal. v. 17. *For the fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh; and theſe are contrary the one to the other,* (ἱνα) *ſo as ye cannot do the things which ye incline.*—Rom. xi. 11. *I aſk then, have they ſtumbled,* (ἱνα πεσωσι) *ſo as to fall?*—This ſenſe of ἱνα is acknowledged by Noldius and Paſor, who ſay it muſt often be tranſlated *adeo ut, ſo as.*

198. Ἱνα ſometimes denotes *the efficient cauſe*, and muſt be rendered *ſo that.* John ix. 2. *Who hath ſinned, this man or his parents,* (ἱνα) *ſo that he was born blind?*—Rev. viii. 12. *And the third part of the ſun was ſmitten, and the third part of the moon, and the third part of the ſtars,* (ἱνα σκοτισθῃ) *ſo that the third part of them was darkened.*—Rev. xiii. 13. *And he doth great wonders,* (ἱνα ποιῃ) *ſo that he maketh even fire come down from heaven.**

199. Ἱνα, *When.* John xvi. 2. *Yea the time cometh,* (ἱνα) *when every one who killeth you, will think he doth God ſervice.*—See alſo ver. 32.—3 John, ver. 4. *Greater joy I have not than theſe,* (ἱνα ακȣω) *when I hear my children are walking,* &c. Beza and Whitby obſerve on this verſe, that it is a peculiarity in John's ſtyle, to uſe ἱνα in the ſenſe of ὁτε and ὁταν. But Plato uſes it in the ſame ſenſe, Socrat. Apologia, ſub init. *Defend myſelf with the ſame language I uſed to ſpeak in the market-place, and at tables,* (ἱνα ὁι πολλοι ακηκοασι) *when*, or rather, *where many of you heard*, &c.

200. Ἱνα τι, *Why.* 1 Cor. x. 29. Ἱνα τι γαρ, *But why is my liberty judged by another's conſcience?*—Acts iv. 25. *Who by the mouth of thy ſervant David haſt ſaid,* (ἱνα τι) *why*, &c.*

201. Ἱνα, *To.* 1 John i. 9. *He is faithful and juſt* (ἱνα αφῃ) *to forgive.**

ΚΑΘΩΣ.

202. Καθως, *When.* Acts vii. 17. Καθως δε ηγγιζεν ὁ χρονος, *But when the time of the promiſe drew near.**—1 Cor. i. 5. *That ye were enriched with every* gift *by him, even with all ſpeech, and with all knowledge,* (καθως) *when the teſtimony of Jeſus was confirmed among you.*—1 Cor. v. 7. *Cleanſe out therefore the old leaven, that ye may be a new lump* (καθως) *when ye are without leaven.*

203. Καθως, *Seeing.* 2 Cor. i. 14. Καθως και, *Seeing indeed ye have acknowledged us in part that we are your boaſting.*—Eph. i. 3. *Who hath bleſſed us with every ſpiritual,* &c. 4. (καθως) *Seeing he hath choſen us.*—Heb. iv. 3. *For we who believe do enter into reſt,* (καθως) *ſeeing he hath ſaid,* &c. Heb. viii. 5. *Who worſhip with the example and ſhadow of heavenly things,* (καθως) *ſeeing Moſes, when about to make the tabernacle, was admoniſhed*

moniſhed of God, See thou make all things according to the pattern. See Scapul. Dict. where we are told, that καθως is the ſame with ὡς.

KAI.

204. Και is uſed by the writers of the New Teſtament in all the ſenſes of the correſponding Hebrew conjunction; and, as Parkhurſt obſerves, is uſed for moſt of the different kinds of conjunctions.

205. Και, *But.* Matt. xi. 17. *We have piped unto you,* (και) *but ye have not danced; we have mourned unto you,* (και) *but ye have not lamented.*—Rom. i. 13. Και, *But have been hindered hitherto.*—1 Cor. xii. 5. *Differences of adminiſtrations,* (και) *but the ſame Lord.**—1 Theſſ. ii. 18. *Wherefore we would have come unto you, even I Paul,* (και) *but Satan hindered us.**—Heb. x. 38. Και, *But if any man draw back.**—1 John ii. 20. Και, *But ye have,* &c.

206. Και, *Or.* Matt. xii. 37. *By thy words thou ſhalt be juſtified,* (και) *or by thy words thou ſhalt be condemned.*—Luke xii. 38. *And if he come in the ſecond watch,* (και) *or come in the third watch.**—2 Cor. xiii. 1. *Two* (και) *or three witneſſes.**

207. Και is uſed *cauſally,* and muſt be tranſlated *for.* Pſalm cviii. 12. *Give us help from trouble,* (και) *for vain is the help of man.**—Micah vii. 8. *Rejoice not againſt me, O mine enemy,* (και) *for when I fall I ſhall riſe again.*—John x. 28. *They ſhall never periſh,* (και) *for none ſhall pluck them out of my hand.*—1 Cor. xv. 45. Ὀυτω και γεγραπται, *For thus it is written.*—2 Cor. v. 6. *We are bold therefore at all times,* (και) *becauſe we know.* See alſo ver. 8.—1 John i. 2. Και, *For the life was manifeſted.**—1 John iii. 4. Και, *For ſin is the tranſgreſſion of the law.** On this Beza remarks that και is put for γαρ.

208. Και hath an *illative ſenſe,* and muſt be tranſlated *therefore.* Joſhua xxiii. 11. Και φυλαξασθε, *Take heed therefore.**—Pſalm ii. 10. Και νυν συνετε, *Be wiſe now therefore.**—Mark x. 26. Και τις, *Who then can be ſaved?**—Luke ix. 33. *Maſter, it is good for us to be here;* (και) *therefore let us make three tabernacles.*—Luke xii. 28. *How much more will he clothe you, O ye of little faith?* 29. (και) *therefore ſeek not what ye ſhall eat.*—Acts xxvi. 26. *The king knoweth theſe things,* (προς ὁν και) *before whom therefore I ſpeak freely, being perſuaded,* &c.—1 Cor. v. 13. Και εξαρειτε, *Therefore put away that wicked perſon from among yourſelves.**—2 Pet. i. 19. Και εχομεν, *Therefore we have the prophetic word more ſure.*

209. Και, *As, even as.* Mark ix. 49. *For every one ſhall be ſalted for the fire,* (και) *even as every ſacrifice ſhall be ſalted with ſalt.*—1 Cor. iii. 5. Και, *Even as the Lord gave to every man.**—1 Theſſ. iii. 4. *As alſo happened,* (και οιδατε) *as ye know.*

210. Και, *When.* Mark xv. 25. *Now it was the third hour,* (και εσταυρωσαν αυτον) *when they crucified him.*—Acts v. 7. *And it was about the ſpace of three hours after,* (και ἡ γυνη) *when his wife, not knowing what was*

 done,

*done, came in.**—Rom. iii. 26. *That he may be juſt,* (και) *when juſtifying him, who is of the faith of Jeſus.*

211. Και, *Though, although, yet, and yet.* Luke xviii. 7. *And ſhall not God avenge his own elect,* (και μακροθυμων) *though he bear long with them.**—John ix. 30. *Herein truly is a marvellous thing, that ye know not whence he is,* (και) *although he hath opened mine eyes.*—John xvi. 32. *Shall leave me alone;* (και) *and yet I am not alone, becauſe the Father is with me.**—1 Cor. xii. 12. *For as the body is one,* (και) *although it hath many members.*—Philip. i. 22. Και, *Yet what I ſhall chooſe I wot not.**—Heb. iii. 9. *When your fathers tempted me, proved me,* (και) *although they ſaw my works forty years.*—Heb. iv. 6. *Seeing therefore it remaineth that ſome enter in,* (και) *although they to whom it was firſt preached, entered not in.*—Rev. iii. 1. *I know thy works, that thou haſt a name that thou liveſt,* (και) *although thou art dead.*

212. Και, *So, and ſo.* Matt. vi. 10. *Thy will be done as in heaven,* (και επι) *ſo upon earth.*—Mark iii. 26. Και ει ὁ Σατανας, *And ſo if Satan riſe up againſt himſelf.*—John xvii. 18. *As thou haſt ſent me into the world,* (καγω απεϛειλα αυτȣς) *ſo I have ſent them.*—Heb. iii. 19. Και βλεπομεν, *So we ſee they could not enter in, becauſe of unbelief.**—James v. 18. *And the heaven gave rain,* (και) *and ſo the earth brought forth her fruit.*

213. Και, *And then.* 2 Cor. viii. 5. *Firſt gave themſelves to the Lord,* (και) *and then to us.*—2 Tim. i. 5. *That dwelt firſt in thy grandmother Lois,* (και τῃ μητρι) *and then in thy mother.*

214. Και, when it follows a negative, ſignifies *neither, nor.* Rom. iv. 19. Και, *Neither yet the deadneſs of Sarah's womb.**—1 John iii. 10. *Is not of God,* (και) *neither he that loveth not his brother.**

215. Και, *Notwithſtanding.* 2 Cor. viii. 2. *The overflowing of their joy,* (και) *notwithſtanding their deep poverty.* See Rev. iii. 1. No. 211.

216. When και is repeated in one ſentence, the firſt και may be tranſlated *both.* Rom. xi. 33. *O the depth of the riches* (και) *both of the wiſdom* (και) *and knowledge of God.** See alſo Acts xxvi. 29.

217. Και is ſometimes uſed for ὁτι, *that.* Suſanna, ver. 19. *And it came to paſs, when the maids were gone out,* (και ανεϛησαν) *that the two elders roſe up and ran to her.*

218. Και is uſed as *a particle of affirmation,* and muſt be tranſlated *certainly, ſurely.* Gen. xliv. 29. *And if ye take this alſo from me, and miſchief befal him,* (και καταξετε) *certainly ye ſhall bring down my gray hairs,* &c.—Rom. xvi. 2. Και γαρ, *For indeed ſhe hath been a helper of many.*—1 Cor. viii. 5. Και γαρ ειπερ, *For certainly, notwithſtanding there be that are called gods.*—1 Theſſ. iv. 8. Τον και δοντα, *Who certainly hath given us his holy Spirit.*

219. Και often ſupplies *the place of the relative pronoun* ὁς, *who, which.* Iſaiah v. 4. *What ſhall I do to my vineyard,* (και ȣκ εποιησα) *which I have not done?*—Dan. vii. 4. *I beheld till the wings thereof were plucked,* (και) *with*

with which it was lifted up from the earth, &c. This tranſlation is in the margin of our bibles; and Grotius in loc. ſays, "Verte, per quas "efferebatur ſupra terram. Sæpe enim Chaldæis ut et Hebræis copu- "la vim habet relativi."—Mark xvi. 18. *They ſhall put hands on the ſick*, (και) *who ſhall recover.*—Luke xv. 15. *And joined himſelf to a citizen of that country*, (και) *who ſent him into his field.*—John vii. 45. *Then came the officers to the chief prieſts and phariſees*, (και) *who ſaid to them why have ye not brought him?*—John xi. 26. Και πας ὁ ζων και πιϛευων εις εμε, *And every living perſon who believeth in me, ſhall never die.*—Acts vi. 6. *Whom they ſet before the apoſtles*, (και προσευξαμενοι επιθηκαν) *who, praying, laid their hands on them.*—Acts vii. 10. *And God gave him favour in the eyes of Pharaoh, king of Egypt*, (και κατεϛησεν) *who made him governor over Egypt.*— Rom. viii. 34. *Who is he that condemneth? It is Chriſt that died, yea rather* (και εγερθεις) *that is riſen.* *—2 Cor. xi. 12. *And what I do* (και) *that I will do.** See Heb. vi. 5.—1 Pet. i. 23. *By the word of God* (και) *which liveth.** See Elſner on Acts vii. 16. who hath ſhewn that και is uſed in this ſenſe by the Greek claſſics.

220. Και, *Eſpecially.* Mark xvi. 7. *But go tell his diſciples*, (και τῳ Πετρῳ) *eſpecially Peter.*—Luke xxiv. 44. *Written in the law of Moſes, and in the Prophets*, (και) *eſpecially in the Pſalms, concerning me.*—Acts i. 14. *Theſe all continued with one accord in prayer and ſupplication, with the women*, (και Μαριᾳ) *eſpecially Mary, the mother of Jeſus, and with his brethren.* —Epheſ. vi. 18. *For all the ſaints*, 19. (και ὑπερ εμȣ) *Eſpecially for me.*— 1 Tim. v. 24. Τισι δε και, *But in ſome eſpecially they follow after.*

221. Και, *Namely.* Matt. xxi. 5. *Thy king cometh unto thee, meek, and ſitting upon an aſs*, (και πωλον υιον ὑποζυγιȣ) *namely, a colt, the foal of an aſs.* —John x. 33. *For a good work we ſtone thee not, but for blaſphemy*, (και ὁτι συ ανθρωπος ων ποιεις) *namely, becauſe thou being a man, makeſt thyſelf God.* —Noldius tells us that the Hebrew particle anſwering to και, often ſignifies *namely, to wit.* De Part. Heb. p. 207.

222. Και is uſed as an *expletive.* Accordingly, Vigerus, p. 303. treating of και, ſays, αττικως παρελκει. Matt. ix. 10. *As Jeſus ſat at meat in the houſe*, (και ιδȣ) *behold, many publicans and ſinners came.**—Matt. xxviii. 9. *And as they went to tell his diſciples*, (και ιδȣ) *lo, Jeſus met them.*—Acts x. 17. *Now, while Peter doubted in his own mind what that viſion which he had ſeen might mean*, (καὶ ιδȣ) *behold the men who were ſent*,* &c.

223. Και is ſometimes *omitted, where the ſenſe requires it to be ſupplied.* See Eph. i. 18. ii. 2. 1 Tim. iv. 2.—By ſupplying και, Mark v. 15. all appearance of tautology is removed, and the paſſage is rendered beautifully emphatical: *And they come to Jeſus, and ſee him who was poſſeſſed with demons, ſitting, and clothed, and in his right mind*, (ſupp. και) *even him who had the legion, and they were afraid.* See Vigerus on this particle.

224. Κἄν, *Atticè*, for και εαν, *at leaſt.* Mark vi. 56. *That they might touch* (καν) *at leaſt the border of his garment.*—Acts v. 15. *That* (καν)

*at least the shadow of Peter passing by.**—2 Cor. xi. 16. *Otherwise,* (καν) *at least as a fool bear with me.*

Και, *Moreover*, Mark iv. 24. Και, *Moreover he said unto them.*

Stephen, in the supplement to his Concordance, acknowledges most of the foregoing senses of και.

KATA.

225. Κατα, *As.* Rom. iv. 4. *Now to him who worketh, the reward is not reckoned,* (κατα χαριν) *as a favour, but* (κατα) *as a debt.*—1 Cor. vii. 6. *This I speak* (κατα) *as an advice, not* (κατ') *as an injunction.*—2 Cor. viii. 8. Ου κατ' επιταγην λεγω, *I speak not as an injunction.*—1 Pet. i. 15. Αλλα κατα τον καλεσαντα, *But as he who hath called you is holy, so be ye holy.**

226. Κατα, *After the manner.* 1 Cor. xv. 32. Κατα ανθρωπον, *After the manner of men I have fought.**—Heb. ix. 9. Καθ' ὁν, *After the manner of which, both gifts and sacrifices are offered.*

227. Κατα, *After the example.* Eph. iv. 24. *The new man, which* (κατα) *after God is created in righteousness.**

228. Κατα, *On account of, in order to.* John ii. 6. *There were set there six water-pots of stone,* (κατα) *in order to the purifying of the Jews.*—2 Cor. v. 16. *We respect no man* (κατα σαρκα) *on account of the flesh; and if we have esteemed Christ* (κατα) *on account of the flesh,* that is on account of his descent as a Jew.—Eph. i. 5. *Having predestinated us to the adoption of sons*—(κατα) *on account of the good pleasure of his will.*—2 Tim. i. 1. *Paul an apostle of Jesus Christ, by the will of God,* (κατα) *on account of the promise of eternal life, which is by Christ Jesus.*—2 Tim. i. 9. *Called us with an holy calling, not* (κατα) *on account of our works, but* (κατα) *on account,* &c.—Tit. i. 1. *An apostle of Jesus Christ,* (κατα) *in order to the faith of God's elect, and the acknowledgment of the truth.*

229. Κατα, *By.* Rom. ii. 7. *To them who* (κατα) *by patient continuance.**—1 Cor. xii. 8. *The word of knowledge* (κατα) *by the same Spirit.**—2 Cor. xi. 17. *That which I speak, I speak not* (κατα) *by the Lord, but as it were in foolishness.*—1 Pet. iv. 6. *For this cause was the gospel preached also, to them that are dead* in trespasses and sins, *that though they might be condemned* (κατ' ανθρωπους) *by men in the flesh, yet they might live* (κατα Θεον) *by God in the Spirit.*—Ver. 14. Κατα μεν αυτους, *By them indeed he is blasphemed,* (κατα δε ὑμας) *but by you he is praised.*—Ευαγγελιον κατα Ματθαιον, *The gospel by Matthew.*

230. Κατα, *With.* 1 Cor. ii. 1. *Came not* (κατα) *with excellence of speech.**—Eph. vi. 6. *Not* (κατ') *with eye-service.**

231. Κατα, *With respect to, concerning.* 2 Cor. xi. 21. Κατ' ατιμιαν, *I speak with respect to reproach.*—Philip. iii. 5. Κατα νομον, *With respect to law.*—Ver. 6. Κατα ζηλον, *With respect to zeal.*—Philip. iv. 11. *Not that I speak* (κατα) *with respect to want.**—Col. ii. 14. *Blotting out the hand-writing of ordinances,* (καθ' ἡμων) *concerning us, which was against us.*

232. Κατα,

232. Κατα, *In.* Acts xi. 1. *Now when the apoſtles and brethren, who were* (κατα) *in Judea, heard that the Gentiles had alſo received the word.**—Acts xiii. 1. *Now there were* (κατα) *in the church that was at Antioch certain prophets.**—Heb. i. 10. *Thou, Lord,* (κατ' αρχας) *in the beginning haſt laid the foundation.**—Heb. xi. 13. *Theſe all died* (κατα πιστιν) *in faith.**

233. Κατα, *At.* 2 Tim. iv. 1. *Who will judge the quick and the dead* (κατα) *at his appearing.**

234. Κατα, *Before.* Deut. i. 30. *He ſhall fight for you, according to all that he did for you in Egypt,* (κατ' οφθαλμους) *before your eyes.*—Gal. iii. 1. Ὁις κατ' οφθαλμους, *Before whoſe eyes Jeſus Chriſt hath been ſet forth.**

235. Κατα *increaſes the meaning of the word with which it is compounded.* Acts xvii. 16. *When he ſaw the city* (κατειδωλον) *full of idols.*

236. Κατα ſeems to be omitted in the following ſentence. Luke i. 72. *To remember his holy covenant,* (ορκον, ſupp. κατα) *according to the oath which he ſware to Abraham.*

MEN.

237. Μεν, properly, is *an affirmative particle,* and may be tranſlated, *indeed, certainly, truly.* It is commonly placed in the beginning of a ſentence, and is followed with δε in a ſubſequent clauſe, to mark *oppoſition* or *diverſity,* and particularly, *the diſtribution of things into parts.* Heb. x. 33. Τουτο μεν, *Partly whilſt ye were made a gazing-ſtock.**

238. Μεν, in the beginning of a ſentence, when not followed with δε, is uſed as *a ſimple conjunction,* and may be tranſlated *now, and.* Acts i. 1. Τον μεν πρωτον λογον, *Now the former treatiſe.*—Rom. i. 8. Πρωτον μεν, *And firſt I thank my God.*—Rom. xi. 13. Εφ' ὁσον μεν ειμι εγω εθνων αποστολος, την διακονιαν μου δοξαζω, *And in as much as I am the apoſtle of the gentiles, I do honour to my miniſtry,* namely, by declaring to the gentiles their title to be received into the church.

239. Μενουνγε is *an adverſative particle of affirmation.* Rom. x. 18. Μενουνγε, *Yes verily.**—Philip. iii. 8. Αλλα μενουνγε και ἡγουμαι, *Nay moſt certainly alſo I count all things but loſs.*—Luke xi. 28. Μενουνγε, *Rather indeed bleſſed are they who hear the word of God and keep it.*

240. Μεντοι, *adverſative,* including *a ſtrong affirmation.* 2 Tim. ii. 19. Μεντοι, *Nevertheleſs the foundation of God ſtandeth ſure,** or *yet indeed the foundation* &c.

META.

241. Μετα, *In.* Acts xv. 33. *They were let go* (μετ' ειρηνης) *in peace.**—1 John iv. 17. *Hereby is love made perfect* (μεθ' ἡμων) *in us.*

242. Μετα, *By.* Matt. xxvii. 66. *Having ſealed the ſtone, they made the ſepulchre ſecure* (μετα) *by a guard.*—Acts xiii. 17. *And* (μετα) *by an high arm he brought them out.*—Acts xiv. 27. *Told what things the Lord had done* (μετ' αυτων) *by them.*

243. Μετα,

243. Μετα, *To.* Luke i. 58. *Shewed great mercy* (μετ' αυτης) *to her.* —Luke x. 37. *He who ſhewed mercy* (μετα) *to him.*

244. Μετα, *According to.* Heb. x. 15. Μετα γαρ, *For according to what was before ſaid.*

245. Μετα, *Among.* Luke xxiv. 5. *Why ſeek ye the living* (μετα των νεκρων) *among the dead.* *

246. Μετα, *On.* Joſeph. Ant. lib. i. c. 12. § 2. ſpeaking of Iſaac ſays, Ευθυς μετ' ογδοην ἡμεραν, *They circumciſe him immediately on the eighth day,* or within the eighth day. Matt. xxvii. 63. *Said, when he was yet alive,* (μετα τρεις ἡμερας) *within three days I will riſe again.* That this is the proper tranſlation of the phraſe, is evident from ver. 64.

M H.

247. Μη is properly *a negative particle,* ſignifying *not.* But it is often uſed as *an interrogation,* eſpecially when followed with ȣ or ȣκ. In one paſſage, our tranſlators underſtood it as a negative interrogation, though the negative particle is omitted. John iv. 29. Μητι ȣτος, *Is not this the Chriſt.* *—It hath the ſame meaning, perhaps, in the following paſſages. Rom. iii. 3. Μη, *Will not their unbelief deſtroy the faithfulneſs of God?*— Ver. 5. Μη, *Is not God who inflicteth wrath, unrighteous?*—Rom. ix. 14. Μη, *Is not unrighteouſneſs with God?* Yet I have not ventured to tranſlate Μη in that manner. See, however, Rom. iii. 3. note.

248. Μη joined with πως or ποτε, hath an *affirmative* ſignification. Luke iii. 15. *And all men muſed in their hearts of John,* (μηποτε) *whether he were the Chriſt.* *—Μηπως, *If by any means, if ſomehow, perhaps.* 2 Tim. ii. 25. *In meekneſs inſtructing thoſe who oppoſe themſelves,* (μηποτε) *if God peradventure will give them repentance.* *—Rom. xi. 21. Μηποτε ȣδε, *Perhaps, neither will he ſpare thee.*

N A I.

249. Ναι is uſed *not only in affirmations, but in expreſſing one's wiſhes;* So may be tranſlated, *I beſeech, I pray.* Mark. vii. 28. Ναι κυριε, *I beſeech thee, Lord, for even the dogs eat of the crumbs.* If ναι is taken in this ſentence affirmatively, it muſt be tranſlated, *True, Lord, but,* &c.— Philem. ver. 20. Ναι, αδελφε, εγω σȣ οναιμην, *I beſeech thee, brother, let me have joy of thee.*

'O Π O Υ.

250. 'Οπȣ, *When, whereas.* 2 Pet. ii. 11. 'Οπȣ, *Whereas angels greater in power.* * 'Οπȣ is uſed in this ſenſe by Thucydides, Blackw. vol. i. p. 113.

'O Π Ω Σ.

251. 'Οπως, joined with αν, denotes *the final cauſe* or *purpoſe* for which

a

a thing is done. Luke ii. 35. Ὁπως αν αποκαλυφθωσιν, *That the thoughts of many hearts may be revealed.**

252. Ὁπως denotes ſometimes *the event ſimply*, and muſt be tranſlated *ſo that*. Matt. xxiii. 35. Ὁπως ελθη, *So that on you ſhall come all the righteous blood ſhed*, &c.—Luke xvi. 26. *There is a great gulph fixed;* (ὁπως) *ſo that they which would paſs from hence to you, cannot.**

ὉΤΙ.

253. Ὁτι is uſed in all the variety of ſenſes belonging to the correſponding Hebrew particle. Ὁτι, (*ut*, *quod*) *That*. Job iii. 12. *Why did the knees prevent me? or why the breaſts* (ὁτι) *that I ſhould ſuck?**—Pſal. xi. 2. *They make ready their arrow upon the ſtring*, (ὁτι) *that they may privily ſhoot.**—Luke i. 45. *Happy is ſhe that hath believed*, (ὁτι) *that there ſhall be a performance.*—Luke ii. 10. *I bring to you tidings of great joy, which ſhall be to all people;* 11. (ὁτι) *That unto you is born*, &c.—2 Theſſ. ii. 4. *Shewing himſelf* (ὁτι) *that he is God.**

254. Ὁτι, *Becauſe*. Numb. xxii. 22. *And God's anger was kindled*, (ὁτι) *becauſe he went.**—John ix. 17. *What ſayeſt thou of him*, (ὁτι) *becauſe he opened thine eyes?*—1 Cor. ii. 14. *Neither can he know them*, (ὁτι) *becauſe they are ſpiritually diſcerned.** —1 Cor. xii. 15. *If the foot ſhall ſay*, (ὁτι) *Becauſe I am not the hand.**—2 Cor. xi. 7. Ὁτι, *Becauſe I preached.**—Rom. v. 8. *God commendeth his love to us*, (ὁτι) *in that while we were yet ſinners, Chriſt died for us.**

255. Ὁτι is ſometimes put for διοτι, *therefore*, *for which cauſe*. Hoſea ix. 15. *All their wickedneſs is in Gilgal; for there I hated them.* This, which is the common tranſlation, repreſents God's hatred as the cauſe of the wickedneſs of the Iſraelites in Gilgal, contrary to the true ſenſe of the paſſage, which ought to be thus tranſlated, *All their wickedneſs is in Gilgal*, (ὁτι) *therefore I hated them there.*—Luke vii. 47. *Her ſins which are many are forgiven*, (ὁτι) *therefore ſhe hath loved* me (ſee ver. 42.) *much; but to whom little is forgiven, the ſame loveth* me *little.*—2 Cor. vii. 8. Ὁτι, *Therefore although I made you ſorry by that letter, I do not repent.*—Ver. 14. Ὁτι, *Therefore if I have boaſted any thing to him concerning you, I am not aſhamed.*—Eph. ii. 18. Ὁτι, *Therefore through him we have acceſs.*

256. Ὁτι, *For*. 1 Cor. ix. 10. Ὁτι, *For he who plows, ought to plow in hope.* Stephen's Concord.—Gal. iii. 11. Ὁτι δε, *Now that by law no man is juſtified, is plain*, (ὁτι) *for the juſt by faith, ſhall live.**

257. Ὁτι, *Seeing*. Luke xxiii. 40. *Doſt thou not fear God*, (ὁτι) *ſeeing thou art in the ſame condemnation.**

258. Ὁτι is uſed interrogatively, *Why*, *wherefore*. Mark ix. 11. *They aſked him, ſaying*, (ὁτι λεγουσιν) *Why ſay the ſcribes?**—Ver. 28. Ὁτι, *Why could not we caſt him out?**

259. Ὁτι, in the Septuagint, hath ſometimes the ſignification of ὁτε, *when*.

when. So Mintert says; wherefore John ix. 8. should be thus translated, *They who before had seen him,* (ὁτι) *when he was blind, said,* &c.

260. Ὁτι is sometimes used as a particle of affirmation. So Stephen in his Concord. tells us. *Hæc particula* (ὁτι) *non redundare, sed confirmandi vim habere videtur.* And in this the Greek grammarians and Beza agree with Stephen; particularly Beza, who, in the following passage, translates ὁτι, *certè.* 1 John iii. 20. Ὁτι μειζων, *Certainly God is greater than our heart,* &c.—Matt. vii. 23. *Then will I profess unto them,* (ὁτι ȣδεποτε εγνων) *surely I never knew you.*—John vii. 12. *There was much murmuring among the people concerning him: some indeed said,* (ὁτι) *Certainly he is a good man.*—Rom. iii. 8. Ὁτι ποιησωμεν, *Certainly, let us do evil, that good may come.*—1 Cor. xiv. 21. *In the law it is written,* (ὁτι) *Surely with men of other tongues and other lips I will speak.* —1 John iv. 20. *If any one say,* (ὁτι αγαπω) *assuredly I love God,* (και μιση) *and yet hateth his brother.*

261. Ὁτι is used to introduce *a new sentiment* or *argument*, and must be translated, *besides, farther.* 1 John v. 7. Ὁτι τρεις εισιν, *Farther, there are three who bear witness.*—1 John v. 4. Ὁτι, *Besides all that is begotten of God.*

O Υ N.

262. Ουν properly is *an illative particle;* but it is likewise used as *a simple conjunction*, being put for και, *and, now, then, but.* Matt. x. 25. *How much more will they call them of his houshold?* 26. (μη ȣν) *But fear them not.*—Matt. xii. 12. Ποσῳ ȣν, *How much now is a man better,* &c.—Mark xii. 6. Ετι ȣν, *But having yet one son.*—Luke xx. 29. Επτα ȣν, *Now there were seven brethren.*—Luke xxii. 35. *Lacked ye any thing? and they said, Nothing.* 36. (ειπεν ȣν αυτοις) *Then said he unto them, But now, he that hath a purse,* &c.*—John vi. 45. Πας ȣν, *Now every one who hath heard.*—John vii. 33. Ειπεν ȣν, *Then said Jesus.**—John xviii. 25. *Now Simon Peter stood and warmed himself,* (ειπον ȣν) *and they said to him.*—Rom. ii. 26. Εαν ȣν, *And if the uncircumcision.*—Rom. ix. 19. Ουν, *But thou wilt say to me.*—1 Cor. xi. 20. Συνερχομενων ȣν, *But your coming together into one place, is not to eat.*—Heb. iv. 14. Εχοντες ȣν, *Now having a great high priest.*—Heb. ix. 1. Ειχε μεν ȣν, *Then verily the first covenant had,* &c.*—1 Tim. ii. 1. Παρακαλω ȣν, *Now I exhort.* In this sense Plato, in his Apol. Socratis, uses ȣν.

263. Ουν, *For.* John xviii. 24. Απεστειλεν ȣν, *For Annas had sent him bound to Caiaphas the high priest.*—Rom. vi. 4. Συνεταφημεν ȣν, *For we are buried with him.*—In this causal sense, ȣν is used like γαρ, to introduce *a second,* and sometimes *a third reason,* in support of the same proposition: in which case it must, like γαρ, be translated, *besides, moreover, farther.* Matt. vii. 12. Παντα ȣν ὁσα, *Farther, whatever things ye would that men should do,* &c. Accordingly in the parallel passage, Luke vi. 31. this precept is introduced with και, *and.*—Matt. x. 32. Πας ȣν οστις, *Moreover,*

whosoever

whosoever shall confess me.—Luke xi. 36. Ει ουν, *Besides if thy whole body be full of light.*

264. Ουν adversative, *Yet, nevertheless.* 1 Cor. x. 31. Ουν, *Nevertheless, whether ye eat or drink.*—1 Cor. xiv. 10. *There are perhaps as many kinds of languages in the world, as ye utter, and none of them without meaning:* 11. (ουν) *Yet if I do not know the meaning of the language.*—Wherefore Matt. x. 26. Μη ουν φοβηθητε αυτους, should be translated, *Nevertheless fear them not.*

'ΟΥΤΩ, *and before a Vowel,* 'ΟΥΤΩΣ.

265. 'Ουτως is sometimes used as *a conjunction.* Acts xx. 11. *Talked a long while, even till break of day,* (ουτως) *then departed.*—Acts xxvii. 17. *Strake sail,* (ουτως) *then were driven.*—Acts xxviii. 14. *Were desired to tarry with them seven days,* (και ουτως) *and then we went toward Rome.*—1 Cor. xi. 28. *Let a man examine himself,* (και ουτως) *and then let him eat.*

266. 'Ουτω illative, *So, then, therefore.* Matt. vii. 17. 'Ουτω παν δενδρον, *So then every good tree bringeth forth good fruit.*—Matt. xxvi. 40. 'Ουτως ουκ ισχυσατε, *So then ye are not able to watch with me one hour!*—Mark iv. 26. *And he said,* (ουτως) *therefore is the kingdom of heaven like.*—Acts xvii. 33. Και ουτως, *And therefore Paul departed from them.*—Rom. i. 15. 'Ουτω, *Therefore to the utmost of my power.*—1 Cor. iv. 1. 'Ουτως ἡμας, *So then let a man consider us as servants of Christ.*—1 Cor. vi. 5. 'Ουτως ουκ εστιν, *So then there is not a wise man among you.*—1 Cor. xiv. 12. 'Ουτω και ὑμεις, *Wherefore ye also, seeing ye are earnestly desirous of spiritual gifts.*—1 Cor. xv. 42. 'Ουτω και, *Wherefore also the resurrection of the dead* is possible.—Rev. iii. 16. 'Ουτως, *Therefore because thou art lukewarm.*—John iv. 6. *Now Jesus being weary with his journey, sat down* (ουτως) *therefore at the well.*

ΠΑΛΙΝ.

267. Παλιν, especially in the beginning of a sentence, signifies (*porro*) *Moreover.* Matt. xiii. 44. Παλιν, *Moreover the kingdom of heaven is like,* &c. See ver. 45. 47.—2 Cor. xi. 16. Παλιν, *Moreover I say.*—Wherefore John iv. 54. may be thus translated, Τουτο παλιν δευτερον σημειον, *Moreover this second miracle Jesus performed, having come again from Judea into Galilee.* In this sense παλιν is sometimes used by the LXX, as Mintert observes. See also Gal. v. 3.

268. Παλιν, *On the other hand.* Matt. iv. 7. Παλιν, *On the other hand it is written.*—John xviii. 40. Εκραυγασαν ουν παλιν παντες, *But they all cried on the other hand, not this man but Barabbas:* For the multitude had not, before this, cried to have Jesus crucified.—2 Cor. x. 7. *Let him* (παλιν) *on the other hand, reason this from himself.*

269. Παλιν, *In like manner.* 1 Cor. xii. 21. ''Η παλιν, *Nor in like manner the head to the feet.*—Matt. xxvi. 42. Παλιν εκ δευτερου απελθων, *In like manner a second time going away, he prayed.*

270. Παλιν, *A ſecond time.* Heb. v. 12. *Ye have need of one to teach you* (παλιν) *a ſecond time.*—Heb. vi. 1. *Not laying* (παλιν) *a ſecond time, the foundation of repentance,* &c.

ΠΑΡΑ.

271. Παρα, *To.* Matt. xv. 29. *And Jeſus departed thence, and came* (παρα) *to the ſea of Galilee.*—Col. iv. 16. *When this epiſtle hath been read* (παρ' ὑμιν) *to you:* For it was to be read to them, when aſſembled together; and not by them.

272. Παρα, *Beſides, except, ſave.* 1 Cor. iii. 11. *Other foundation can no man lay,* (παρα) *except that which is laid.*—2 Cor. xi. 24. *Forty ſtripes,* (παρα) *ſave one.* *

273. Παρα, *Contrary to, againſt.* Rom. i. 26. *Changed the natural uſe, into that which is* (παρα φυσιν) *againſt nature.* * Rom. iv. 18. *Who,* (παρα) *againſt hope.* *—Gal. i. 8. *Angel from heaven ſhould preach to you,* (παρα) *contrary to what we have preached.*

274. Παρα, *More than.* Rom. i. 25. *Who worſhipped and ſerved the creature,* (παρα τον κτισαντα) *more than the Creator.* *

275. Παρα, *Of.* Matt. ii. 4. *Enquired* (παρ' αυτων) *of them, where the Chriſt ſhould be born.* *—Ver. 7. *Enquired* (παρ' αυτων) *of them diligently, what time the ſtar appeared.* *—John i. 14. *As the only begotten* (παρα πατρος) *of the Father.* *

276. Παρα, *On account of, therefore.*—1 Cor. xii. 16. *Is it* (παρα τȣτο) *therefore, not of the body?* * Or, *Is it for this,* &c.

277. Παρα, *From.* 2 Tim. i. 18. *Grant to him to find mercy* (παρα) *from the Lord.*

ΠΕΡΙ.

278. Περι, *In.* Tit. ii. 7. Περι, *In all things ſhew thyſelf a pattern.* *

279. Περι, *Concerning.* 1 Theſſ. iii. 2. Περι, *Concerning your faith.* *—2 Theſſ. ii. 13. *Give thanks to God always* (περι) *concerning you.*

280. Περι, *For, on account of.* Matt. xxvi. 28. *Which is ſhed* (περι πολλων) *for many.* *—Luke xix. 37. *Praiſed God with a loud voice* (περι) *for all the mighty works that they had ſeen.* *—John x. 33. Περι, *For a good work we ſtone thee not, but* (περι) *for blaſphemy.* *

281. Περι, *About,* in reſpect of *time.* Matt. xx. 3. *And he went out* (περι) *about the third hour.* * See alſo ver. 5, 6.

282. Περι, *Againſt.* Matt. xx. 24. *Were moved with indignation* (περι) *againſt the two brethren.* *—John vi. 41. *The Jews then murmured* (περι) *at him;* * againſt him.

283. Περι, *Above.* 3 John, ver. 2. *I wiſh* (περι παντων) *above all things.* * This ſenſe of περι, Beza, in his note on 3 John, ver. 2. proves by a quotation from Homer.

ΠΛΗΝ.

Π Λ Η Ν.

284. πλην, *Moreover.* Matt. xxvi. 64. πλην, *Moreover I ſay to you, Hereafter,* &c. See this ſenſe eſtabliſhed by a paſſage from Demetrius Phalereus, Blackwall, vol. ii. p. 132. 12mo edit.

285. πλην, *Beſides.* Mark xii. 32. *And there is no other* (πλην αυτȣ) *beſides him.*—Acts xv. 28. *To lay upon you no greater burden* (πλην) *than* (beſides) *theſe neceſſary things.**

286. πλην ſeems to have an *illative* ſignification. Eph. v. 33. πλην, *Therefore let every one of you in particular, ſo love his wife, even as himſelf.* See Beza on the paſſage.

287. πλην, *Except.* Acts viii. 1. πλην, *Except the apoſtles.**

Π Ρ Ο Σ.

288. Προς, *On account of.* Mark x. 5. Προς την σκληροκαρδιαν, *On account of the hardneſs of your heart, he wrote you this precept.*

289. Προς, *For the ſake of.* Acts iii. 10. *That it was he which ſat* (προς) *for alms.**—Acts xxvii. 34. Προς της ὑμετερας σωτηριας ὑπαρχει, *This is for your health.*—Thucyd. Lib. 3. p. 182. (Cited by Blackwall, vol. i. p. 110.) Ου προς ὑμετερας δοξης ταδε· "Theſe things are not for your reputation." —Heb. xii. 10. *They verily* (προς) *for the ſake of a few days.*

290. Προς, *Of, concerning.* Mark xii. 12. *For they knew that he had ſpoken the parable* (προς αυτȣς) *concerning them.* See alſo Luke xx. 19.—Rom. x. 21. Προς δε τον Ισραηλ, *But of Iſrael he ſaith.*—Heb. i. 7. Προς μεν τȣς αγγελȣς, *Of the angels he ſaith.**

291. Προς. *According to.* Gal. ii. 14. *They walked not uprightly,* (προς) *according to the truth.**—2 Cor. v. 10. προς, *According to that he hath done.**

292. Προς, *Towards.* Luke xxiv. 29. *Abide with us, for it is* (προς) *towards evening.**

293. Προς, *Among.* Mark i. 27. *They queſtioned* (προς) *among themſelves.**

294. Προς, *With.* Matt. xiii. 56. *His ſiſters, Are they not all* (προς ἡμας) *with us?*—Matt. xxvi. 18. *I will keep the paſſover* (προς σε) *at thy houſe.**—Mark ix. 19. *How long ſhall I be* (προς ὑμας) *with you?**—Mark xiv. 49. *I was daily* (προς ὑμας) *with you in the temple.**—John i. 1. *The word was* (προς τον Θεον) *with God.**

295. Προς, joined with words of *time,* ſignifies *during.* 2 Cor. vii. 8. Προς ὡραν, *During an hour.*—1 Theſſ. ii. 17. Προς καιρον ὡρας, *During the time of an hour.*

Π Ω Σ.

296. Πως, (quod) *That.* Mark ix. 12. Said to them, *Elias verily cometh firſt, and reſtoreth all things,* (και πως) *and that it is written* (επι) *concerning the ſon of man.*

Σ Υ Ν.

297. Συν, conſtrued with ειναι, ſignifies *to be on one's ſide.* Acts xiv. 4. *Part* (ησαν συν) *held with the Jews, and part* (συν) *with the apoſtles.**

298. Συν, *With, in reſpect of place.* Luke i. 56. *Mary abode* (συν) *with her.**

299. Συν, in compoſition, governing the accuſative, commonly ſignifies *together.* Mark xv. 16. Συγκαλουσιν, *They call together the whole band.** —But when the compounded word governs the dative, it often ſignifies *together with.* 1 Cor. xiii. 6. *But* (συγχαιρει) *jointly rejoiceth,* rejoiceth with other good men, *in truth.*

300. Συν, *By.* 1 Cor. v. 4. Συν τη δυναμει, *By the power of our Lord Jeſus Chriſt, to deliver ſuch an one to Satan.*

Τ Ε.

301. Τε, *Even.* Rom. i. 20. Ἡ τε αιδιος, *Even his eternal power.** See Beza in loc.—Rom. i. 26. Τε γαρ, *For even their women.**

Τ Ι.

302. Τι is ſometimes put for πως, *how.* Mark iv. 24. *Take heed* (τι) *how ye hear.* Accordingly in the parallel paſſage, Luke viii. 18. it is, Βλεπετε ουν πως ακουετε, *Take heed how ye hear.*—1 Cor. vii. 16. Τι οιδας, *How knoweſt thou, O man?**

303. Τι is put likewiſe for δια τι, *why.* Matt. vi. 28. Τι μεριμνατε, *Why are ye anxiouſly careful?*—Matt. xvii. 10. Τι ουν, *Why then ſay the ſcribes?*—John i. 25. Τι ουν, *Why then baptizeſt thou?* See Whitby in loc.

304. Τι, *Whether,* namely *of two things.* Luke v. 23. Τι, *Whether is eaſier to ſay, thy ſins be forgiven thee?* *

305. Τις, *What ſort, how great.* Luke viii. 25. Τις αρα ουτος, *How great indeed is this man! for he commandeth,* &c.

306. Τις, *Every one.* 1 Cor. iv. 2. *It is required in ſtewards, that* (τις) *every one be found faithful.*

ʽΥ Π Ε Ρ.

307. ʽΥπερ, with the genitive caſe, ſignifies *concerning.* Rom. ix. 27. *Eſaias alſo cries* (ὑπερ) *concerning Iſrael.**—2 Cor. i. 7. *Our hope* (ὑπερ) *concerning you is firm.* Ver. 8. *I would not brethren have you ignorant* (ὑπερ) *concerning our trouble.*—2 Cor. viii. 23. *Whether any enquire* (ὑπερ) *concerning Titus, he is my partner.*—2 Cor. viii. 24. *Our boaſting* (ὑπερ ὑμων) *concerning you.*—2 Theſſ. ii. 1. *Now we beſeech you brethren,* (ὑπερ) *concerning the coming of our Lord Jeſus Chriſt, and our gathering together unto him.*

308. ʽΥπερ, *For, inſtead of, in behalf of.* Rom. v. 7. *Scarcely* (ὑπερ) *for a righteous man.**—Ver. 8. *Chriſt died* (ὑπερ ἡμων) *for us.**—Philip. i.

29. *To*

29. *To you it is given* (ὑπερ χριϛȣ) *in behalf of Chriſt.**—Philem. ver. 13. *Detained him with me, that* (ὑπερ σȣ) *in thy ſtead, he might have miniſtred.*

309. Ὑπερ, *On account of.* 1 Cor. xv. 29. *What ſhall they do who are baptized* (ὑπερ) *on account of the dead?*

310. Ὑπερ, *With reſpect to.* Col. i. 7. *Who is a faithful miniſter of Chriſt* (ὑπερ) *with reſpect to you.*

311. Ὑπερ, *From,* denoting *the motive* of an action. Philip. ii. 13. *Who worketh in you* (ὑπερ) *from good will.*

312. Ὑπερ, *More than.* Matt. x. 37. *Loveth father or mother* (ὑπερ) *more than me.**—1 Theſſ. iii. 10. *Requeſting* (ὑπερ εκ περισσȣ) *more than exceedingly,* that is, moſt exceedingly.

Ὑ Π Ο.

313. Ὑπο commonly ſignifies *under;* but with a genitive it denotes *the cauſe of a thing,* and muſt be tranſlated *of, by, from.* Matt. ii. 17. *Was ſpoken* (ὑπο) *by Jeremiah.**—1 Cor. vii. 25. *I give my judgment as one who hath obtained mercy* (ὑπο) *of the Lord.**—Heb. xii. 3. *Such contradiction* (ὑπο) *from ſinners.*

314. Ὑπο, *At.* Acts v. 21. *They entered into the temple* (ὑπο τον ορθρον) *at day-break.*—James ii. 3. *Sit thou here* (ὑπο) *at my footſtool.*

315. Ὑπο, *Under,* denoting *ſubjection.* Matt. viii. 9. *Having ſoldiers* (ὑπο) *under me,** under my command.

Ὡ.

316. Ὡ, preceded by εν, ſignifies *becauſe.* Rom. viii. 3. *The thing impoſſible for the law to do,* (εν ᾡ) *becauſe it was weak through the fleſh.*—Heb. ii. 18. Εν ᾡ, *Becauſe he ſuffered, being tempted, he is able to ſave.*—Heb. vi. 17. Εν ᾡ, *For which cauſe God willing,* &c. In this ſenſe, the beſt Greek writers uſe the phraſe. See Vigerus, p. 364.

317. Εν ᾡ ſignifies *while.* Mark ii. 19. *Can the children of the bride-chamber faſt,* (εν ᾡ) *while the bridegroom,** &c.—Rom. ii. 1. Εν ᾡ γαρ, *For whilſt thou condemneſt,* &c.

318. Εφ ᾡ, *Becauſe.* Rom. v. 12. Εφ ᾡ, *Becauſe all have ſinned.**

Ὡ Σ. *See* Καθως.

319. Ὡς is ſometimes uſed affirmatively, and muſt be tranſlated *indeed, truly, certainly, actually;* for Heſychius and Phavorinus tell us, that ὡς is put for οντως, αληθως. Neh. vii. 2. Αυτος ὡς ανηρ αληθης, *He was indeed a true man.*—Matt. xiv. 5. *He feared the multitude, becauſe they counted him* (John, ὡς προφητης) *really a prophet.*—John i. 14. *We beheld his glory, the glory* (ὡς μονογενης) *indeed of the only begotten of the Father.*—Acts xvii. 22. *I ſee that in all things ye are* (ὡς) *certainly moſt religious.*—Rom. ix. 32. *But* (ὡς) *actually by works of law.*—2 Cor. ii. 17. Αλλ' ὡς εξ ειλικρινειας, αλλ' ὡς εκ Θεȣ, *But indeed from ſincerity, and from God.*

320. Ὡς,

320. Ὡς, *When.* Luke xx. 37. *Now that the dead are raised, even Moses shewed at the bush,* (ὡς λεγει) *when he called the Lord, the God of Abraham, the God of Isaac,** &c.—Luke xxii. 66. Και ὡς εγενετο ἡμερα, *And when it was day.*—Luke i. 23. Ὡς επλησθησαν ἡμεραι, *When the days were fulfilled.*—Acts xxvii. 1. Ὡς, *When it was determined.**—Philip. ii. 12. *Not* (ὡς) *when in my presence only.*

321. Ὡς, *Seeing.* 2 Cor. v. 20. Ὡς τυ Θευ παρακαλυντος, *Seeing God beseeches you by us, we pray in Christ's stead, be ye reconciled to God.*—Col. ii. 6. Ὡς, *Seeing ye have received Christ Jesus,* &c. Scapula likewise gives ὡς this meaning.

322. Ὡς, *Namely.* 2 Cor. xi. 21. *I speak with respect to reproach,* (ὡς ὁτι) *namely, that we have been weak.*—2 Cor. v. 18. *And hath given us the ministry of reconciliation.* 19. (ὡς ὁτι) *Namely, that God was in Christ reconciling the world to himself.**

323. Ὡς, illative, *Wherefore.* Heb. iii. 11. Ὡς, *So* (wherefore) *I sware.**

324. Ὡς, admiration, *How!* Rom. x. 15. Ὡς, *How beautiful!*—Rom. xi. 33. Ὡς, *How unsearchable!**

325. Ὡς, *That.* 1 Tim. i. 3. Ὡς, *That without ceasing.**

ὩΣΤΕ.

326. Ὡστε sometimes signifies *so then, so that.* 1 Cor. iii. 7. Ὡστε, *So then neither is he that planteth any thing.*—2 Cor. ii. 7. Ὡστε, *So that contrarywise ye ought rather to forgive.**—Gal. iv. 16. Ὡστε εχθρος, *S othen I am become your enemy, because I speak truth to you?*

327. Ὡστε, *In like manner.* Iliad, B. line 474. M. line 278.

328. Ὡστε, *That.* 1 Cor. v. 1. Ὡστε, *That one should have,* &c.*

329. Ὡστε, denoting *the end* for which a thing is done. Rom. vii. 6. Ὡστε, *That we should serve in newness of spirit.**

330. Ὡστε, causal, *for.* 2 Cor. v. 17. Ὡστε, *For if any man be,* &c.*

331. Ὡστε, illative, *Wherefore.* Rom. vii. 4. Ὡστε, *Wherefore my brethren.**—Ver. 12. Ὡστε, *Wherefore the law is holy.**—1 Cor. x. 12. Ὡστε, *Wherefore let him that thinketh he standeth.**—1 Cor. xi. 27. Ὡστε, *Wherefore whosoever shall eat.**—2 Cor. v. 16. Ὡστε, *Wherefore henceforth we know no man after the flesh.*

Conclusion. From the numerous passages of scripture produced in this essay, it appears, That the Greek particles, as used by the writers of the new testament, have a great variety of significations: That no translation, especially of the apostolical epistles, in which the Greek particles have only a few of their significations given them, will rightly express the meaning of these writings: And that the rectifying of the translation of the particles, though it be only by substituting one monosyllable for another, will often change the sense of a passage entirely, and render it a chain of strict logical reasoning: whereas, by a wrong translation, it becomes quite incoherent, if not inconsequent.

A

A NEW

LITERAL TRANSLATION

OF ST PAUL'S EPISTLE TO THE

ROMANS.

PREFACE.

Sect. I. *Of the Time when the Christian Religion was introduced at Rome.*

THE ſcriptures do not inform us at what time, or by whom, the *goſpel* was firſt preached in Rome. But from the following circumſtances, it is probable that the church there was one of the firſt planted gentile churches, and that it ſoon became very numerous.

When St Paul wrote his epiſtle to the Romans, *A. D.* 57. *their faith was ſpoken of throughout the whole world,* Rom. i. 8. and many of them poſſeſſed ſpiritual gifts, Rom. xii. 6. *and their obedience was known to all men,* Rom. xvi. 19.—Farther, the fame of the church at Rome had reached the apoſtle long before he wrote this letter. For he told them, *he had a deſire for many years to come to them,* Rom. xv. 23. The goſpel therefore was introduced in Rome very early, perhaps by ſome of the diſciples who were ſcattered abroad after Stephen's death, in the end of the reign of Tiberius. Or the founding of the Roman church may have happened even before that period: for among the perſons who heard Peter preach on the day of pentecoſt, and who were converted by him, *ſtrangers of Rome* are mentioned, Acts ii.

10.

10. 41. These Roman Jews, on their return home, no doubt preached Christ to their countrymen in the city, and probably converted some of them: so that the church at Rome, like most of the gentile churches, began in the Jews. But it was soon enlarged by converts from among the religious proselytes; and in process of time, was increased by the flowing in of the idolatrous gentiles, who gave themselves to Christ in such numbers, that at the time St Paul wrote his epistle to the Romans, their conversion was much spoken of.

These facts merit attention; because the opposers of our religion represent the first christians as below the notice of the heathen magistrates, on account of the paucity of their numbers, and the obscurity with which they practised their religious rites. But if the faith of the Roman brethren was spoken of throughout the whole empire, at the time this letter was written, the disciples of Christ in Rome must have been numerous, and must have professed their religion openly: for the turning of a few obscure individuals in the city from the worship of idols, and their worshipping the true God clandestinely, could not be the subject of discourse in the provinces.—Farther, that there were many *christians* in Rome when St Paul wrote this epistle, may be inferred from the tumults occasioned by the contests which the Jews had with them about the law, and which gave rise to Claudius' decree, banishing the whole of them from Rome, Acts xviii. 2. See sect. 3. page 131. at the beginning.—The salutations likewise in the end of this epistle, show how numerous the brethren in Rome were at that time, some of whom were of long standing in the faith, as *Andronicus* and *Junias*, who were converted before Paul himself; others of them were teachers, as *Urbanus;* others were deacons and deaconesses, as *Mary*, *Tryphena*, *Tryphosa*, and *Persis*, all of whom were active in spreading the gospel; others were persons of station, such as the members of the family of Narcissus, if, as is commonly supposed, he was the emperor's favourite of that name. But although this should not be admitted, *the saints in Cesar's household*, whose salutation, some years after this, the apostle sent to the Philippians, may have been persons of considerable note.

Sect. II. *Of the State of the Christian Church, at the time St Paul wrote his Epistle to the Romans.*

The gospel being offered to the world as a *revelation from God*, the Jews justly expected, that it would agree in all things with the former revelations, of which they were the keepers. And therefore, when they perceived, that many of the doctrines taught by the apostles were contrary to the received tenets, which *the scribes* pretended to derive from the writings of Moses and the prophets, the bulk of the nation rejected

rejected the goſpel, and argued againſt it with the greateſt vehemence of paſſion, in the perſuaſion that it was an impious hereſy, inconſiſtent with the ancient revelations, and deſtructive of piety.

To remove this ſpecious cavil, the apoſtles, beſides preaching the doctrines of the goſpel as matters revealed to themſelves, were at pains to ſhew that theſe doctrines were contained in the writings of Moſes and the prophets; and that none of the tenets contrary to the goſpel, which the Jewiſh doctors pretended to deduce from their own ſacred writings, had any foundation there. Of theſe tenets, the moſt pernicious was, their miſinterpretation of the promiſe to Abraham; That *in his ſeed all the nations of the earth ſhould be bleſſed.* For the Jews, conſidering the moral precepts of the law of Moſes as a perfect rule of duty, and its ſacrifices and purifications as real atonements for ſin, and believing that no man could be ſaved out of their church, affirmed that the bleſſing of the nations in Abraham's ſeed, conſiſted in the converſion of the nations to *Judaiſm* by the Jews. Hence the Jewiſh believers, ſtrongly impreſſed with theſe notions, taught the gentiles, *Except ye be circumciſed after the manner of Moſes, ye cannot be ſaved,* Acts xv. 1. But this doctrine, though obſtinately maintained, was a groſs error. The law of Moſes was no rule of juſtification. It was a political inſtitution, eſtabliſhed for governing the Jews as the ſubjects of God's temporal kingdom in Canaan. And therefore the *apoſtles*, *elders* and *brethren*, aſſembled in the council of Jeruſalem, juſtly decreed, that the yoke of the law was not to be impoſed on the gentiles, as neceſſary to their ſalvation.

A deciſion, ſo deliberately and ſolemnly pronounced, by ſuch an aſſembly, ought, among the diſciples of Chriſt, to have ſilenced all diſputations on the ſubject. Nevertheleſs, the converted Jews, having been accuſtomed to glory in their relation to God as his people, and in the privileges which they had ſo long enjoyed, were extremely offended, when, according to the new doctrine, they found the *gentiles* under the goſpel, raiſed to an equality with them in all religious privileges. Wherefore, diſregarding the decrees which were ordained of the *apoſtles* and *elders*, they exhorted the gentiles every where to become Jews, if they wiſhed to be ſaved. And this exhortation made the ſtronger impreſſion on the gentiles, that the Jewiſh worſhip by ſacrifices, purifications and holidays, was, in many reſpects, ſimilar to their former worſhip. Beſides, as the Jews were the only people who, before the introduction of the goſpel, enjoyed the knowledge of the true God, and a revelation of his will, and as the Chriſtian preachers themſelves appealed to that revelation in proof of their doctrine, the gentiles naturally paid a great regard to the opinion of the Jews in matters of religion, and eſpecially to their interpretations of the ancient oracles. Hence ſome of the gentile converts, eſpecially

in the churches of Galatia and Phrygia, who before their converſion were extremely ignorant in religious matters, hearkening to the Judaizing teachers, received circumciſion, and thereby bound themſelves to obey the law of Moſes, in the perſuaſion that it was the only way to ſecure the favour of the Deity.

According to this view of the matter, the controverſy which in the firſt age diſturbed the Chriſtian church, was not, as Locke ſuppoſes, whether the gentiles, in their uncircumciſed ſtate, ſhould be admitted into the church, and enjoy equal privileges with the Jews; and whether it was lawful for the Jews to hold religious communion with them, while they remained uncircumciſed; but plainly, whether there was any church but the Jewiſh, in which men could be ſaved. For when the Judaizers taught the gentile brethren, *Except ye be circumciſed after the manner of Moſes, ye cannot be ſaved*, they certainly meant that ſalvation could be obtained no where, but in the Jewiſh church.

In this controverſy, the unbelieving Jews, and all the Judaizing Chriſtians, ranged themſelves on the one ſide, ſtrongly and with united voices affirming, that Judaiſm was the only religion in which men could be ſaved; that there was no *goſpel church* different from the Jewiſh, nor any *revealed law of God* but the law of Moſes; and that the goſpel was nothing but an explication of that law, of the ſame kind with the explications given of it by the prophets. On the other ſide, in this great controverſy, ſtood the apoſtles and elders, and all the well informed brethren, who, knowing that the Jewiſh church was at an end, and that the law of Moſes was abrogated, ſtrenuouſly maintained, that a new church of God was erected, in which *all mankind* might obtain ſalvation by faith without circumciſion; and that the *goſpel* was the only law of this new church. They therefore maintained the freedom of the gentiles from the law of Moſes in all its parts, and boldly aſſerted, that the goſpel alone was ſufficient for the ſalvation of the gentiles; conſequently that they were under no obligation to have recourſe to the Levitical ſacrifices and purifications, for procuring the pardon of their ſins.

The controverſy concerning the obligation of the law of Moſes, viewed in the light wherein I have placed it, was a matter of no ſmall importance, ſince on its determination depended, whether *the law of Moſes* or *the goſpel of Chriſt* ſhould be the religion of the world. No wonder therefore, that St Paul introduced this controverſy in ſo many of his epiſtles; and that he wrote three of them in particular, for the expreſs purpoſe of confuting an error ſo plauſible and ſo pernicious: I mean his epiſtles to the *Romans*, to the *Galatians*, and to the *Hebrews*. Theſe learned epiſtles, in proceſs of time, produced the deſired effect. By the ſtrength of the arguments ſet forth in them, and by repreſenting the ſame things every where in his preaching and converſation,

conversation, the apostle enlightened many of the Jewish converts; and these well instructed Jewish brethren, in their several churches, effectually opposed the errors of the Judaizers: by all which, *Judaism* hath at length been banished from the Christian church, in which *for a while* it had taken root, through the misguided zeal of the Jewish converts; and the gospel now remains the only *revealed religion*, authorised by God, and obligatory on men.

Sect. III. *Of the Occasion of writing the Epistle to the Romans.*

The controversy concerning the law of Moses, described in the foregoing section, was agitated very early at Rome, where the Jews being rich and factious, disputed the matter with greater violence than in other churches. And the unbelieving part, taking a share in the controversy, they occasioned such tumults, that the emperor Claudius, in the eleventh year of his reign, banished the contending parties from the city. So the Roman historian Suetonius informs us, who, confounding the Christians with the Jews, calls the whole by the general name of *Jews*, and affirms that they were excited to these tumults by *Christ*, (*Chresto impulsore*, Claud. c. 25.) because he had heard, I suppose, that Christ was the subject of their quarrels.

Among the banished from Rome was Aquila, a Jew, born in Pontus, and his wife Priscilla, both of them Christians. These came to Corinth, about the time St Paul first visited that city; and being of the same occupation with him, they received him into their house, employed him in their business, and gave him wages for his work, with which he maintained himself all the time he preached the gospel to the Corinthians. During his abode with them, Aquila and Priscilla, no doubt, gave the apostle a full account of the state of the church at Rome, before its dispersion: and, among other things, told him, That the unbelieving Romans, following the Greeks, affirmed the light of natural reason to have been from the beginning a sufficient guide to mankind in matters of religion: That, being great admirers of the Greeks, they considered their philosophy as the perfection of human reason, and extolled it as preferable to the gospel, which they scrupled not to pronounce mere foolishness: That, on the other hand, the unbelieving Jews, no less prejudiced in favour of the law of Moses, affirmed, it was the only religion in which men could be saved; and condemned the gospel as a detestable *heresy*, because it it did not adopt the sacrifices, purifications, and other rites enjoined by Moses.—They farther told the apostle, that many, even of the converted Jews, extolled the institutions of Moses, as more effectual for the salvation of sinners than the gospel, and, in that persuasion, pressed the gentiles to join the law with the gospei, that, by its sacrifices and purifications, the gospel

might be rendered a complete form of religion: That the gentile converts, who knew their freedom from the law of Moſes, deſpiſed their Judaizing brethren as *ſuperſtitious bigots*, while the others regarded them as *profane*, for neglecting inſtitutions which they eſteemed ſacred: That thoſe who poſſeſſed ſpiritual gifts, had occaſioned great diſturbance in the church, each extolling his own gifts, and ſtriving to exerciſe them in the public aſſemblies, without giving place to others: *Laſtly*, That ſome, both of the Jewiſh and gentile believers, reckoning it diſgraceful to obey conſtitutions made by *idolaters*, had, in ſeveral inſtances, contemned the wholeſome laws of the ſtate, and were in danger of being puniſhed as evil doers, to the great ſcandal of the Chriſtian name.

As the apoſtle had not been in Rome, when he wrote this epiſtle, ſome perſons, well acquainted with the affairs of the church there, muſt have made him acquainted with all the particulars above mentioned. For his letter to the Romans was evidently framed with a view to theſe things. If ſo, Who more likely to give the information, than Aquila and Priſcilla, with whom the apoſtle lodged ſo long? And though the Roman brethren were then diſperſed, conſequently the apoſtle had no opportunity of writing to them as a church; yet the diſorders which prevailed among them, having made a deep impreſſion on his ſpirit, we may ſuppoſe he reſolved to embrace the firſt opportunity of remedying them. Accordingly, during his ſecond viſit to the Corinthians, having heard that the church was re-eſtabliſhed at Rome, St Paul wrote to the Romans this excellent and learned letter, which bears their name; wherein, at great length, he diſcourſed of the juſtification of ſinners; anſwered the objections made to the goſpel-doctrine of juſtification; proved from Moſes and the prophets the calling of the gentiles, the rejection of the Jews, and their future reſtoration; and gave the Roman brethren many precepts and exhortations, ſuited to their character and circumſtances.

From the pains which the apoſtle took in this letter, to prove that no gentile can be juſtified by the law of nature, nor Jew by the law of Moſes, and from his explaining in it all the divine diſpenſations reſpecting religion, as well as from what he ſays, chap. i. 7. 13, 14, 15. it is reaſonable to think it was deſigned for the unbelieving Jews and gentiles at Rome, as well as for the brethren; who therefore would ſhew the copies which they took of it to their unbelieving acquaintance. And inaſmuch as the apoſtle profeſſed to derive his views of the matters contained in this letter, from the former revelations, and from inſpiration, it certainly merited the attention of every unbeliever to whom it was ſhown, whether he were a Jewiſh ſcribe, or a heathen philoſopher, or a Roman magiſtrate, or one of the people; ſome of whom, I make no doubt, read it. And though, by reading it, they

may

may not have been perſuaded to embrace the goſpel immediately, the candid and intelligent, by ſeriouſly weighing the things written in it, muſt have received ſuch inſtruction in the principles and duties of natural religion, as could hardly fail to lead them to ſee the abſurdity of the commonly received idolatry; which was one good ſtep towards their converſion.—To conclude: As in this learned letter, the principal objections, by which Jews and Deiſts have all along impugned the goſpel, are introduced and anſwered, it is a writing which the adverſaries of revelation, who pretend to oppoſe it on rational principles, ought to peruſe with attention and candour.

The commentators obſerve, that although the apoſtle, in the inſcription of this letter, hath aſſerted his *apoſtolical authority*, to make the Romans ſenſible, that the things written in it were dictated to him by the Spirit; yet, as he was perſonally unknown to the greateſt part of them, he does not teach, exhort, and rebuke them with that authority which he uſes in his letters to the churches of his own planting, but he writes to them in a mild and condeſcending manner, in order to gain their affection.

Sect. IV. *Of the Time and Place of writing the Epiſtle to the Romans.*

The firſt time Paul viſited Corinth, he found Aquila and Priſcilla, *lately come from Italy*, in conſequence of Claudius' edict, (Acts xviii. 2.) which was publiſhed in the eleventh year of his reign, anſwering to *A. D.* 51. (See Pref. 1 Cor. ſect. 1.) Probably the apoſtle arrived at Corinth in the ſummer of that year. And as he abode there more than eighteen months, before he ſet out for Syria, (Acts xviii. 18.) he muſt have left Corinth in the ſpring of *A. D.* 53.—In his voyage to Syria, the apoſtle touched at Epheſus, then ſailed ſtraight to Ceſarea. From Ceſarea he went to Jeruſalem, and after that to Antioch. And *having ſpent ſome time there, he departed, and went over all the country of Galatia and Phrygia in order, ſtrengthening the diſciples*, Acts xviii. 21, 22, 23. Then *paſſing through the upper coaſts, he came to Epheſus*, Acts xix. 1. His voyage from Corinth to Ceſarea, and his journey through the countries juſt now mentioned, may have been performed in a year and ten months. Wherefore, if he ſailed from Corinth in February 53, he may have come to Epheſus in the end of the year 54. And ſeeing he abode at Epheſus about three years, (Acts xx. 31.) before he went into Macedonia, his arrival in Macedonia (Acts xx. 1.) muſt have happened in the year 57. At this time the apoſtle went over all theſe parts, and gave them much exhortation, before he went into Greece, Acts xx. 2. Probably this was the time he preached the goſpel in the borders of Illyricum, Rom. xv. 19. And as theſe tranſactions would take up the ſummer of the year 57, we cannot ſuppoſe he came into Greece

ſooner

ſooner than in the autumn of that year. The purpoſe of his journey into Greece, was to receive the collections which the churches of Achaia had made for the ſaints in Judea, 2 Cor. ix. 3.—5. Having therefore abode three months in Greece, (Acts xx. 3.) he departed with the collections early in the year 58.—The time of the apoſtle's departure from Greece with the collections, being thus fixed, there can be no doubt concerning the date of his epiſtle to the Romans; for he told them he was going to Jeruſalem, when he wrote it, Rom. xv. 25. *But now I go to Jeruſalem, miniſtring to the ſaints.* Wherefore the epiſtle to the Romans was written at Corinth, as we ſhall ſee immediately, in the end of *A. D.* 57, or in the beginning of *A. D.* 58, full ſeven years after the Jews and Chriſtians were baniſhed from Rome by Claudius, and about three years after their return. For Claudius dying in the year 54, his edict terminated with his life; and not being renewed by his ſucceſſor, the Jews and Chriſtians came back to Rome in ſuch numbers, that, in the third year of the emperor Nero, when the apoſtle wrote this letter, the Roman church had acquired its former celebrity. To conclude: The circumſtances by which the date of the epiſtle to the Romans is fixed, are ſo well aſcertained, that learned men are nearly agreed in their opinion upon the point: ſome, with Pearſon, dating it at Corinth, in the year 57: others, with Lardner, in the beginning of 58; and others, with Mill, in 58, without determining the time of the year.

The ſalutations from *Gaius* or *Caius*, the apoſtle's hoſt, and from *Eraſtus*, the chamberlain of the city, Rom. xvi. 23. are additional proofs, that this epiſtle was written at Corinth. For that Gaius lived there, ſeems plain from 1 Cor. i. 14. as did Eraſtus likewiſe, 2 Tim. ii. 14. Beſides, Phœbe, a deaconeſs of the church at Cenchrea, the eaſtern part of Corinth, having been the bearer of this letter, Corinth, by that circumſtance alſo, is ſo plainly pointed out as the place where it was written, that there was no occaſion for the apoſtle to be more particular.

R O-

ROMANS.

CHAP. I.

View and Illustration of the Matters contained in this Chapter.

THE unbelieving Jews having violently opposed the gospel, because it was preached to the uncircumcised gentiles, and because *Jesus*, whom the Christians called *the Christ*, was not such an one as they expected, the apostle, in the inscription of this epistle, affirmed that the gospel was preached to the gentiles, in fulfilment of God's promise made by the prophets in the scriptures, ver. 1, 2.—And that Jesus, whom the apostles called *the Christ*, was, as to his flesh, sprung of the seed of David, ver. 3.—But as to his divine nature, he was, with the greatest power of evidence, declared to be the Son of God, by his resurrection, ver. 4.—And because Paul was personally unknown to most of the Christians in Rome, he assured them that he was made an apostle by Christ himself, for the purpose of preaching the gospel to the gentiles, ver. 5.;—of which class of men, most of the inhabitants of Rome were, ver. 6.—He was therefore authorised to write this letter to the whole inhabitants of Rome.—So many particulars crowded into the inscription, hath made it uncommonly long. But they are placed with great judgment, in the very entrance, because they are the foundations, on which the whole scheme of doctrine contained in the epistle, is built.

Because it might seem strange, that Paul, the apostle of the Gentiles, had not hitherto visited Rome, the most noted gentile city in the world, he assured the Romans he had often purposed to come to them, but had hitherto been hindered, ver. 13, 14.—However, he was still willing to preach the gospel in Rome, ver. 15.;—being neither afraid, nor ashamed, to preach it in that great and learned city; because it reveals the powerful method which God hath devised for bestowing salvation on every one who believeth; on the *Jew* first, to whom it was to be first preached, and also on the *Greek*, ver. 16.—In this account of the gospel, the apostle

apoſtle inſinuated, that no Jew could be ſaved by the law of Moſes, nor any gentile by the law of nature. For, if the Jews could have been ſaved by the one law, and the Greeks by the other, the goſpel, inſtead of being the *power of God for ſalvation to every one who believeth*, would have been a needleſs diſpenſation; and the apoſtle ought to have been aſhamed of it, as altogether ſuperfluous.

To prove that the goſpel is *the power of God for ſalvation to every one who believeth*, the apoſtle firſt of all obſerves, that *therein the righteouſneſs of God by faith is revealed:* in the goſpel, the righteouſneſs which God will accept and reward, is revealed to be a righteouſneſs, not *of works*, but *of faith*. And this being the only righteouſneſs of which ſinners are capable, the goſpel which diſcovers its acceptableneſs to God, and the method in which it may be attained, is, without doubt, the power of God for ſalvation, to all who believe, ver. 17. Here an eſſential defect, both in the *law of Moſes*, and in the *law of nature*, is tacitly inſinuated. Neither the one law, nor the other, reveals God's intention of accepting and rewarding any righteouſneſs, but that of a perfect obedience.—*Secondly*, To prove that the goſpel alone is *the power of God for ſalvation*, the apoſtle obſerves, that both in the law of nature, and the law of Moſes, *the wrath of God is revealed from heaven*, &c. That is, theſe laws, inſtead of granting pardon to ſinners, ſubject them to puniſhment, however penitent they may be; conſequently, theſe laws are not the power of God for ſalvation, to any one. But the goſpel, which promiſes pardon and eternal life, is the effectual means of ſaving ſinners. In ſhort, any hope of mercy ſinners entertain, muſt be derived from revelation alone, ver. 18. And in regard the apoſtle wrote this epiſtle to the Romans for the purpoſe of explaining and proving theſe important truths, the declaration of them, contained in verſes 16, 17, 18. may be conſidered as the *propoſition of the ſubjects* to be handled in this epiſtle.

Accordingly, to ſhew that no perſon, living under the law of nature, has any hope of ſalvation given him by that law, the apoſtle begins with proving, that, inſtead of poſſeſſing that perfect holineſs, which is required by the law of nature, in order to ſalvation, all are guilty before God, and doomed by that law to puniſhment. To illuſtrate this propoſition, St Paul took the *Greeks* for an example; becauſe, having carried the powers of reaſon to the higheſt pitch, their philoſophy might be conſidered as the perfection both of the light and of the law of nature; conſequently, among them, if any where, all the knowledge of God, and of the method of ſalvation, diſcoverable by the light of nature, and all the purity of manners, which men can attain by their own powers, ought to have been found. Nevertheleſs that people, ſo intelligent in other matters, were in religion fooliſh to the laſt degree, and in morals debauched beyond belief. For notwithſtanding the knowledge

ledge of the being and perfections of the one true God ſubſiſted among them, in the moſt early ages, ver. 19.—being underſtood by the works of creation, ver. 20.—their legiſlators, philoſophers, and prieſts, unrighteouſly holding the truth concerning God in confinement, did not glorify him as God, by diſcovering him to the common people, and making him the object of their worſhip: But, through their own fooliſh reaſonings, fancying *polytheiſm and idolatry* more proper for the vulgar than the worſhip of the one true God, they themſelves at length loſt the knowledge of God to ſuch a degree, that their own heart was darkened, ver. 21.—Thus the wiſe men among the Greeks became fools in matters of religion, and were guilty of the greateſt injuſtice, both towards *God* and *men*, ver. 22.—For, by their public inſtitutions, they changed the glory of the incorruptible God, into an image of corruptible man, and of birds, &c. which they held up to the people as objects of worſhip. And by their own example, as well as by the laws which they enacted, they led the people to worſhip theſe idols, with the moſt impure and deteſtable rites, ver. 23.—For which crime, God permitted thoſe pretended wiſe men, who had ſo exceedingly *diſhonoured* him, to *diſhonour* themſelves with the moſt brutiſh carnality; of which the apoſtle gives a particular deſcription, ver. 24,—26: And obſerves, that thoſe proud legiſlators and philoſophers, who thought they had diſcovered the higheſt wiſdom, in their religious and political inſtitutions, thus received in themſelves the recompence of their error that was meet, ver. 27.—So that the abominable uncleanneſs, which was avowedly practiſed by the Greeks, and which was authoriſed by their public inſtitutions, as well as by the example of their great men, was both the natural effect, and the juſt puniſhment of that idolatry, which, in every ſtate, was eſtabliſhed as the *national religion.*—Farther, becauſe the *Grecian legiſlators* did not approve of the true knowledge of God as fit for the people, the great men, as well as the vulgar whom they deceived, loſt all ſenſe of right and wrong, in their behaviour towards one another, ver. 28.—moſt of them being filled with all manner of injuſtice, fornication, wickedneſs, &c. ver. 29.—31. Nay, although by the law of God written on their hearts, they knew that thoſe who commit ſuch crimes, are worthy of death, to ſuch a degree did they carry their profligacy, that they not only committed theſe ſins themſelves, but encouraged the common people to commit them, by the pleaſure with which they beheld their debaucheries in the temples, and their revellings on the feſtivals of their gods, ver. 32.

Such is the apoſtle Paul's account of the manners of the Greeks: from which it appears, that their boaſted philoſophy, notwithſtanding it enabled them to form excellent plans of civil government, whereby the people were inſpired with the love of their country, and good laws for maintaining the peace of ſociety, it proved utterly ineffectual for

giving the legiſlators the knowledge of ſalvation, and for leading them to eſtabliſh a right public religion: defects which entirely deſtroyed any influence which their political inſtitutions might otherwiſe have had, in aiding the people to maintain a proper moral conduct. In ſhort, the vicious characters of the falſe gods, whom the legiſlators held up to the people as objects of their worſhip, and the impure rites with which they appointed them to be worſhipped, corrupted the morals of the people to ſuch a degree, that the Greeks became the moſt debauched of mankind, and thereby loſt all claim to the favour of God. But if this was the caſe with the moſt intelligent, moſt civilized, and moſt accompliſhed heathen nations, under the tuition of their boaſted philoſophy, it will eaſily be admitted, that the light of nature, among the barbarous nations, could have no greater efficacy in leading them to the worſhip of the true God, and in giving them the knowledge of the method of ſalvation. The moſt civilized heathen nations, therefore, equally with the moſt barbarous, having, under the guidance of the light of nature, loſt the knowledge of God, and become utterly corrupted in their morals, it is evident, that none of them could have any hope of a future life from the law of nature, which condemns all to death without mercy, who do not give a ſinleſs obedience to its precepts. Wherefore, both for the knowledge of the method of ſalvation, and for ſalvation itſelf, the Greeks were obliged to have recourſe to the goſpel, which teaches, that becauſe all have ſinned, and are incapable of perfect obedience, God hath appointed for their ſalvation, *a righteouſneſs without law*, that is, a righteouſneſs which does not conſiſt in perfect obedience to any law whatever, even *the righteouſneſs of faith*, that being the only righteouſneſs attainable by ſinners; and at the ſame time declares, that God will accept and reward that kind of righteouſneſs through Chriſt, as if it were a perfect righteouſneſs.—Theſe inferences, indeed, the apoſtle hath not drawn in this part of his letter, becauſe he intended to produce them, (chap. iii. 20. 23. 28.) as general concluſions concerning all mankind, after having proved the inſufficiency of the law of Moſes, for juſtifying the Jews. Yet it was fit to mention them here, that the reader might have a complete view of the apoſtle's argument.

I ſhall finiſh this illuſtration with the following remarks.

1. The picture which the apoſtle hath drawn of the manners of the Greeks, is by no means aggravated. The intercourſe which he had with the philoſophers, and more eſpecially with his own diſciple, Dionyſius the Areopagite, enabled him to form a juſt judgment of the learning and religion of that celebrated people: as his long reſidence in Athens, Corinth, and other Greek cities, made him perfectly acquainted with their manners. But though his deſcription is not exaggerated, we muſt remember that it does not extend to every individual.

vidual. It is an image of the manners of the *Greek nations* in general, or rather of ſuch of them as were in the higher ranks of life. I call the readers attention to this remark, becauſe the apoſtle himſelf ſuppoſes, in the ſecond chapter, that the gentiles, who have not the benefit of revelation, may attain that faith and holineſs which is neceſſary to juſtification; in which caſe he aſſures us, that they ſhall be rewarded with glory and peace. Beſides, it is well known, that, in every gentile nation, there were always many who believed in the one true God, and who, in the perſuaſion that he is, and that he is the rewarder of them who diligently ſeek him, were anxious to know and do his will; and who being inſtructed and ſtrengthened by God, behaved in ſuch a manner as to be acceptable to him.

2. My ſecond remark is, That although the revelation of the wrath of God from heaven, againſt all ungodlineſs and unrighteouſneſs of men, mentioned by the apoſtle, Rom. i. 18. certainly implies, that no ſinner can have any hope of ſalvation from the law of nature, it does not follow, that the pious heathens had no hope of ſalvation. The heathens in general believed their deities placable, and, in that perſuaſion, offered to them propitiatory ſacrifices, and expected to be pardoned and bleſſed by them, even in a future ſtate, (See Guardian, No. 27.): nay, many of them believed they were to reanimate their bodies. But theſe hopes they did not derive from the law or light of nature, but from the promiſe which God made to the firſt parents of mankind. For that promiſe being handed down by tradition to Noah, and his ſons, they communicated the knowledge thereof, together with the uſe of ſacrifice, to all their deſcendants. So that the hope of pardon and immortality, which the pious heathens entertained, was the very hope which the goſpel hath more clearly brought to light, and was derived from the ſame ſource, *namely*, from divine revelation. Withal, being agreeable to the natural wiſhes of mankind, and the only remedy for their greateſt fears, theſe circumſtances contributed to preſerve it in the world.—Since then, the hope of pardon and of a future ſtate, which the heathens entertained, was derived, not from the light of nature, but from the primitive revelations, the apoſtle's reaſoning in this chapter is perfectly juſt, and his concluſion ſtands firm; *namely*, that the light and law of nature hold out no method in which a ſinner can be ſaved, and that it is the goſpel alone which hath brought the important ſecret to light, by explaining and enlarging the primitive revelations, and by teaching in the cleareſt manner, that God will accept mens faith for righteouſneſs, and, at the judgment, reward it as if it were a perfect righteouſneſs, on account of the obedience of Jeſus Chriſt.

3. My third remark is, That the deſcription which the apoſtle hath given of the national manners of the Greeks, however diſgraceful to

human nature, being perfectly true, merits attention; becauſe it is a complete confutation of thoſe who contend, that natural reaſon hath always been ſufficient to lead mankind to juſt notions in religion, and to a proper moral conduct. For after the weakneſs of human reaſon, in matters of religion and morality, hath been ſo clearly demonſtrated by experience in the caſe of the Greeks, who, of all mankind, were the moſt diſtinguiſhed for their intellectual endowments, the futile pretence of the ſufficiency of the light of nature, ſet up by modern infidels, for the purpoſe of rendering revelation needleſs, ſhould be rejected with the contempt due to ſo groſs a falſehood. And all who are acquainted with the actual ſtate of the world under the guidance of the light of nature, ought thankfully to embrace the inſtruction contained in the goſpel, as the moſt effectual means of training ignorant ſinful creatures to virtue; and ſhould humbly ſubmit to the method of ſalvation by Chriſt, therein revealed, as of divine appointment, and as the only method in which ſinners can be ſaved.

PREMONITION TO THE READER.

SOME perhaps may be of opinion, that to have done juſtice to the following tranſlation of the *apoſtolical epiſtles*, the author, as often as it differs from the common verſion, ſhould have ſhewn the import and propriety of theſe differences, with the reaſons on which they are founded, eſpecially when they are of the minute kind; becauſe negligent readers, fancying differences of that ſort of little moment, and not attending to thoſe which are of greater magnitude, are apt to conclude, that the tranſlation, now ſubmitted to the public, differs ſo little from the one in common uſe, that it might have been ſpared. But nothing can be worſe founded than ſuch a concluſion. Perſons who are judges of language, know that the alteration of a ſingle word in a ſentence, and even a different pointing, will change its meaning entirely; as was ſhewn by ſome examples, p. 30. Gen. Pref. But to have illuſtrated in the ſame manner all the alterations and corrections which the author hath introduced into his tranſlation, would have ſwelled the work to an enormous ſize. And therefore to ſhew in what particulars this differs from the common verſion of the epiſtles, the author hath contented himſelf, as was obſerved, p. 26. with printing what is different in Italic characters, and hath

hath left it for the moſt part to the reader's own ſagacity, not only to judge of the propriety of his corrections, but to inveſtigate the reaſons by which they are ſupported.

Yet to prevent curſory readers from diſregarding this tranſlation of the epiſtles, merely becauſe a number of the corrections which it offers, are of the minute kind, the author will here compare one of its chapters only with the common Engliſh verſion of the ſame chapter, and will ſhew, that even by the ſlighteſt alterations, when made agreeably to the original, ſuch a change in the ſenſe is ſometimes produced, as throws great light on the ſentiments and reaſonings of the inſpired writers. The chapter choſen for comparing the two tranſlations, ſhall be the firſt of the epiſtle to the Romans; not becauſe the alterations introduced into the new tranſlation of that chapter, are either of greater magnitude, or more in number, or of higher importance than thoſe in the other chapters of the epiſtle, (for in reality, they are fewer, more minute, and of leſs importance), but becauſe the reader will naturally fix his eye on that chapter firſt, from its preſenting itſelf firſt to his view.

Rom. i. 3. *Who was made of the ſeed of David according to the fleſh.* This leads the reader to think of the formation of our Lord's body. Whereas the apoſtle's meaning is, that with reſpect to his fleſh he was deſcended from David, and that by a female. In the new tranſlation, theſe ideas are ſuggeſted, by ſubſtituting the word *born* (which is one of the literal ſignifications of γενομενος) in place of the word *made*, in this manner: *Who was born of the ſeed of David, with reſpect to the fleſh.*

Ver. 4. *Was declared to be the Son of God with power, by the reſurrection from the dead.* This implies that Jeſus was declared to be the Son of God, by his raiſing other perſons from the dead. But as Jeſus himſelf often appealed to his own reſurrection, in proof of his being the Son of God, the phraſe εξ αναστασεως νεκρων is undoubtedly an ellipſis, in which two words are omitted. One of them is ſupplied by our tranſlators, namely the word *from*: the other word *his* is ſupplied in the new tranſlation, which runs thus: *Declared the Son of God by* his *reſurrection* from *the dead.* The meaning is, that Jeſus was declared the Son of God by his own reſurrection, and not by raiſing others from the dead.

Ver. 5. *By whom we have received grace and apoſtleſhip, for obedience to the faith among all nations for his name.* This rendering, beſides being inelegant, is faulty in two particulars. For *firſt*, Paul did not receive his apoſtleſhip *by* Chriſt; that is, from God by the intervention of Chriſt, but *from* Chriſt himſelf, as holding the right originally of making an apoſtle. *Secondly*, υπακοην της πιστεως does not ſignify *obedience to the faith*, but *the obedience of faith.* In the new tranſlation theſe faults are thus corrected. *From whom we have received grace and apoſtleſhip, in order to the obedience of faith among all the Gentiles, on account of his name.*

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The apoſtle received his office from Chriſt himſelf, that by preaching him every where as the Son of God, and Saviour of the world, he might produce the obedience of faith among all the Gentiles, on account of his dignity and authority as the Son of God.

Ver. 9. *Without ceaſing making mention of you always in my prayers*, is a tautology, which, in the new tranſlation, is avoided, by joining the clauſe, *always in my prayers*, with the word *requeſting* in the beginning of ver. 10. with which it ſtands connected in the Greek.

Ver. 12. Τȣτο δε εςι, *that is to ſay*. According to this tranſlation, ver. 12. is an explication of ver. 11. But every reader muſt be ſenſible, that the things contained in the two verſes are entirely different. Wherefore τȣτο δε εςι ſhould not be tranſlated, *that is to ſay*, as in our bible, where δε is neglected as an expletive, and the words *to ſay*, are ſupplied, but the verſe ſhould be ſupplied and tranſlated in the following manner. *And this is* propoſed, *that I may be comforted together with you, by the mutual faith of you and me.*

Ver. 15. *So, as much as in me is, I am ready to preach the goſpel to you that are in Rome alſo.* The new tranſlation of this verſe is more perſpicuous and emphatical. *Therefore* (namely becauſe I am a debtor, *&c.*) *I am willing, according to my ability, to preach the goſpel even to you who are in Rome.* For to hinder the Romans from ſuſpecting that the apoſtle had hitherto avoided coming to Rome, becauſe he was afraid to preach the goſpel to ſuch a learned and intelligent people, he told them, that notwithſtanding their great learning, he was willing to preach the goſpel even to them. And to ſhew that this is his meaning, he added, ver. 16. *For I am not aſhamed of the goſpel of Chriſt*, &c.

Ver. 17. *For therein is the righteouſneſs of God revealed from faith to faith: as it is written, The juſt ſhall live by faith. The righteouſneſs of God revealed from faith to faith*, is an aſſemblage of words, to which no diſtinct meaning can be affixed. But the original rightly conſtrued, gives the following clear literal ſenſe. *The righteouſneſs of God by faith, is revealed in it, in order to faith.* The apoſtle was not aſhamed of the goſpel, becauſe a righteouſneſs of God's appointment, to be obtained by faith, is revealed in it, in order to produce faith in them to whom it is preached. The latter clauſe, *as it is written, the juſt ſhall live by faith*, were better tranſlated, *The juſt by faith, ſhall live.* For although in the Hebrew it is, *The juſt ſhall live by his faith*, the copy of Habakkuk's prophecy, from which the LXX took their tranſlation, and the apoſtle his quotation, certainly wanted the pronoun *his*. Beſides, as the apoſtle's deſign in making this quotation, was to prove, that Habakkuk wrote concerning a righteouſneſs by faith, either the moſt ancient and beſt copies of his prophecy, wanted the pronoun, or the paſſage muſt be conſtrued and tranſlated thus: *The juſt by his faith*, the man who is juſt by his faith, *ſhall live.* For otherwiſe tranſlated, this quotation

tation is no proof of the apoſtle's aſſertion, that Habakkuk hath written of a righteouſneſs by faith.

Ver. 19. *That which may be known of God, is manifeſt in them.* According to this tranſlation, the apoſtle's meaning is, That the knowledge of God, attainable by the light of nature, was manifeſt in the minds of the Grecian philoſophers. But to ſay, that knowledge is manifeſt in any one's mind, merely becauſe it exiſts there, is very improper. Knowledge in the mind cannot be manifeſt, except it be ſhewn either by words, or by actions. That the heathen philoſophers did not manifeſt the exiſtence of the knowledge of God in their minds by their actions, is plain from their public inſtitutions of religion, in which they ſhewed the groſſeſt ignorance of God. As little did they manifeſt that knowledge, in their diſcourſes to the common people. They rather unrighteouſly concealed it from them, as the apoſtle affirms, ver. 18. By their writings only, they manifeſted their knowledge of God to the few who could read them. This therefore being the apoſtle's meaning, to expreſs it, the word εν, inſtead of being tranſlated *in*, as in our bible, ought to have been tranſlated *among*, as in the new tranſlation. *That which may be known of God, is manifeſt among them, for God hath manifeſted it to them.*

Ver. 20. *For the inviſible things of him, from the creation of the world are clearly ſeen, being underſtood by the things that are made, ſo that they are without excuſe.* The phraſe, *from the creation of the world*, is ambiguous: for it may ſignify either, *by* the creation of the world, or *ſince* the creation of the world. The latter is the apoſtle's meaning; becauſe *clearly ſeen by the creation of the world*, is preciſely the ſame in ſenſe with the clauſe which follows it; namely, *being underſtood by the things that are made*; which thus becomes a tautology. But, both the ambiguity and the tautology will be removed, if the prepoſition απο is tranſlated *ſince*, as it is Luke ii. 36. thus: *His inviſible things, even his eternal power and Godhead*, απο, *ſince the creation of the world, are clearly ſeen, being underſtood by the things that are made, ſo that they are inexcuſable*, &c.

Ver. 21. *Becauſe that when they knew God, they glorified him not as God, neither were thankful.* The apoſtle's meaning is not, that *at what time they knew God, they glorified him not*, &c. but that *although the legiſlators and philoſophers knew the true God*, they neither glorified him as God, by making him the object of the people's worſhip, nor appointed any public thankſgivings to be offered to him, as the author of all the good things mankind enjoy. Theſe ideas the common tranſlation does not expreſs diſtinctly: but in the new verſion, they are ſuggeſted with ſufficient plainneſs, by rendering the words η ευχαριστησαν literally, *neither gave him thanks*, and by giving the participle γνοντες its adverſative ſenſe, thus: *Becauſe although they knew God, they did not glorify him as God, neither gave him thanks, but became fooliſh by their own reaſonings*:

thoſe

those reasonings, by which they pretended to justify polytheism and idolatry, as the most proper religion for the vulgar.

Ver. 32. *Who knowing the judgment of God, that they who commit such things are worthy of death, not only do the same, but take pleasure in them that do them.* The new translation of this verse is more accurate and emphatical. *Who though they knew, το δικαιωμα, the law of God, that they who practise such things are worthy of death, not only do them, but even are well pleased with those who practise them.* The heathen legislators, instead of punishing, were well pleased with their people, when they practised the enormities mentioned in the preceding part of this chapter.

There are other variations in the new translation of this chapter, by which it is brought more close to the original than the version in common use: but it is needless to mention them, as the examples produced may suffice to shew, that even the smallest alterations in the translation, when conformable to the original, make a great change in the meaning of the passages. It is of more importance to observe, that from the above examples, the reader may justly conclude, that the minute alterations in the other chapters of the Romans have the same effect, as they likewise have in all the chapters of the other epistles, where they are introduced; consequently, that they should not be passed over slightly, but considered with attention, that their importance may be understood. It is necessary also to observe, that notwithstanding so much has been said to shew the value of these minute alterations, the reader must not therefrom conclude, that all, or even the greatest part of the alterations in this translation, are of the minute kind. In every epistle, there are many of much greater magnitude, than those in the first chapter to the Romans. But there is no occasion to shew this by examples. They will strike the reader at first sight. Neither is it necessary here to point out, in what respects they alter the meaning of the passages where they are introduced. In the notes, the propriety of many of them is sufficiently illustrated: and for the rest, they will recommend themselves to the learned by their exact agreement with the original.

By this time, the reader no doubt understands, that the *alterations* and *corrections*, concerning which so much hath been said in this premonition, are those which, in the following translation, are made on the English version commonly used. But the principles on which these alterations are founded, having been explained at great length in different parts of the General Preface, no farther information concerning them is requisite, except to put the reader in mind, that they consist in the following particulars. 1. In substituting modern English words and phrases in place of such as are now become obsolete.—2. In correcting the language of the common version, where it is ungrammatical.

matical.—3. In rejecting ambiguous expreſſions, of which there are many in our Engliſh bible.—4. In placing the words of the tranſlation in the order which the correſponding words hold in the original, as often as either the meaning, or the perſpicuity of any paſſage depends on that order.—5. In ſupplying the elliptical expreſſions properly: and for the moſt part, either from what goes before, or from what follows in the text.—6. In excluding all ſuch words and clauſes as have been added by our tranſlators unneceſſarily. Of this kind, there are a number in their verſion, which hurt the ſenſe.—7. In accurately marking thoſe words, which in the common tranſlation are added to the text, without being marked as added; but which being retained in this, as neceſſary to complete the ſenſe, it was fit to diſtinguiſh them from the original words, that the reader may judge of their propriety.—8. In rightly conſtruing the Greek text, where it requires to be conſtrued; and in tranſlating the paſſages according to that right conſtruction.—9. In tranſlating the Greek words and phraſes according to their true literal meaning, both where they have been miſtranſlated, and where they have been paraphraſed: becauſe in general, the literal, will be found to agree better with the context, and to be more emphatical and beautiful, than any free tranſlation whatever.—10. In not varying the tranſlation of the ſame words and phraſes in the ſame ſentence, unleſs they are evidently uſed in different ſenſes: a rule which our tranſlators have often tranſgreſſed, to the darkening of the meaning of many paſſages.—11. In altering the pointing of ſome ſentences, for the purpoſe of rendering their meaning more conſonant to the context.—12. In tranſlating the Greek particles properly, according to that variety of meaning, in which they are uſed by the ſacred writers.

The corrections comprehended under this laſt claſs, are ſo numerous, and though minute, make ſuch a change in the ſenſe of the apoſtolical writings, that any verſion, in which the Greek particles are properly tranſlated, may well be accounted *new*. For it is certain, as was obſerved before, (p. 96, 97.) from B. Lowth, that upon the right rendering of the connective parts of ſentences, depends the relation which the different members of the diſcourſe have to each other: and that by the mutual relation of theſe members, the train of thought, the courſe of reaſoning, and the whole progreſs of the mind in continued diſcourſe, are laid open. Accordingly it will be found, that, in the following tranſlation, the ſcheme of the apoſtle's reaſoning is oftentimes entirely changed, from what it appears to be in the common verſion, merely by giving the particles their proper ſignification. But if the alterations comprehended under one claſs only, make ſuch a change in the train of the apoſtle's reaſonings, as to entitle this to the appellation of a *new tranſlation*, the numerous corrections comprehended under the other claſſes, muſt ſet it at a ſtill

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greater diſtance from the common verſion, and fully juſtify the author in calling it *A new tranſlation from the original, of all the apoſtolical epiſtles.*

It only remains to requeſt the learned reader, to examine the *tranſlation* of the epiſtles, the *commentary*, and the *notes*, all now ſubmitted to the public, by the principles laid down in the General Preface, and to judge of the whole with that candour, which is due to an attempt ſincerely meant to exhibit the divinely inſpired writings, in the genuine ſimplicity of their meaning, that, being rightly underſtood, they may not be applied, as they ſometimes have been, for ſupporting opinions deſtructive of piety and morality.

N. B. The NUMBERS *in the new tranſlation, following the Greek words, mark the paragraphs of Eſſay* IV. *where the tranſlation of the word is ſupported by proper proofs.*

COMMENTARY.

CHAP. I. 1 *Paul a ſervant of Jeſus Chriſt,* and *an apoſtle called* expreſsly as the other apoſtles were, and *ſeparated* by him *to* preach *the good news from God,*

2 *Which he promiſed before by his prophets in the holy ſcriptures,* ſhould be preached to the Gentiles,

NEW TRANSLATION.

CHAP. I. 1 Paul a ſervant [1] of Jeſus Chriſt, *a called* [2] *apoſtle,* ſeparated [3] *to* the goſpel of God, [4]

2 Which *he promiſed before,* by his prophets, in the holy ſcriptures, [1]

Ver. 1.—1. *Paul a ſervant.* The original word δȣλ☉, properly ſignifies *a ſlave.* Here it is a name of honour. For in the Eaſt, the chief miniſters of kings were called δȣλοι, *ſlaves.* In this ſenſe, Moſes is called δȣλȣ Θεȣ, *the ſlave,* or *ſervant* of God, Joſh. i. 1. This honourable name, therefore, denotes the high authority which Paul poſſeſſed in the kingdom of Chriſt, as one of his chief miniſters.

2. *A called apoſtle.* The name *apoſtle* was given to different orders of men, Rom. xvi. 7. note 4. But in its higheſt ſenſe, it was appropriated to the *twelve,* whom Chriſt appointed to be with him, Mark iii. 14. and whom after his reſurrection, he ſent forth to preach the goſpel. See Prel. Eſſ. p. 44.

3. *Separated unto the goſpel of God.* We are told, Acts xiii. 2. That *the Holy Ghoſt ſaid, ſeparate me Barnabas and Saul, for the work whereunto I have called them.* But this being nothing but a ſeparation of Paul, from the teachers at Antioch, to go and preach to the gentiles, the higher ſeparation, mentioned Gal. i. 15. is here meant.

4. *Goſpel of God.* See ver. 15. note. The goſpel is ſaid to be *God's,* becauſe it is good news from God; than which a greater commendation of the goſpel cannot be conceived.

Ver. 2. *Which he promiſed before by his prophets, &c.* The promiſe in the ſcriptures, that the goſpel ſhould be preached to the gentiles, is taken notice of by the apoſtle, to convince the unbelieving Jews, that in preaching to the gentiles, Paul did not contradict, but fulfil the ancient revelations.

Ver. 3.—

3 Concerning his *Son*, [1] *who was born* of the feed of David, *with respect* to the flesh, [2]

4 *But was declared* [1] the Son of God with power, [2] *with respect to* the spirit of holiness, by *his* resurrection *from* the dead: [3] *even Jesus Christ our Lord.*

5 (Δι' 121.) *From* whom we have received grace, and apostleship, [1] *in order to the obedience of faith* [2] *among all the gentiles*, (ὑπερ) *on account of* his name; [3]

6 Among whom, *are also ye*, the called of Jesus Christ:

3 *Concerning* the coming of *his Son* to save the world, *who*, as it was foretold, *was born of a woman descended from David*, the king of Israel, *with respect to his flesh*,

4 *But was declared the Son of God*, *with* great *power* of evidence, *with respect to his holy spiritual nature, by his resurrection from the dead*, after he had been crucified by the Jewish rulers for calling himself the Son of God: *even Jesus Christ our Lord.*

5 *From whom*, since his resurrection, *I have received miraculous powers and apostleship, in order that* through my preaching him as the Son of God, *the obedience of faith* may be given to him, *among all the gentiles, on account of his being the Son of God.*

6 *Among the number of which* gentiles, *are also ye the called* disciples *of Jesus Christ.*

Ver. 3.—1. *Concerning his Son. The gospel* is good news from God, concerning the coming of his Son to save the world. Wherefore the Son of God is the subject of the gospel, as well as its author.

2. *Who was born of the seed of David, with respect to the flesh.* Σαρξ, *flesh*, sometimes denotes the human body, 1 Cor. vii. 28. sometimes the human mind, Rom. vii. 19. 2 Cor. vii. 7. and sometimes the whole man, John iii. 6.—Here being opposed to *the spirit of holiness*, it signifies our Lord's body. For, it cannot be thought, that he derived his human soul from his mother, because that would imply the divisibility of the soul of the parent. Beza, in his note on this verse, supposing that the word γενομενος denotes the formation of our Lord's body, says, the Holy Ghost took of the substance of Mary's body, and formed it into a body for our Lord. He adds, that the ancients urged this text against Valentinus, Marcion, and the rest: some of whom affirmed, that our Lord's body was only imaginary; others that it was formed of celestial matter, and sent into the body of his mother from heaven. But although the apostle, in this place, speaks only of our Lord's body, it does not follow, that he had nothing of the human nature but a body. The passages in which he is called a *man*, and *the man Jesus Christ*, and *our brother*, and in which his sufferings are described, imply that he had a real human soul also.

Ver. 4.—1. *Declared*, ὁρισθεντος. The original word signifies to fix the boundaries of a thing, consequently to make it appear what it is.

2. *With power.* Locke understands this of the miraculous power, described Eph. i. 19, 20. whereby Jesus was raised from the dead. I rather think *power* denotes the strength of the evidence by which he was demonstrated to be the Son of God.

3. *By his resurrection from the dead.* Here I have supplied the pronoun *his*, because the scope of the reasoning requires it to be supplied.—Jesus being put to death as a blasphemer, for calling himself *Christ the Son of the blessed*, God would not have raised him from the dead, if he had been an impostor; especially as he had often foretold his own resurrection, and appealed to it as a proof of his being the Son of God, John ii. 19. His resurrection therefore was a public testimony, born by God himself, to the truth of our Lord's pretensions, which put the matter beyond all doubt. See Heb. i. 5. note 1.

Ver. 5.—1. *From whom we have received grace and apostleship.* That is, *the grace or favour of apostleship.* See Gal. ii. 9. Eph. iii. 2. where the apostolic office is styled *grace.* Or, if *grace and apostleship* are taken separately, *apostleship* may signify the office, and *grace* the supernatural endowments bestowed on Paul, to fit him for that office.

2. *In order to the obedience of faith.* Either *obedience* from a principle of faith, or *faith* itself, called *obedience* simply, chap. xvi. 19.

3. *On account of his name. Name* here signifies the character of Christ, as the Son of God and Saviour of the world. This *name*, Paul was appointed *to bear*, or publish *before the gen-*

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7 Being thus commiſſioned, I write this letter *to all who are in Rome;* and more eſpecially *to thoſe who are the beloved of God*, on account of their faith, *to the called* ſeed of Abraham, *to the ſaints* by profeſſion. *May grace be multiplied to you, and peace from God our Father, and from the Lord Jeſus Chriſt.*

8 *And firſt, I thank my God through Jeſus Chriſt, on account of all of you*, who have embraced the goſpel, *that your faith* in Jeſus Chriſt is ſo conſpicuous, that it *is ſpoken of throughout the whole Roman empire.*

7 To all *who are* in Rome, [1] *to the beloved* of God, *to the called*, [2] *to the ſaints:* grace BE to you, [3] and peace [4] from God our Father, and the Lord Jeſus Chriſt.

8 (Πρωτον μεν, 238.) *And* firſt, I thank my God thro' Jeſus Chriſt for *all of you*, [1] that your faith is ſpoken of [2] throughout the whole world.

tiles and kings, and the children of Iſrael, Acts ix. 15. And it is on account of this *name* or character, that all men are bound to obey him.

Ver. 7.—1. *Unto all who are in Rome.* This epiſtle being written to perſuade the unbelieving Jews and gentiles to embrace the goſpel, as exhibiting the only effectual method of ſalvation, it was fitly addreſſed to the whole inhabitants of Rome, to the heathens as well as to the Jews and Chriſtians. See ver. 13, 14, 15.

2. *To the beloved of God, to the called,* (ſee Rom. ix. 7. note,) *to the ſaints.* See Eſſ. iv. 48. Theſe are the honourable appellations which God anciently gave to the Jewiſh nation, as his people and church. But they now belonged to the diſciples of Chriſt, as the viſible church of God, ſubſtituted in place of the Jews. By theſe honourable appellations, therefore, the Chriſtians at Rome were diſtinguiſhed from the idolatrous inhabitants of the city, and from the unbelieving Jews; the whole being comprehended in the general deſcription, *All who are in Rome.*

3. *Grace to you.* In the apoſtolic benedictions, *grace* ſignifies the influences and fruits of the Spirit, the favour and protection of God, the pardon of ſin, the enjoyment of eternal life; all which are called *grace*, becauſe they are gratuitouſly beſtowed by God.

4. *And peace.* The uſual ſalutation among the eaſterns was, *Peace be to you*, by which they meant every kind of worldly felicity. But in Paul's writings, *peace* ſignifies that ſatisfaction which reſults from being in friendſhip with God. Thus Rom. v. 1. *Being juſtified by faith, we have peace with God.* It alſo ſignifies the happineſs of heaven, called, Philip. iv. 7. *The peace of God, which paſſeth all comprehenſion.* In this ſenſe, I think, it is uſed in the apoſtolic benedictions, and Rom. ii. 9.—Becauſe moſt of the Roman brethren were unacquainted with Paul, he judged it neceſſary, in the inſcription of his letter, to aſſure them that he was an apoſtle called by Jeſus Chriſt himſelf, and that he was ſeparated to preach the goſpel to the gentiles, in fulfilment of the promiſes which God had made by the prophets in the ſcriptures, that the goſpel ſhould be preached to them. Theſe circumſtances he mentioned, to remove the prejudices of the believing, as well as of the unbelieving Jews, who he knew were diſpleaſed with him for preaching the goſpel to the gentiles. Withal, becauſe the church of Rome had not been planted by any apoſtle, he inſtructed them in ſome particulars concerning the nature and character of Chriſt, which it was of great importance for them to know.

Ver. 8.—1. *I thank my God, through Jeſus Chriſt, for all of you.* In the beginning of his epiſtles, Paul generally ſubjoined to the apoſtolic benediction, a ſolemn thankſgiving for the faith, charity, patience, and other virtues of the brethren to whom he wrote, to make them ſenſible of their happy ſtate, and to lead them to a right improvement of the advantages which they enjoyed as Chriſtians.

2. *That your faith is ſpoken of throughout the whole world.* The faith of the Romans, which occaſioned ſo much diſcourſe, was their turning from idols. An event of this kind could not fail to be ſpoken of with wonder through the whole empire, as there were multitudes of ſtrangers continually coming to Rome from the provinces, who on their return home would report what they had ſeen. For this the apoſtle thanked God, becauſe the converſion of the Romans encouraged the inhabitants of other cities to forſake the eſtabliſhed idolatry. Beſides, Rome being the metropolis of the world, the converſion of ſo many of its inhabitants, brought no ſmall credit to the evidences of the goſpel.

Ver. 9.

9 For God is my witness, [1] whom *with my spirit I serve* in the gospel of his Son, that *continually* I make mention of you.

10 *Always in my prayers, requesting that by some* means, now at length, I *may* have a prosperous journey, by the will of God, to come to you.

11 For I *greatly desire* to see you, that I may impart *to* you some spiritual gift, [1] *in order that ye* may be established.

12 *And this is PROPOSED THAT* I may be comforted together with you, (διὰ) *thro'* the mutual faith both of you and me. [1]

13 *Now brethren,* I would not have you ignorant, that oftentimes I purposed to come *to* you, (και, 211. *though I have been hindered* hitherto, Rom. xv. 22.) that I might have some fruit among you also, even as among *the* other gentiles.

14 I am *a* debtor, both to the Greeks and to the barbarians, [1] both to the *learned* and to the *ignorant.*

9 In saying, I am thankful for your conversion, I speak the truth; *for I call God to witness, whom, with the utmost earnestness, I serve in the ministry of the gospel of his Son,* that *constantly I make* affectionate *mention of you.*

10 *Always in my prayers, requesting that by some means, now at length, I may have a prosperous journey* to Jerusalem, (ch. xv. 25.) *by the will of God,* under whose direction I execute my ministry, and then *to come to you.*

11 *For I greatly desire to see you, that I may impart to you some spiritual gift, in order that* ye may *be established* against the heathens, who wish to bring you back to idolatry, and the Jews, who would subject you to the law.

12 *And this is proposed, that I may be comforted together with you, through the mutual faith both of you,* whose faith will be confirmed by these gifts, *and of me,* whose faith will be confirmed, when I see unbelievers converted by these gifts.

13 *Now brethren,* lest ye should be surprised, that I who am the apostle of the Gentiles, and who have expressed such a desire to see you, have never yet preached in Rome, *I would not have you ignorant, that oftentimes I purposed to come to you* (*though I have been hindered hitherto,*) *in order that I might have some fruit* of my ministry *among you* the idolatrous inhabitants of Rome *also, even as among the other gentiles.*

14 Being the apostle of the gentiles, *I am bound* to preach *both to the Greeks,* however intelligent, *and to the barbarians, both to the philosophers, and to the common people.*

Ver. 9. *For God is my witness.* The Roman brethren being mostly Jews, this solemn asseveration concerning the mention which the apostle made of them in his prayers, was intended to convince them that their conversion was as much the subject of his thanksgiving to God, as the conversion of the gentiles.

Ver. 11. *That I may impart to you some spiritual gift.* That many of the brethren at Rome were already possessed of spiritual gifts, is evident from Rom. xii. where directions are given them concerning the exercise of these gifts. A number of the Roman brethren having been converted in the east, may have received spiritual gifts from one or other of the apostles; and with respect to the rest, St Paul proposed to enrich some of them with these gifts on his coming to Rome.

Ver. 12. *Mutual faith both of you and me.* As often as the apostles communicated spiritual gifts to their disciples, it was a new proof to themselves of the divine presence with them, and an additional confirmation of their mission from God in the eyes of others, both of which, no doubt, gave them great joy.

Ver. 14. *To the Greeks and to the barbarians.* Under the name of *Greeks,* the Romans were comprehended, because they were now become a learned and polished people. For the meaning of the name *barbarian,* see 1 Cor. xiv. 11. note.

Ver. 15.

15 *Therefore,* notwithstanding your great proficiency in the sciences, *I am willing, according to my ability, to preach the gospel even to you* unbelieving gentiles, *who are in Rome.*

16 *For* although the learned among you think it foolishness, *I am not ashamed of the gospel of Christ, because it is the power of God,* (1 Cor. i. 24.) the powerful means which God makes use of for working out *salvation to every one who believeth; to the Jew first, and also to the gentile.*

17 First, The gospel is the power of God for salvation, to every one who believeth; *because the righteous-*

15 *Therefore, I am willing, according to my ability,* to preach the gospel *even* to you *who* are *in* Rome. [1]

16 For I am not ashamed [1] of the gospel of Christ, *because* it is the power of God *for* salvation, to every one *who* believeth, to the Jew first, [2] and also to the Greek. [3]

17 *For the righteousness of God,* (εκ, 161.) *by faith,* [1] *is revealed in it,* [2] (εις, 147.)

Ver. 15. *To preach the gospel to you who are in Rome also.* The original word, ευαγγελιζεσθαι, was first used by the LXX. to signify *the publishing of any good news:* and having inserted it in their translation of If. lx. 6. lxi. 1. where Messiah's preaching good tidings to the poor is foretold, (see Luke iv. 21.) the apostles justly appropriated it to the preaching of the gospel, as the best news mankind could hear. In regard, that Paul, after acknowledging he was bound to preach the gospel both to the Greeks and to the barbarians, adds, I am *ready to preach* the gospel *even to you who are in Rome,* the idolatrous inhabitants of Rome certainly were included in the expression, *you who are in Rome.* This verse, therefore, as well as the following, is a proof that the epistle to the Romans was intended, not for the Roman brethren alone, but for *unbelievers* also, to whom copies of it might be shewn.

Ver. 16.—1. *For I am not ashamed of the gospel.* Here the apostle insinuates, with great propriety, that the gospel is not an institution like the heathen mysteries, which the keepers concealed from all but the initiated; either because they were ashamed of the infamous things practised in them, Ephes. v. 11, 12. or, because they thought the only way to render them venerable, was to conceal them; whereas the doctrines and precepts of the gospel being honourable in themselves, and beneficial to society, cannot be too openly published. Perhaps, also, the apostle meant, that notwithstanding the idolatrous Greeks and Romans boasted of their genius and learning, he would boldly preach the gospel even to them, fully assured that it is *the power of God unto salvation;* a dispensation of religion in which God most effectually exerts his power, for saving every one who believeth.

2. *To the Jew first.* This is said, because, according to Christ's commandment, the gospel was to be first preached to the Jews, as the keepers of the ancient revelations. See Rom. xv. 8. note 1.

3. *And also to the Greek.* After Alexander's generals established their empire in Egypt and Asia, the inhabitants of these countries were considered as Greeks, because they generally spake the Greek language; and as the Jews were little acquainted with the other idolatrous nations, they naturally called all the heathens *Greeks.* Hence, in their language, *Jew* and *Greek* comprehended all mankind.

Ver. 17.—1. *For the righteousness of God by faith, is revealed in it, in order to faith.* This translation, which results from construing the words properly, affords a clear sense of a passage, which, in the common translation, is absolutely unintelligible. Besides, it is shewn to be the right translation, by other passages of scripture, in which the expression, δικαιοσυνη εκ πιστεως, *righteousness by faith,* is found, Rom. iii. 22. ix. 30. x. 6. Philip. iii. 9.—*Righteousness by faith,* is called *the righteousness of God,* 1. Because God hath enjoined faith as the righteousness which he will count to sinners, and hath declared that he will accept and reward it as righteousness: 2. Because it stands in opposition to the *righteousness of men,* which consists in a sinless obedience to the law of God. For if men gave that obedience, it would be *their own righteousness,* and they might claim reward as a debt.

2. *Is revealed in it.* The righteousness of God by faith, was made known to the Jews darkly in the covenant with Abraham, and in the types of the law of Moses: But it is now clearly revealed in the gospel to all mankind.

3. The

in order to faith: as it is written, (Habak. ii. 4.) *But* (δικαιος εκ πιστεως) *the juſt by faith*, ſhall live. [3]

neſs of *God's appointment by faith, is revealed in it, in order to* produce *faith* in them to whom it is preached. And to this righteouſneſs the Jews cannot object, ſince *it is written: But the juſt by faith, ſhall live.*

18 (γαρ, 91.) *Beſides*, the wrath of God is revealed from heaven, [1] againſt all ungodlineſs, (ſee Titus ii. 12. note,) and unrighteouſneſs [2] of men, (κατεχοντων) who *confine* the truth (εν, 165.) *by* unrighteouſneſs. [3]

18 *Next*, The goſpel alone is the power of God for ſalvation, becauſe it alone grants pardon to ſinners on repentance: whereas in the law of nature, ver. 32. and in the law of Moſes, *the wrath of God is plainly revealed againſt all impiety and unrighteouſneſs of men, who conceal the truth* concerning God from the vulgar, *by* their *unrighteous inſtitutions.*

3. *The juſt by faith, ſhall live.* They who are juſt by faith, ſhall live. This tranſlation is agreeable both to the order of the words in the original, and to the apoſtle's deſign; which is to ſhew, that the doctrine of the goſpel concerning *a righteouſneſs by faith*, is atteſted even by the prophets. Beſides, it repreſents Habakkuk's meaning more truly than the common tranſlation. For, in the paſſage from which the quotation is made, Habakkuk deſcribes the different diſpoſitions of the Jews, about the time they were threatened by the Chaldeans. Some *of their ſouls were lifted up*: they preſumptuouſly truſted in their own wiſdom and power, and, contrary to God's command, refuſed to ſubmit to the Chaldeans, and were deſtroyed. But, *the juſt by faith*, they who believed God and obeyed his command, lived. However, as the reward of faith is not confined to the preſent life, perſons who are juſt, or good, by believing and obeying God, ſhall certainly live eternally. See another interpretation of Habakkuk's words, as they ſtand in our preſent Hebrew copies, Heb. x. 38. note.

Ver. 18.—1. *Beſides, the wrath of God is revealed from heaven againſt all ungodlineſs.* As the *righteouſneſs of God by faith* is revealed in the *goſpel*, ſo the *wrath of God* is revealed *from heaven* againſt, &c. It is revealed by the works of creation and providence, and by their own conſciences, clearly teaching that God will ſeverely puniſh all ungodlineſs, eſpecially idolatry. It is revealed alſo in the law of Moſes, where it is written, Deut. xxvii. 26. *Curſed*, &c.

2. *And unrighteouſneſs of men. Unrighteouſneſs* ſignifies thoſe injuries which men do, either to themſelves, or to their neighbours.

3. *Who confine the truth by unrighteouſneſs.* Κατεχοντων. This is a ſtrong figurative word, which it is not eaſy to tranſlate into our language. But its meaning is, that the knowledge of the one true God, the Maker and Governor of the univerſe, which the perſons here ſpoken of, had attained by contemplating the works of creation, they did not diſcover to the reſt of mankind; but confined it in their own breaſt, as in a priſon, by the moſt flagrant unrighteouſneſs. For they preſented, as objects of worſhip, beings which are not by their nature God; nay, beings of the moſt immoral characters: and by ſo doing, as well as by the infamous rites with which they appointed theſe falſe gods to be worſhipped, they led mankind into the groſſeſt errors concerning the nature and attributes of the objects of their worſhip. This corrupt form of religion, though extremely acceptable to the common people, was not contrived and eſtabliſhed by them. In all countries they were groſsly ignorant of God, and of the worſhip which he required. They therefore could not be charged with the crime of concealing the truth concerning God. The perſons guilty of that crime, were the legiſlators who firſt formed mankind into cities and ſtates, and who, as the apoſtle obſerves, ver. 21. though they knew God, did not glorify him as God, by making him the object of the peoples worſhip, but unrighteouſly eſtabliſhed polytheiſm and idolatry as the public religion. Of the ſame crime, the magiſtrates and philoſophers were likewiſe guilty, who, in after times, by their precepts and example, upheld the eſtabliſhed religion. Of this number, were Pythagoras, Socrates and Plato, whom, therefore, we may ſuppoſe the apoſtle had here in his eye. For, although theſe men had attained the knowledge of the true God, none of them worſhipped him publicly, neither did they declare him to the people, that they might worſhip him. Concerning Socrates, ſee ver. 21. note 2.; and with reſpect to Plato, he held, that the knowledge of the one God was not to be divulged. See Euſeb. Præpar. Evang. lib. xi. c. 9. And in his Timæus, he ſays expreſsly, "It is neither eaſy to find the Parent of the Univerſe, nor ſafe to diſcover him to the vulgar, when "found."

19 *Of* this crime, all the Greek legiflators, ftatefmen, and philofophers have been guilty. *Becaufe that which may be known of God, is known among them; for God hath manifefted it to them*, by his works of creation.

20 *For his invifible attributes, even his eternal power and Godhead*, though not difcernible by the eye of the body, *ever fince the creation of the world, are clearly feen* by the eye of mens mind, *being underftood by the things which he hath made, fo that they are inexcufable.* The apoftle means, that the Greek legiflators and philofophers were inexcufable:

21 *Becaufe though they knew God, they did not glorify him as God*, by teaching the people what they knew

19 Becaufe that which may be known [1] of God, is manifeft (εν, 172.) *among* them, [2] for God (εφανερωσε) *hath manifefted it to* them.

20 For *his invifible things*, [1] *even his eternal power* [2] *and Godhead*, [3] *fince the creation of the world* [4] are clearly feen, being underftood by the things that are made, [5] (εις το ειναι, 154.) fo that they are *inexcufable:*

21 (Διοτι γνοντες, 16.) Becaufe *though they knew*

" found." The fame conduct was obferved by Seneca, *as Auguftine* hath proved from his writings: De Civit. Dei, lib. vi. c. 10. His quotations from Seneca, Auguftine concludes in the following manner: " Sed ifte qui illuftris Romani populi fenator erat, colebat quod reprehende- " bat; agebat quod arguebat; quod culpabat, adorabat, *idque* propter leges civium, morefque " hominum: *videlicet*, eo damnabilius, quod illa quæ mendaciter agebat, fic ageret, ut eum " populus veraciter agere exiftimaret." The fame Auguftine, as Eftius informs us, in his book, De Vera Relig. c. 5. blames the philofophers in general, becaufe they practifed the moft abominable idolatries with the vulgar, although in their fchools they delivered doctrines concerning the nature of the gods, inconfiftent with the eftablifhed worfhip.

Ver. 19.—1. *That which may be known of God*, is his exiftence, his unity, his power, his wifdom, his goodnefs, and his righteous government of the world, called his invifible things, ver. 20.

2. *Is manifeft among them.* The apoftle's affertion is confirmed by the writings of the philofophers ftill remaining. See ver. 21. note 1.

Ver. 20.—1. *For his invifible things.* The being and perfections of God are called *his invifible things*, in oppofition to the heathen deities, who being all corporeal, their being and attributes were *things vifible.*

2. *Even his eternal power and Godhead.* The true God being *eternal*, is thereby diftinguifhed from the fictitious gods of the heathens, who all had a beginning; the moft ancient of them having come out of chaos, and their birth being fung by the heathen poets. Of the particular attributes of God, the apoftle mentions only his *power*, becaufe the effects of the divine power are what firft ftrike the fenfes of men, and lead them moft directly to the acknowledgment of a Deity.

3. *And Godhead.* Θειοτης. This denotes every thing comprehended in the idea of God; namely his unity, incorporeity, immutability, knowledge, wifdom, juftice, *&c.* all which, together with God's eternal power, the apoftle affirms, every intelligent perfon may underftand by the things that are made.

4. *Since the creation of the world are clearly feen.* Καθορατας. The prefent tenfe, *are feen*, denotes the continued manifeftation of the being and perfections of God, by the works of creation from the beginning; agreeably to Pf. xix. 1. *The heavens declare the glory of the Lord.* Accordingly, the apoftle does not ufe the prepofition εκ, *by*, but απο, *from*, or *ever fince* the creation.

5. *Being underftood by the things that are made.* In this mundane fyftem, every thing is fo formed, that to the pious among the vulgar, God himfelf appears to be the author of all the operations of nature. But they who have attained a partial knowledge of what is called *natural philofophy*, have, from the difcovery of fome fecond caufes, been led to fancy, that the whole fyftem may be accounted for, without the intervention of a Deity. This is what the apoftle calls, ver. 21. *becoming fools by their own reafonings.* Thofe, however, who have made the greateft advances in true philofophy, know, that *fecond caufes*, properly fpeaking, are no *caufes*, becaufe they have no efficiency in themfelves, but are fet in motion by God. And thus the moft perfect philofophy always ends, where the natural fenfe of mankind begins.

Ver. 21.—

God,[1] *they did not glorify him* as God, [2] neither *gave him* concerning him; *neither did they give him thanks,* by making him the object of their worſhip, *but became fooliſh*

Ver. 21.—1. *Becauſe though they knew God.* For this tranſlation, ſee Eſſ. IV. 16. The writings of Plato, Xenophon, Plutarch, Cicero and other philoſophers, which ſtill remain, together with the quotations made by Juſt. Martyr and Clem. Alexandrinus, from thoſe which are loſt, prove that the learned heathens, though ignorant of the way of ſalvation, were acquainted with the unity and ſpirituality of God, and had juſt notions of his perfections, of the creation and government of the world, and of the duties which men owe to God, and to one another. Their ſin, therefore, in worſhipping idols, and in concealing the true God from the vulgar, did not proceed from ignorance, but from corruption of heart.

2. *They did not glorify him as God.* To *glorify* one, is to think of him frequently with eſteem, and to pay him that outward reſpect, both in ſpeech and action, which is due to the worthineſs of his character. *To glorify God,* therefore, is to think highly of him, to ſpeak of him with reverence, and to worſhip him publicly, as the Maker and Governor of the univerſe; of which worſhip, a principal part is to give him thanks, as the Author of all the good things mankind enjoy.—The apoſtle having blamed the Greek legiſlators, ver. 18.—20. for concealing from the people the knowledge which they had attained of the true God, he here condemned them, becauſe though they knew the abſurdity of polytheiſm, they eſtabliſhed it by their laws, as the religion moſt proper for the vulgar, and joined them in all the impious and obſcene rites of worſhip which they practiſed. He condemned the philoſophers alſo, becauſe they followed the ſame courſe.—Of this, Socrates, the greateſt of them all, is a remarkable example, who, it is well known, both by precept and practice, countenanced the falſe religion of his country. For he taught his diſciples, in matters of worſhip, to govern themſelves, νομῳ πολεως, *by the cuſtom of their country;* and himſelf ſacrificed at the public altars, and ſent to conſult the oracle at Delphi. And, at his trial, as Xenophon informs us from Hermogenes, pleaded theſe facts as known to his accuſers, to prove that he had not denied the gods of his country. Moreover, if, at any time, he ſpake againſt the eſtabliſhed religion, it was only in ſecret, and feebly; as we learn from Plato in Euthyph. where Socrates, diſcourſing with Euthyphro, who was bringing an action for murder againſt his own father, aſked him, *If he thought it juſt and pious to do ſo? Yes,* ſays the other, *it is right and pious to bring an offender to juſtice, though he be my father. For ſo Jove bound his father Saturn in chains for devouring his children; and Saturn before, caſtrated his father for ſome other crime. I confeſs,* replied Socrates, *when I hear ſuch things ſaid of the gods,* (δυσχερως πως αποδεχομαι) *I aſſent with ſome difficulty.*—Farther, this celebrated philoſopher, after his condemnation, when he had nothing farther to fear, inſtead of bearing witneſs to the truth concerning God, by ſpeaking plainly againſt the popular religion, rather confirmed it, if he was ſerious in the hymn to Apollo and Diana, which he compoſed in priſon; and in ordering his friends to ſacrifice a cock to Eſculapius. But be theſe things as they may, the above well known facts ſhew, that Socrates as a *teacher of religion,* deſerves no praiſe; and that the honourable appellation of a *martyr for truth,* was never worſe applied than to him. With reſpect to Plato, the utmoſt length he ventured to go in oppoſing the popular theology, was to baniſh the poets, the great ſupporters of that theology, from his Republic. Yet, not to ſhock the prejudices of the vulgar too much, in his treatiſe of laws, (lib. viii.) and in his books De Republ. he orders worſhip and rites to be performed to the gods, and to demons, and to Eſculapius.—In like manner, Varro, as Auguſtine informs us, (De Civit. Dei, iv. 31.) ſpeaking of the eſtabliſhed religions, ſays, *Many things are true, which are not only not fit for the vulgar to know, but if they ſhould be falſe, it is fit the vulgar ſhould think otherwiſe; and therefore the Greeks kept,* (*teletas et myſteria,*) *their initiations and myſteries in ſecreſy, and within private walls.*—In ſhort, the famed diſtinction of *Exoteric* and *Eſoteric doctrine,* invented by the philoſophers in excuſe for their teaching the common people *the groſſeſt falſehoods,* while they reſerved *truth* for the ear of the learned, may convince us that none of them had any zeal for truth, and that all of them were reſtrained from publiſhing it, by the evils which they feared they might have ſuffered on that account.—How different was the conduct of Chriſt's apoſtles in all theſe particulars! Inſtead of communicating the truth concerning God to *a few of their companions,* as the philoſophers did, they went about every where preaching it publicly: they every where commanded all men to

by their own reasonings, concerning the worship fit for the vulgar; *and their imprudent heart was darkened*, so as to relish idolatry equally with the vulgar.

thanks,[3] but (εματαιωθησαν) became *foolish by their own reasonings*,[4] and their (ασυνετος) *imprudent heart*[5] was darkened. (See Jer. x. 14.)

22 Thus, the Grecian statesmen and philosophers, *who assumed the pompous title of wise men, became fools* in their public institutions of religion.

22 *Professing to be* (σοφοι) *wise men*,[1] (See 1 Cor. i. 20. note 1.) they became fools:

23 For *they misrepresented the perfections of the incorruptible God, by an image made in the likeness of corruptible men, and of birds, and of beasts, and of reptiles*, and thereby led the vulgar to believe, that God was like the animals whose images they worshipped.

23 *For they* changed the glory[1] of the incorruptible God,[2] into *the likeness of an image of* corruptible man,[3] and *of* birds, and *of* four-footed beasts, and *of* creeping things.

turn from idols: they exposed the vanity of idol worship: they condemned the vices that were practised as parts of that worship; and by so doing, they exposed themselves to persecution; and, at last, suffered death in that honourable cause, with a triumphant courage and joy.

3. *Neither gave him thanks.* As the true God was not the object of the popular religion, no public thanksgivings were offered to him in any country. And with respect to the private conduct of individuals, though, as Estius observes, there are still extant hymns in honour of the heathen gods, written by Orpheus, Homer, Pindar and Horace, who were themselves philosophers as well as poets, we have never heard of any psalm or hymn composed by any heathen poet or philosopher in honour of the true God.

4. *But became foolish by their own reasonings.* This Le Clerc understands of the attempts of the philosophers, to explain in a physical sense all the ridiculous things which the poets had written concerning their gods. But the context implies, that the object of their reasonings was to shew, that the established *theology* and *worship*, as the vulgar understood it, was the fittest *theology* and *worship* for them. So we are expressly told by Cicero, De Nat. Deor. lib. i.

5. *And their imprudent heart.* So the original word ασυνετος, may be translated: one of the senses of the word, συνετος, of which it is compounded, being *prudent*. In scripture, the *heart* is sometimes put for *the affections*, and sometimes for *the understanding*. The Greek legislators and philosophers, in the affair of settling the public religion, having acted without prudence, their understanding was darkened by the pernicious influence of their own institutions.

Ver. 22. *Professing to be wise men, they became fools.* In this stricture, the apostle finely ridiculed that ostentation of wisdom which the Greek philosophers made, by taking to themselves the name of *wise men*. And his irony was the more pungent, that it was put into a writing addressed to the Romans, who were great admirers of the Greeks.

Ver. 23.—1. *For they changed the glory*, &c. Properly, *glory* denotes the bright rays about the body of the sun, by which the sun himself and all other objects are seen, 1 Cor. xv. 41. Applied to God, it signifies his perfections, by which he discovers himself to his intelligent creatures. It signifies also particular attributes of the Deity. Thus *the power* by which Christ was raised from the dead, is called, Rom. vi. 4. *The glory of the Father*. In like manner, *the veracity* of God is called, Rom. xv. 7. *His glory*.

2. *Of the incorruptible God.* The original word signifies likewise, *the immortal God*. 1 Tim. i. 17. But that sense does not suit here so well as the other. For, as in the subsequent clause, *corruptible*, applied to *man*, signifies not only *liable to dissolution*, but to *moral pollution*, *incorruptible*, applied to God, signifies that he is not liable to either.

3. *The likeness of an image of corruptible man*, &c. The evil of the heathen idolatry consisted in the setting up images of men and beasts in their temples, as representations of the Deity, by which the vulgar were led to believe, that God was of the same *form*, *nature*, and *qualities* with the animals represented by these images. The persons who thus *changed the glory of God*, were not the common people among the Greeks, but the legislators, magistrates, priests, and philosophers; for they were the persons who framed the public religion in all the heathen countries, who established it by their laws, and who recommended it by their example.

Ver. 24.

24 (Διο) *Therefore also God*, (εν, 167.) *through the lusts* of their own hearts, *delivered them over* to uncleanness,[1] to dishonour their own bodies between themselves

25 Who changed the truth (τȣ Θεȣ, 24.) *concerning God* (εν, 163.) into a lie,[1] and worshipped and served[2] the creature *rather than* the Creator, who is blessed[3] for ever. Amen.

26 (Δια τȣτο) *For this, God delivered*[1] *them over to shameful passions:* for even their *females changed* the natural use[2] into *what* is *contrary to* nature.

27 *In like manner also, the males* leaving the natural use of the *female*, burned *with* their lust *towards one another, males*[1] *with males*

24 *Therefore also*, as the just punishment of their impiety in likening him to men and beasts, *God, through the lusts of their own hearts* impelling them, *gave these pretended wise men up to every sort of uncleanness, whereby they dishonoured their own bodies between themselves:*

25 I speak *of* the legislators, philosophers, and priests, *who changed the truth concerning God into falsehood*, by likening him to men and beasts; *and who*, pretending to worship God under these symbols, *worshipped and served the creature rather than the Creator, who is to be praised for ever. Amen.*

26 I say, *because they changed the truth concerning God into a lie, God left them to be led by the most shameful lusts. For even their women changed the natural use* of their bodies, *into that which is contrary to nature*, burning with lust towards one another.

27 *In like manner also the men forsaking the natural use of the women, burned with their lust towards one another, men with men working habitually that which is shameful, whereby they received in their own minds and*

Ver. 24. *God, through the lust of their own hearts, delivered*, &c. That is, God *permitted them to fall into all uncleanness.* See Ess. IV. 4. He withdrew his Spirit from them, as he did from the antediluvians; the consequence of which was, that their lusts excited them to commit every sort of uncleanness. The truth is, a contempt of religion is the source of all wickedness.

Ver. 25.—1. *Who changed the truth of God into a lie. The truth of God* is the true idea of God, and of his perfections, exhibited in the works of creation, ver. 20. The *lie* here spoken of, is the images of men and beasts, by which the Greeks pretended to represent the incorruptible God. These are fitly called *a lie*, being most false representations of the Deity. Hence idols are called *lying vanities*, Ps. xxxi. 6. And every image of an idol is termed *a teacher of lies*, Habak. ii. 18.

2. *And worshipped and served.* The original word, εσεβασθησαν, signifies the paying veneration to great and excellent characters; but the other word, ελατρευσαν, denotes the paying outward religious worship to beings esteemed gods.

3. *Who is blessed for ever.* The Jews, when they spake of God, especially if they had occasion to mention any thing dishonourable to him, commonly added some *benediction* or *thanksgiving*, to testify their high veneration of him.

Ver. 26.—1. *For this, God delivered them over to shameful passions.* In verses 24. and 25. the apostle evidently speaks of the punishment inflicted by God on the Greek legislators, philosophers, and priests, for having established *polytheism* and *idolatry* as the public religion. But in this verse, and what follows, he represents the people also as deserted of God, and given up to all manner of wickedness, on account of the same crime. And the punishment was just, because it was the extreme propensity of the people to worship visible gods, which led their legislators to fancy that *polytheism* and *idolatry* was the only religion proper for them. So that being accessories to the crime of their rulers, they justly shared with them in their punishment.

2. *For even their females changed the natural use.* The women of Lesbos are said, by ancient authors, to have been, many of them, guilty of this vice. They were called *Tribades.* Martial inscribes the 90th epigram of his first book to a woman of that character, named *Bassa.* See also Lev. xviii. 23.

Ver. 27.—1. *Males with males working out that which is shameful.* Κατεργαζομενοι, *studiose*

bodies that punishment for their error concerning God, *which was fit.* The idolatry whereby they dishonoured God, naturally led them to dishonour themselves, by lascivious practices, in imitation of their gods.

working out that which is *shameful*, and receiving (εν) in themselves that recompence of their error [2] which was *fit*.

diosè et impensè operantes. Estius. The apostle is not speaking simply of the Greeks committing the uncleanness which he mentions, but of their lawgivers authorising these vices by their public institutions of religion, by their avowed doctrine, and by their own practice. With respect to *fornication*, the heathens actually made it a part of the worship of their deities. At Corinth, for example, as Strabo informs us, lib. viii. p. 581. there was a temple of Venus, where more than a thousand courtesans (the gift of pious persons of both sexes) prostituted themselves in honour of the goddess; and that thus the city was crowded, and became wealthy. In the court of the temple of Venus at Cnidos, there were tents placed under the trees for the same lewd purposes. Lucian. Dial. *Amores.*—And 2 Macc. vi. 4. we are told, *the temple was filled with riot and revelling by the gentiles, who dallied with harlots, and had to do with women in the circuit of the holy places.* With respect to sodomy, it is not so commonly known that it was practised by the heathens as a part of their religious worship; yet in the history which is given of Josiah's endeavours to destroy idolatry, there is direct evidence of it, 2 Kings, xxiii. 7. *And he brake down the houses of the sodomites, that were by the house of the Lord.*

That the Greek philosophers of the greatest reputation were guilty not only of *fornication*, but even of *sodomy*, is affirmed by ancient authors of good reputation. With the latter crime, Tertullian and Nazianzen have charged Socrates himself, in passages of their writings, quoted by Estius. The same charge, Athenæus, a heathen writer, hath brought against him, Deipnosophist. lib. xiii; not to speak of Lucian, who, in many passages of his writings, hath directly accused him of that vice. I am not ignorant, however, that some learned moderns have endeavoured to clear Socrates from that accusation, by observing, that neither Aristophanes, in his comedy of the Clouds, written on purpose to discredit Socrates, nor his accusers, at his trial, have advanced any thing tending to impeach him on that head: and, that it is not probable Socrates would have dissuaded his disciples from unnatural love, as we know he did, (Xenoph. Memor. lib. i. c. 2. 3.) if he had been addicted to it himself. But allowing the above mentioned accusations to be calumnies, what shall we say of the conversation which this great philosopher had with Theodota, a noted courtesan in the city, of which Xenophon has given an account? Memor. lib. iii c. 11. On that occasion, Socrates, in presence of two of his disciples, advised the prostitute to employ persons to bring lovers to her, and taught her the most artful methods of exciting their passions, and of bestowing her favours; and all this professedly for the purpose of effectually retaining them in her snares, and of drawing money from them. In relating this conversation, Xenophon certainly did not mean to dishonour his master Socrates. It therefore remains an unambiguous proof, of how little estimation *chastity* was, in the eye both of the master and of his disciples. The above mentioned Athenæus has charged Aristotle and Zeno as guilty of *sodomy;* so likewise has Diogenes Laertius accused Plato: in which accusation he is joined by Theodoret, as quoted by Estius. Theodoret likewise takes notice, that Lycurgus, by a law, permitted the love of boys. And Chrysostom, in his commentary, affirms the same of Solon. However, to pass from these testimonies, Cicero, a little before the publication of the gospel, De Nat. Deor. lib. i. §. 28. introduces Cotta, a man of the first rank, plainly owning to other Romans of the same quality with himself, that he practised this infamous vice, and quoting the ancient philosophers in vindication of it, and mentioning Q. Catulus, a principal man in the city, who was in love with Roscius. Lastly, Virgil's second eclogue is founded wholly on this unnatural love.

These things I should not have brought into the reader's view, had it not been to prove the truth of the apostle's charge, namely, that the abominable crimes mentioned by him, were not prohibited either by *the religion* or by *the laws* of the heathens; but, on the contrary, were authorised by both, and avowedly practised by men of the first characters in the heathen world. When, therefore, the statesmen, the philosophers, and the priests, notwithstanding they enjoyed the light of nature, improved by science, thus avowedly addicted themselves to the most abominable

28 *And as* they did not *approve* [1] *of holding* God *with acknowledgment,* [2] God *delivered them over to an unapproving* mind, [3] to *work* [4] thofe things which are not *fuitable:*

28 *And as the Grecian legiflators and philofophers did not approve of holding the knowledge of God with that worfhip which is due to him, God delivered them* and their people *over to a dead confcience,* fo that *they practifed habitually thofe things which are not fuitable* to human nature.

29 Being *filled with all injuftice,* fornication, wickednefs, [1] covetoufnefs, malicioufnefs; [2] full of envy, murder, *ftrife, cunning, bad difpofition;* [3] whifperers, [4]

29 *Being* not flightly tinctured, but *filled with every kind of injuftice, uncleannefs, treachery, covetoufnefs, malicious dealing; full of envy, murder, ftrife, cunning, habitual bad difpofition, whifpering evil of their neighbours,*

30 *Revilers,* [1] haters of

30 *Revilers, haters of God* on account of his purity,

abominable uncleanneffes; nay, when the gods whom they worfhipped, were fuppofed by them to be guilty of the fame enormities; when their temples were *brothels,* their pictures *invitations to fin,* their facred groves *places of proftitution,* and their facrifices *a horrid mixture of fuperftition and cruelty;* there was certainly the greateft need of the *gofpel revelation* to make mankind fenfible of their brutality, and to bring them to a more holy practice.

That fome profeffing Chriftianity are guilty of the crimes of which we have been fpeaking, is true. But it is equally true, that their religion does not, like the religion of the heathens, encourage them in their crimes, but deters them, by denouncing, in the moft direct terms, the heavieft wrath of God againft all who are guilty of them. Befides, the gofpel, by its divine light, hath led the nations to correct their civil laws; fo that in every Chriftian country thefe enormities are prohibited, and when difcovered, are punifhed with the greateft feverity. The gofpel, therefore, hath made us far more knowing, and, I may add, more virtuous, than the moft enlightened and moft polifhed of the heathen nations were formerly.

2. *Receiving in themfelves the recompence of their error.* That is, *of their idolatry,* named *error,* becaufe it was the greateft and moft pernicious of all errors.

Ver. 28.—1. *And as,* ȣκ εδοκιμασαν, *they did not approve.* So the word, δοκιμαζειν, may be tranflated; for it fignifies *to try* metals, in order to diftinguifh the good from the bad; confequently, *to approve* what is found good after trial; and fimply *to try.* See Rom. v. 4., note.

2. *Of holding God with acknowledgment.* That is, did not approve of holding God as the object of the peoples acknowledgment or worfhip, but approved of the worfhip of falfe gods, and of images, as more proper for the vulgar; and on that account fubftituted idolatry in place of the pure fpiritual worfhip of the one true God, and eftablifhed it by law: *therefore God gave them up to an undifcerning mind,* &c. According to Beza, to *have God in acknowledgment,* is *to acknowledge God;* as *habere in honore,* is the fame with *honorare.*

3. *To an unapproving mind.* The original words, αδοκιμον νȣν, denote a mind not capable of difcerning and approving what is good, either in principle or practice; *an injudicious mind,* a mind void of all knowledge, and relifh of virtue. Men of this ftamp are called απηλγηκοτες, *without feeling,* Eph. iv. 19.

4. *To work thofe things.* The original word, ποιειν, here, as in many other paffages, denotes *the habit of doing a thing.*

Ver. 29.—*Being filled with wickednefs.* πονηρια, is a difpofition to injure others by craft. Hence the devil is called ὁ πονηρος, *the wicked one,* by way of eminence.

2. *Malicioufnefs,* κακια, is a difpofition to injure others, from ill will to them.

3. *Bad difpofition,* κακοηθεια, according to Ariftotle, is a difpofition to take every thing in the worft fenfe. With this vice, Plutarch charged Herodotus in his book, περι της Ηροδοτȣ κακοηθειας, *concerning the evil difpofition of Herodotus.*—Eftius thinks this word denotes *afperity of manners, rudenefs.*

4. *Whifperers,* ψιθυρισται, are thofe who fecretly fpeak evil of perfons when they are prefent.

Ver. 30.—1. *Revilers,* καταλαλοι, as diftinguifhed from *whifperers,* are perfons who fpeak evil of others to their face, giving them opprobrious language, and bad names.

2. *Infolent,*

insolent towards their inferiors, *proud, boasters* of qualities which they did not possess, *inventers of unlawful pleasures, disobedient to parents :*

31 *Imprudent* in the management of affairs, *having no regard to the faith of covenants, without natural affection* to their children and relations, *implacable* towards their enemies, *unmerciful* to the poor :

32 So utterly corrupt are they, that *although they know the law of God, that they who practise such things, shall be punished with death,* they *not only commit these crimes* themselves, *but even take delight in* and encourage *those who practise them ;* which is a demonstration that their wickedness is not to be cured by their own natural powers.

God, *insolent,* [2] proud, [3] boasters, [4] inventers of *evil PLEASURES,* disobedient to parents :

31 *Imprudent,* [1] covenant-breakers, [2] without natural affection, [3] implacable, [4] unmerciful ;

32 *Who* (επιγνοντες, 16.) *though they know the law* [1] of God, that they *who practise* such things, are worthy of death, [2] not only do *them,* but *even are well pleased with those who practise THEM.* [3]

2. *Insolent,* ὑβρισαι, from ὑβρις, *violent anger.* This word denotes persons who commit injuries with violence, or who oppress others by force.

3. *Proud,* ὑπερηφανοι, are persons elated on account of their fortune, or station, or office.

4. *Boasters.* αλαζονας, are persons who assume to themselves the reputation of qualities which they do not possess.

Ver. 31.—1. *Imprudent,* ασυνετοι, are persons who not forming just judgments of things, act improperly.

2. *Covenant breakers,* ασυνθετες. The Greeks expressed the making of covenants by the word συντιθεσθαι.

3. *Without natural affection.* In this the apostle seems to have had the Stoics in his eye, who recommended their *apathy,* or freedom from all affection and passion, as the highest pitch of virtue ; and who reckoned the affection between parents and children, husbands and wives, and the like, among the vices. But their tenets are here condemned with the greatest reason ; for the very best men need the impulses of *affection* and *passion,* to move them to what is good ; and God hath implanted these in our nature, for that very purpose.—Beza thinks the apostle in this, condemned the unnatural custom of the Greeks, who exposed their children ; and the rather that in some states, they were allowed by the laws to do so.

4. *Implacable.* The original word, ασπονδες, which comes from σπονδη, *a libation,* is used to signify *irreconcilable,* because when the heathens made their solemn covenants, by which they bound themselves to lay aside their enmities, they ratified them by a sacrifice on which they poured a libation, after drinking a part of it themselves.

Ver. 32.—1. *Who though they know,* το δικαιωμα, *the law of God.* The original word, δικαιωμα, properly signifies *righteousness,* or *a righteous appointment.* But because God's law is founded in righteousness, and is the rule thereof to us, the word is often used in scripture, to denote *an ordinance, statute, or particular law,* Numb. xxvii. 11. xxxi. 21. and in the plural it signifies *the precepts* of God, Luke i. 6. Rom. ii. 26. Heb. ix. 1. ; even those which were purely ceremonial, Heb. ix. 10. Here δικαιωμα signifies the *law of God written on mens hearts,* called by philosophers *the law of nature,* and by civilians, *the law of nations.* For the Greeks could know no other law of God, being destitute of revelation.

2. *That they who practise such things are worthy of death.* God hath written on the hearts of men, not only his law, but the sanction of his law. For the fear of punishment is inseparable from the consciousness of guilt. Farther, that the heathens knew, that the persons guilty of the crimes mentioned by the apostle merited death, is evident from the laws which they enacted for punishing such persons with death.

3. *Have pleasure in those who practise them.* In this stricture, the apostle glances at the Greek legislators, priests, and philosophers, who, by their institutions, example, and presence, encouraged the people in the practice of many of the debaucheries here mentioned, especially in the celebration of the festivals of their gods.

CHAP.

CHAP. II.

View and Illuſtration of the reaſoning in this Chapter.

HAVING ſhewn that the gentiles could not entertain the leaſt hope of ſalvation, according to the tenor of the law of nature, it was next to be conſidered, Whether the law of Moſes gave the Jews any better hope. This enquiry the apoſtle managed with great addreſs. Well knowing, that, on reading his deſcription of the manners of the Greeks, the Jews would pronounce them worthy of damnation, he ſuddenly turned his diſcourſe to the Jews, telling them, that they who paſſed ſuch a judgment on the gentiles, were inexcuſable in hoping to be ſaved through the law of Moſes; becauſe, by condemning the gentiles, they virtually condemned themſelves, who being guilty of the very ſame crimes, were thereby under the curſe of Moſes' law, ver 1.—And to enforce his argument, the apoſtle obſerved, that God's ſentence of condemnation paſſed in the curſe of the law, upon them who commit ſuch things, is known by all to be according to truth. ver. 2.—But although every Jew was condemned by the curſe of the law of Moſes, they all expected ſalvation, on account of their being Abraham's children, Matt. iii. 8, 9. and of their enjoying the benefit of revelation, Rom. ii. 13. Wherefore to ſhew them the vanity of that hope, the apoſtle propoſed the following queſtion: Doſt thou, who condemneſt the gentiles for their crimes, and yet committeſt the ſame thyſelf, think that thou ſhalt eſcape the righteous ſentence of God, declared in the curſe of the law of Moſes, merely becauſe thou art a ſon of Abraham, and a member of God's viſible church? ver 3.—By entertaining ſuch a notion, thou judgeſt amiſs of thy privileges, which are beſtowed on thee, not to make ſinning more ſafe to thee than to others, but to lead thee to repentance, ver. 4.—Theſe privileges, therefore, inſtead of making thy ſalvation ſure, if abuſed by thy obdurate and impenitent heart, will make thy puniſhment greater *in the day of wrath, and revelation of the righteous judgment of God*, ver. 5.

Having mentioned the general judgment, the apoſtle, for the inſtruction of the Jews, and of all, who like them, expect ſalvation, becauſe they are favoured with revelation, diſcourſed at large concerning

ing future retributions. And firſt of all, he ſhewed them from the natural character of God, that *rewards and puniſhments will be diſpenſed* at the judgment to every man, not according to the outward privileges and advantages which he enjoyed in this life, nor according to the flattering opinion which he entertains of himſelf, but *according to his works*, ver. 6.—More particularly, to them who, by perſeverance in well-doing, earneſtly ſeek glory, honour and immortality, God will render eternal life, ver. 7.—But them who obey unrighteouſneſs, he will puniſh with indignation and wrath, ver. 8.—Leſt, however, the Jews might have imagined from the apoſtle's mentioning *eternal life*, (ver. 7.) that he ſpake of the members of the viſible church of God only, and that no others are to have eternal life, he repeated his account of the judgment in ſuch terms as to make his readers ſenſible, that he is ſpeaking of men of all nations and religions. *Affliction and anguiſh ſhall come upon every ſoul of man who worketh evil, of the Jew firſt, and alſo of the Greek*, ver. 9.—*But glory, honour, and peace ſhall be to every one who worketh good, to the Jew firſt, and alſo to the Greek*, ver. 10. For as *Jew* and *Greek* is a diviſion which comprehends *all mankind*, there can be no doubt of the apoſtle's intention to declare, on the one hand, that every impenitent ſinner, and among the reſt the impenitent members of God's viſible church, ſhall aſſuredly be puniſhed; and on the other, that all who have wrought good, whether they be Jews, or heathens, or Chriſtians, ſhall have *glory, honour and peace*, that is eternal life, rendered to them: *Becauſe with God there is no reſpect of perſons*, ver. 11.

His account of the judgment, the apoſtle introduced in this place with great propriety, not only for the reaſon already mentioned, but leſt the heathen philoſophers and Jewiſh ſcribes, from his teaching that no man can be ſaved, either by the law of nature, or by the law of Moſes, might have ſuſpected it to be his opinion, that all are to be condemned who have not the goſpel-revelation; and that ſuch good works as Jews and heathens perform, who are out of the Chriſtian church, will be of no uſe to them at the laſt. For by declaring that glory and peace ſhall come not only upon ſuch Jews, but upon ſuch Greeks, as have wrought good, he hath taught that ſalvation is not confined to them who have enjoyed revelation; that in all nations there are men who fear God, and work righteouſneſs; and that at the judgment, ſuch ſhall have the benefit of the method of ſalvation eſtabliſhed at the fall, and revealed in the goſpel, extended to them, though it was not diſcovered to them during their lifetime on earth.

Moreover, becauſe the Jews really held the uncharitable opinion, falſely imputed to the apoſtle, conſigning to damnation all who had not the Moſaic revelation, the apoſtle aſſured them, that the revealed law of God, is not the rule by which the heathens are to be judged:

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as many as have ſinned without law, ſhall periſh without law ; without being judged by any revealed law. So that in puniſhing them, God will conſider thoſe hinderances of their virtues, and thoſe alleviations of their ſins, which reſulted from the imperfection of the diſpenſation under which they were placed, and will make proper allowances. Whereas all who have ſinned under a revealed law, ſhall be judged by that law: The aggravations of their ſins, reſulting from the advantages they enjoyed, will be taken into the account, and puniſhed, ver. 12.—And with reſpect to mens being ſaved, becauſe they have enjoyed an external revelation, the apoſtle expreſsly declared, that *not the hearers of the law are juſt before God, but the doers of the law ſhall be juſtified*, ver. 13.—He therefore concluded, that when the gentiles, who have not a revealed law, do, by the guidance of natural reaſon, the works enjoined by that law, theſe men furniſh a law to themſelves, by which they muſt direct themſelves, ver. 14.—and ſhew that there is a law of God written in their hearts, to which their reaſon and conſcience bear witneſs, ver. 15.—which if they obey ſincerely, they ſhall obtain eternal life, in the day when God will judge the hidden things of men, namely, their inward diſpoſitions, by Jeſus Chriſt, according to the goſpel which Paul every where preached, ver. 16.

Here let it be obſerved, *Firſt*, That by making *the doing of law*, ver. 13. as far as our imperfection will admit, neceſſary to juſtification, the apoſtle hath guarded his readers againſt miſinterpreting the doctrine he was about to deliver, chap. iii. 28. *That by faith man is juſtified, without works of law.* For if he had not expreſsly declared, that the doing of law to a certain degree is neceſſary, even when men are juſtified freely through Chriſt, it might have been objected, that he made void their obligation to do good works, altogether.—Farther, by declaring, at the concluſion of his account of the judgment, that in puniſhing the wicked, and rewarding the righteous, both among the Jews and Greeks, God will proceed *according to his goſpel*, the apoſtle hath taught us two things of great importance. The firſt is, That in judging men, God will not proceed according to the tenor, either of the law of nature, or of the law of Moſes, by enquiring after an obedience abſolutely perfect; becauſe according to that method of judgment, no one could be acquitted. *But he will judge their hidden things*, their inward frame of mind, *according to the goſpel ;* that is, he will examine, whether in the preſent life men have been guided by a ſincere deſire to know and to do his will, in whatever manner it was manifeſted to them. And in whomſoever *ſuch a faith* is found, he will count it for righteouſneſs, and reward it, whether the perſon who poſſeſſed it were a gentile, a Jew, or a Chriſtian.—The ſecond thing taught in this declaration is, that wicked men of all nations ſhall be puniſhed according to the demerit

of their ſins, while the righteous ſhall be rewarded, not on account of the merit of their good works, but through the mere favour of God, who, for the ſake of Chriſt, will accept their ſpirit of faith, as if it were a perfect righteouſneſs. For theſe being the doctrines which Paul every where preached, they are *his goſpel*, according to which men are to be judged.

In the *next* place, to ſhew the unbelieving Jews the vanity of placing their hope of ſalvation on God's having choſen them for his people, and on his having given them the law, the apoſtle enquired what efficacy the law of Moſes, with their other privileges as the people of God, had had in leading the men of rank and learning among the Jews to a right practice. Now, that he might not ſeem to undervalue their privileges as Jews, he enumerated them particularly: *Behold, thou art called a Jew, and reſteſt in the law*, &c. ver. 17.—20.—Then aſked the doctors and ſcribes, how it came to paſs that, notwithſtanding they had the expreſs image of knowledge and truth in the law, and had ſet themſelves up as guides of the blind gentiles, they had not ſo inſtructed themſelves, as to refrain from breaking the law in the many flagrant inſtances which he mentioned, ver. 20.—23.—At the ſame time, that he might not charge the Jews with thoſe groſs immoralities without foundation, he quoted paſſages from their own ſcriptures, which declare, that the name of God was blaſphemed among the gentiles through the wickedneſs of the Jewiſh rulers and ſcribes, ver. 24.—Wherefore, ſeeing not the hearers of the law, but the doers of it, ſhall be juſtified, the men of rank and learning among the Jews, being ſo wicked, had not the leaſt ground to expect ſalvation through the law, but were under a neceſſity of ſeeking juſtification through faith: and the gentiles were under no obligation to be guided, in the interpretation of the revelations of God, (ſee ver. 19.) by perſons whoſe practice was ſo contrary to the precepts of revelation.

In the *third* place, becauſe the Jews expected ſalvation, on account of their being the children of Abraham, and members of God's covenant, and gloried in their circumciſion, as the ſign of that covenant, and of their deſcent from Abraham, the apoſtle told them, that their circumciſion, though a proof of their deſcent from Abraham, and of their relation to God as his people, would not profit them, if they were breakers of the law: but in that caſe, they would be in no better a condition than the uncircumciſed gentiles, ver. 25.—Whereas, if the gentiles are found to have performed the good actions enjoined by the law of God given to the Jews, their uncircumciſion will be no obſtacle to their ſalvation, ver. 26.—Conſequently they will put the Jews to ſhame, by obtaining that juſtification which ſhall be denied to the Jews, ver. 27.—For he is not a *Jew*, or ſon of Abraham, and heir of the

the promiſes, who is ſo by deſcent and profeſſion only, ver. 28.;—but he is a ſon of Abraham, and an heir of the promiſes, in their higheſt meaning, whatever his pedigree or profeſſion of religion may be, who is Abraham's ſon in the temper of his mind: and true circumciſion is that of the heart, which is made by cutting off evil affections, according to the ſpirit, and not according to the letter of the law of circumciſion. And where that circumciſion was found, though ſuch a perſon might not receive praiſe from the Jews, as one of the people of God, he ſhall aſſuredly receive it from God at the judgment, who will own him as one of his people, by conferring upon him the bleſſings promiſed to Abraham, and to his ſeed, ver. 29.

Reader, Behold and admire the benignity and impartiality of the divine government, as ſet forth in the goſpel. At the judgment, God will render to every man according to his works; without ſhowing more favour to thoſe who have enjoyed revelation, than to thoſe who, in the exerciſe of his ſovereignty, have been denied that favour. In other words, the enjoyment of revelation will not be imputed to any man for merit, nor the want of it be conſidered as a fault: But in judging men, God moſt righteous, will conſider the advantages and diſadvantages which reſult from the nature of the diſpenſation under which they lived, and will paſs ſentence upon them accordingly. And therefore if, at the judgment, ſome who have not enjoyed revelation, are found to have feared God, and wrought righteouſneſs, notwithſtanding the diſadvantages they laboured under, he will not deny them thoſe rewards which perſons, in more happy circumſtances, have reaſon to expect from his mercy in Chriſt.

To this liberal doctrine, it hath been objected,

1. That no works being good, but ſuch as proceed from faith, none of the heathens will be found at the judgment, to have wrought good, as they had no opportunity to believe the revelations of God: conſequently the apoſtle's doctrine, that *glory, honour, and peace*, ſhall be to every one who worketh good, is not to be underſtood of the heathens, but muſt be limited to ſuch Jews and Greeks as have enjoyed the benefit of an external revelation.

But the anſwer is, *Faith* does not conſiſt in the belief of particular doctrines, (See Rom. iii. 28. note 1.) far leſs in the belief of doctrines which men never had an opportunity of knowing, but in ſuch an earneſt deſire to know and do the will of God, as leads them conſcientiouſly to uſe ſuch means as they have, for gaining the knowledge of his will, and for doing it when found. Of this kind was Abraham's faith. (See Rom. iv. 3. note 1.) And inaſmuch as the influences of the Spirit of God are not confined to them who enjoy revelation, but are promiſed in the gracious covenant made with mankind at the fall, to all who

are ſincere, a heathen by theſe influences may attain the faith juſt now deſcribed, and thereby may pleaſe God. For faith is more a work of the heart, than of the underſtanding. So our apoſtle teaches, Rom. x. 10. *With the heart, we believe unto righteouſneſs.* So that although the perſons to whom revelation is denied, may not have the ſame objects of belief with thoſe who enjoy revelation, they may have *the ſame ſpirit of faith*, as it is termed, 2 Cor. iv. 13. Of this Abraham, Rahab, the centurion whoſe ſon Chriſt healed, the Ethiopian eunuch, and Cornelius, are examples; for in uncircumciſion, they exerciſed ſuch faith as was acceptable to God. And therefore Peter did not ſcruple to ſay, Acts x. 33. *Of a truth I perceive that God is no reſpecter of perſons, but in every nation, he that feareth God and worketh righteouſneſs, is accepted with him.* And 1 Pet. i. 17. *The Father, without reſpect of perſons, judgeth according to every man's work.*

That the pious heathens ſhould have their faith counted to them for righteouſneſs at the judgment, notwithſtanding it may have been deficient in many particulars, and even erroneous, is not unreaſonable; provided in theſe inſtances of error, they have uſed their beſt endeavours to know the truth, and have not been led by theſe errors into habitual ſin. For, as Mr Claude obſerves in his treatiſe of ſelf-examination, chap. vii. "When one takes a view of falſe religions, they ſeem "to make no leſs impreſſion on the heart of thoſe who are ſincere in "them, than the true religion does on the hearts of the faithful. In "the one and in the other, we ſee the ſame good intention, the ſame "zeal, the ſame readineſs to do every thing they believe will tend to "the glory of God; they love God according to the idea they form "of him; they worſhip him in their own way; and through fear of "him, they endeavour to live irreproachably among men." Between them indeed, there is this difference; the conceptions of the one are true, but the notions of the other are in many particulars falſe; and the ſervice which the one pays to God, is a rational ſervice, whereas the worſhip of the other is mixed with much ſuperſtition. However, as the pre-eminence of the one above the other, in point of knowledge and worſhip, is owing not to the greater rectitude of their diſpoſition, but to the greater favour of God, who hath beſtowed on them a more perfect diſcovery of his will, why ſhould it be thought ſtrange, that God, who is equally related to all his creatures, ſhould, in judging them, conſider the circumſtances of each, and make the proper allowances, (as the apoſtle expreſsly affirms in this chap. ver. 12.) and beſtow on them, for the ſake of Chriſt, ſuch a degree of happineſs as their good diſpoſition makes them capable of enjoying? In ſhort, if the heathens are not to be ſaved, by having their ſpirit of faith counted to them for righteouſneſs, through Chriſt, notwithſtanding they have lived

ved in falſe religions, what ſhall we ſay concerning the ſalvation of the various ſects of Chriſtians, many of whom, in the articles of their faith, differ from one another, and from truth, almoſt as widely as they do from ſome who live and die in paganiſm?

2. It hath been objected to the ſalvation of the heathens, that they have not that explicit knowledge of Chriſt, nor faith in him as the Saviour of the world, which is required in the goſpel. But to this I reply: The goſpel does not make it neceſſary to ſalvation, that men have an explicit knowledge of Chriſt, and a direct faith in him, if they never have had an opportunity of knowing and believing on him. On the contrary, by informing us, that all mankind live at preſent, and ſhall hereafter be raiſed from the dead, through the obedience of Chriſt, although the greateſt part of them know nothing of him, nor of his obedience, the ſacred oracles lead us to conclude, that, at the general judgment, many ſhall be ſaved through Chriſt, who till then never heard of him. Beſides, is it not as agreeable to juſtice and goodneſs, to ſave the pious heathens through Chriſt, notwithſtanding they never heard of him, as it was to condemn all mankind to death, for the ſin of Adam, although the greateſt part of them never heard of his diſobedience? Withal, ſince at the judgment, the ground of the ſalvation of mankind ſhall be declared in the hearing of the aſſembled univerſe, the diſcovery of Chriſt as Saviour will be made to the ſaved heathens, in time ſufficient to lay a foundation for their gratitude and love to him, through all eternity. In fine, if the efficacy of Chriſt's obedience does not extend to the ſaving of the pious heathens, what interpretation can we put on Rom. v. 12.—21, where the profeſſed purpoſe of the apoſtle's reaſoning, is to ſhew that the effects of Chriſt's obedience are greater than the conſequences of Adam's diſobedience?

3. To the ſalvation of the heathens it hath been objected, that if juſtifying faith conſiſts not ſo much in the number and extent of the doctrines believed, as in the diſpoſition of the heart to believe, ſo that many who have lived and died in falſe religions, may be ſaved, what purpoſe does it ſerve, to give any of mankind the true form of faith and worſhip, by revelation? This objection the apoſtle himſelf hath ſtated in the beginning of chap. iii. and hath anſwered it very ſolidly, by ſhewing, that in the true religion men have many more and better opportunities of cultivating good diſpoſitions, and of being prepared for heaven, by the diſcoveries which revelation makes of ſpiritual things, than can be had in any falſe religion; the errors of which, though they may not abſolutely extinguiſh goodneſs of heart, are certainly great impediments to virtue, if not rather temptations to ſin. In ſhort, the true form of religion, inſtead of being of no uſe, is the greateſt bleſſing men can enjoy; becauſe, by affording better means of improvement, it enables them to acquire

acquire a greater meaſure of virtue, and a more diſtinguiſhed reward.

This illuſtration will not be thought tedious, by thoſe who conſider the importance of rightly underſtanding, what the goſpel teaches concerning the ſalvation of the heathens. For,

Firſt, To know that this liberal doctrine makes part of the Chriſtian revelation, muſt give the higheſt pleaſure to every benevolent mind, on account of the glory which will redound to God, from the ſalvation of ſo many of the human race, through the coming of his Son into the world.

In the *ſecond* place, this liberal doctrine puts an end to thoſe ſpecious cavils, whereby the enemies of revelation have endeavoured to diſcredit the goſpel, in the eyes of the intelligent. For it can no longer be pretended, that by making faith the means of ſalvation, the goſpel hath conſigned all the heathens to damnation. Neither can God be accuſed of partiality, in conferring the benefit of revelation upon ſo ſmall a portion of the human race, in the falſe notion, that the actual knowledge of revelation is neceſſary to ſalvation. For although the number of thoſe who have lived without revelation, hath hitherto been much greater than of thoſe who have enjoyed that benefit, no unrighteouſneſs can be imputed to God, ſince he hath not excluded thoſe from ſalvation, who have been denied revelation, but hath graciouſly determined, that all in every diſpenſation, who, by perſeverance in well doing, ſeek for glory, honour and immortality, ſhall obtain eternal life, by having their ſpirit of faith counted to them for righteouſneſs, through Jeſus Chriſt. Moreover, all the heathen, who are condemned, ſhall be condemned, not becauſe they lived without revelation, but becauſe they have lived in oppoſition to the law of God written on their heart.—Wherefore, the ſtrongeſt of all the objections with which revelation hath been attacked, having no foundation, the goſpel ought to be received by every one to whom it is offered, as a diſcovery from God, of the only method in which ſinners can be ſaved; namely, not by *a righteouſneſs of law*, which in our preſent ſtate is unattainable, but by *a righteouſneſs of faith* counted to us by the mere favour of God, on account of the obedience of Chriſt.

COMMENTARY.

CHAP. II. 1 *Since all who practiſe theſe crimes are worthy of death, thou art inexcuſable, O man, whoſoever thou art, who* thus *judgeſt*, and yet expecteſt that thy-

NEW TRANSLATION.

CHAP. II. 1 (Διο) *Wherefore* thou art inexcuſable,[1] O man, whoſoever

Ver. 1. *Wherefore thou art inexcuſable.* Here the illative particle διο is uſed to introduce a concluſion, not from what goes before, but from ſomething not expreſſed, the proof of which is to be immediately added: As if the apoſtle had ſaid, For this reaſon, O Jew! thou art without excuſe, in judging the gentiles worthy of death, becauſe by that judgment thou condemneſt thyſelf. Accordingly, to ſhew that he was thinking of the judgment which the Jews paſſed

thou art *who* judgest: for (εν ᾡ, 317.) *whilst* thou judgest another, thou condemnest thyself; (γαρ, 90.) *because* THOU *who* judgest, *practisest* the same things.

self shall be saved: *for whilst thou judgest the gentiles* worthy of death, *thou condemnest thyself; because thou who* thus *judgest, committest the very same things.*

2 (δε, 104.) *Besides, we know* that the *sentence* [1] of God is according to truth, [2] (επι) *upon* them *who* commit such things.

2 *Besides, we know that the sentence of God* contained in the curse of the law of Moses, *is agreeable to truth,* even when it is pronounced *upon the Jews who commit such crimes*, and condemns them to death.

3 (δε, 101.) And *dost thou think* this, O, man, *who* judgest *those who practise* such things, *and yet workest* the same, that thou shalt escape *the sentence* of God?

3 *This being the case, dost thou think, O* Jewish *man, who condemnest those* heathens *who commit such sins, and yet committest the same sins thyself, that thou shalt escape the sentence of God*, because thou art a son of Abraham, and a member of God's visible church?

4 *Or dost thou misconstruct* [1] the riches of his goodness and forbearance [2] and *slowness to anger*; [3] not knowing that (το, 71.) *this* goodness of God leadeth thee to repentance?

4 *Or dost thou misconstruct the greatness of his goodness*, in bestowing on thee a revelation of his will, *and forbearing* to punish thee, *and his being slow to anger* with thee, by inferring from these things that God will not punish thee; *not knowing that this goodness of God is designed to lead thee to repentance?*

passed on the gentiles for their crimes, he immediately adds: *For wherein thou judgest the gentiles* worthy of death, *thou condemnest thyself, because thou who judgest, committest the same things.* Whitby, in his note on this verse, quotes passages from Josephus, by which it appears that the Jews in his time, were guilty of most of the crimes imputed to the Greeks in the first chapter of this epistle.

Ver. 2.—1. *Besides we know that the sentence of God.* The original word κριμα, often signifies *a judicial sentence*, especially that by which one is doomed to punishment. Thus Deut. xxi. 22. LXX. κριμα θανατε, is *the sentence of death.* Rom. v. 13. *For verily*, το κριμα, *the sentence*, &c. Hence it is translated *condemnation*, Luke xxiii. 40. xxiv. 20. 1 Tim. iii. 6. Jude, ver. 4.: and *damnation*, Rom. iii. 8. 1 Cor. xi. 29. 34. Wherefore, as in the preceding chapter, the apostle had spoken of the law of God written on the hearts of men, whereby they who commit crimes are condemned to death, I am of opinion that κριμα τε θεε, *the sentence of God*, in this passage, is *the curse of the law of Moses*, whereby all the Jews who committed the things which the apostle laid to their charge, were condemned to death.

2. *Is according to truth*; is not only according to justice, but according to the true meaning of God's covenant with the fathers of the Jewish nation. By this declaration, the apostle reprobated the erroneous opinion, confidently maintained by the Jews, who fancying that, by their natural descent from Abraham, they were entitled to the promises made to his seed, firmly believed that no Jew would be damned.

Ver. 4.—1. *Or dost thou misconstruct.* The original word καταφρονεις, being compounded of φρονειν, *to think*, and the preposition κατα, *against*, signifies literally *to think wrong*, and is fitly translated in this place, *Dost thou form a wrong opinion* of the goodness of God; *Dost thou misconstruct it.* See 1 Cor. xi. 22. where the Greek word has the same signification. God's *goodness*, of which the Jews formed a wrong opinion, consisted in his having made them his church and people, and in his having bestowed on them a revelation of his will. From these marks of the divine favour, they vainly inferred that God would punish no descendant of Abraham for his sins. But in this they formed a very wrong judgment of the goodness of God, which was not intended to make sinning safe to the Jews, but to lead them to repentance.

2. *And forbearance*, ανοχης. *Forbearance* is that disposition in God, by which he restrains himself from instantly punishing sinners.

3. *And slowness to anger*, μακροθυμιας. The apostle means God's patiently bearing the ill use,

which

5 *Whatever thou mayest think, in proportion to thy own obdurateness and impenitency of heart, thou layest up in store for thyself punishment*, to be inflicted on thee *in the day of punishment, when there shall be an illustrious display of the righteous judgment of God*, made before the assembled universe;

6 *Who will render to every one*, not according to his external privileges, but *according to* the real nature of *his works:*

7 *To them, verily, who by perseverance* (1 Theff. i. 3.) *in faith and holiness*, according to the light which they enjoy, (see Illustration, page 161.) *seek glory, honour and immortality, he will render eternal life:*

8 *But to them, who*, being of a proud sceptical disposition, *dispute against, and obey not the truth* concerning God and his will, made known to them, *but obey un-*

5 (κατα δε, 100.) *Nevertheless, according to thy obdurate* (20.) and impenitent [1] heart, *thou* treasurest [2] up *to* thyself wrath, (εν) against the day of wrath, [3] and revelation of the righteous judgment of God;

6 Who will render to every *one* according to his *works:*

7 To them *verily, who* by (ὑπομονην) *perseverance* in well doing, *seek glory*, [1] honour and immortality, *HE WILL RENDER* eternal life:

8 But *to* them *who* are contentious, [1] and *obey not* the truth, [2] but obey unrighteousness, [3] *anger* and

which the Jews made, of the privileges they enjoyed as his church and people.

Ver. 5.—1. *Impenitent heart.* Αμετανοητον, literally signifies, *which cannot repent:* but here it signifies, *which does not repent;* as αμετακινητον, *unmoveable*, is used, 1 Cor. xv. 58. for *unmoved.*

2. *Thou treasurest up to thyself wrath.* In our language, *a treasure* signifies a collection of things useful or precious. But the Hebrews gave that appellation to *an heap*, or *an abundance* of any thing, whether good or bad, Prov. x. 2. *Treasures of wickedness.*

3. *Against the day of wrath. Wrath*, the cause, is often put for punishment, its effect. The apostle calls the day of judgment, *the day of wrath*, to make the wicked sensible, that as men greatly enraged, do not suffer their enemies to escape, so God, highly displeased with the wicked, will assuredly punish them in the severest manner at length.

Ver. 7. *Seek glory, honour and immortality. Glory* is the good fame which commonly attends virtuous actions; but *honour* is the respect paid to the virtuous person himself, by those who have intercourse with him.

Ver. 8.—1. *But to them who are contentious.* According to Locke, οἱ εξ εριθειας, *the contentious who obey not the truth*, are the Jews who refused to obey the gospel. But as the apostle is speaking of the punishment of the wicked gentiles, as well as of the wicked Jews, εριθεια, *contention*, must be a vice common to both. Accordingly, εριθειαι, *contentions*, are mentioned among *the works of the flesh*, to which wicked men in general are addicted. Gal. v. 20. And Suidas tells us, that εριθεια, *contention*, is ἡ δια λογȣ φιλονεικια, *contention by words, keen disputings.* Wherefore *the contentious* are persons who spread evil principles, and maintain them by keen disputings. This was the vice of many of the heathens, who disputed themselves into a disbelief of the plainest principles of morality, and argued even in support of atheism. Agreeably to this account of *the contentious*, the apostle represents them here as enemies of the truth, and as friends of unrighteousness. Οι εξ εριθειας, is the same form of expression with οἱ εκ νομȣ, Rom. iv. 14.

2. *Who obey not the truth.* Locke contends, that *truth* in this passage signifies *the gospel*, called by way of eminence, *the truth*, Gal. iii. 1. 1 Tim. ii. 4. But as *truth* is here opposed to *unrighteousness*, it must signify not only the truths discovered by revelation, but those likewise respecting religion and morality, which are discoverable by the light of nature, and which, among the heathens, were the only foundations of a righteous conduct.

3. *Unrighteousness*, in this passage, denotes all those impious false principles which atheists, infidels and sceptics, propagate with a view to destroy the obligations of religion and morality, and to defend their own vicious practices.

4. *Anger*

wrath [4] SHALL BE.

righteousness from false principles and evil inclinations, *anger and wrath shall be* rendered.

9 *I SAY affliction* and *great distress* SHALL COME upon every soul of man *who worketh* [1] evil, of the Jew [2] first, and also of the *Greek.*

9 I speak of all men without exception: for, *I say, the severest punishment will be inflicted on every man who practises evil; upon the Jew first,* or heaviest, because his sins are aggravated by his superior advantages, *and also upon the gentile,* because, being taught his duty by the light of nature, he is justly punishable.

10 But glory, honour and peace [1] SHALL BE to every *one* who worketh good, first to the Jew, and also to the *Greek.*

10 *On the other hand,* I affirm, that *eternal life* shall be *to every one who practises good; first* or chiefly to *the Jew,* who through his superior advantages, hath made greater progress in virtue, *and also to the Greek,* whose improvement hath been in proportion to his advantages.

11 (Ου γαρ εςι προσωποληψια παρα) For there is no respect of persons with God. [1]

11 *For there is no respect of persons with God.* A wicked Jew shall not escape at the judgment, because he is a son of Abraham; neither shall a wicked gentile be spared, because he lived without revelation.

12 *As many* (γαρ, 93.) *therefore,* as have sinned *without law* [1], shall also

12 *As many, therefore, as have sinned without revelation, shall also perish without* being judged by *revelation;* their punishment will be less on account of their want

4. ***Anger***, θυμος, ***and wrath***, οργη, ***shall be.*** See Eph. iv. 31. note, where the difference between θυμος and οργη, is explained.

Ver. 9.—1. *Who worketh evil.* In this and the following verse, we have the only description of *good* and *bad men,* which at the day of judgment will be acknowledged. And in this description John agrees with Paul, 1 epis. iii. 7. *He that doth righteousness, is righteous, even as he is righteous.*

2. *Of the Jew first, and also of the Greek.* In this and the following verse, the apostle, by using the most general expression possible, *every soul of man,* and by twice introducing the distribution of *Jew and Greek,* which, according to the ideas of the Jews, comprehended all mankind, (see Rom. i. 16. note 3.) has left his reader no room to doubt, that he is discoursing of *the judgment of all nations,* of heathens as well as of Jews and Christians. Therefore, not only what he saith of *the punishments,* but what he saith of *the rewards* to be distributed at that day, must be understood of the heathens, as well as of those who have enjoyed the benefit of revelation.

Ver. 10. *But glory, honour* (see ver. 7. note) *and peace. Peace* added to *glory* and *honour,* signifies the uninterrupted possession of the happiness of heaven, called *the peace of God.* See Rom. i. 7. note 4.

Ver. 11. *For there is no respect of persons with God. Persons,* according to Beza, are men, as distinguished from one another by their external qualities, their country, kindred, sex, dignity, office, wealth and profession of religion. This declaration concerning God *as judge,* the apostle made, to shew the Jews their folly in expecting favour at the judgment, because they had Abraham for their father, and were themselves members of God's church.

Ver. 12.—1. *As many therefore as have sinned without law.* Since none of mankind ever lived without the law of nature, ανομως, *without law,* in this clause, and εν νομω, *under law,* in the following clause, cannot be understood of that law. Neither can they be understood of the law of Moses, as Locke fancies, seeing it is affirmed in the subsequent clause, that *as many as have sinned under law, shall be judged by law.* For the Jews are not to be judged by the law of Moses. See ver. 13. note 2. In this context, νομος, *law,* signifies *divine revelation* in general. Thus *the oracles of God,* with which the Jews were intrusted, Rom. iii. 2. have the name of ὁ νομος, *the law,* often given to them in scripture. For example, Psal. xix. 7. John x. 34. xii. 34.

of revelation. *And as many as have sinned under revelation, shall be judged by revelation;* their guilt being aggravated by the advantages which they enjoyed, they shall be punished in proportion to their guilt.

perish [2] without *BEING JUDGED BY* law; and as many as have sinned (εν, 175.) *under law,* [3] shall be judged *by law.*

13 *For not those who have enjoyed revelation, are* esteemed *just in the sight of God, but those* only *who do* (ver. 10.) *the things enjoined in revelation, shall be justified* at the judgment.

13 For not the hearers of the law ARE just before God, [1] but the doers of the law shall be justified, [2]

xv. 25. Rom. ii. 17. 20. iii. 19. 21. 1 Cor. ix. 20. xiv. 21. 34. Gal. iv. 21.; in all which places, *the law* signifies the whole of *the divine revelations,* taken complexly as they stand recorded in the Jewish scriptures.

But when the Jewish scriptures are distinguished into parts, as Luke xxiv. 44. *Written in the law of Moses, and in the Prophets, and in the Psalms; the law,* in that division, denotes *the five books of Moses* only; as it does likewise, Rom. iii. 21. *Being witnessed by the law and the prophets.* In this restricted sense, νομος generally, though not always, has the article prefixed.

Farther, because *the covenant with Abraham* is one of the greatest of the ancient oracles of God, and is in substance the gospel-covenant, it is called in some passages *the law;* as Rom. ii. 25. 26. And *the law of faith,* Rom. iii. 27. See note 4.—In like manner, *the gospel* is sometimes called *the law,* 1 Cor. vii. 39. James iv. 11.: And *the law of Christ,* 1 Cor. ix. 21.: And *the law of the Spirit of life in Christ Jesus,* Rom. viii. 2.: And *the law of liberty,* James i. 25.—*Law* also signifies the law of nature, Rom. iii. 20. note 1. Gal. ii. 16.: which law being written in mens hearts, they are said, on that account, to be *a law to themselves,* Rom. ii. 14. *Lastly, Law* is used in a metaphorical sense for *any thing which hath the force and strength of a law.* Thus, *law of sin; law of the members; law of death.* Rom. vii. 21. *I find this law to me inclining to do good, that evil lies near me.*

2. *Shall also perish.* Some understand this of the annihilation of the heathens, but without reason.

3. *As many as have sinned under law,* under revelation, whether the patriarchal, the Jewish, or the Christian, *shall be judged by law.* Though κρινειν, *to judge,* sometimes signifies *to condemn,* the word κριθησονται is rightly translated in this passage, *shall be judged,* because the apostle's intention is to shew, that all who have enjoyed the benefit of an external revelation, shall be more severely punished, if wicked, than the gentiles who have not had that advantage: an idea that is better conveyed by the expression, *shall be judged,* than it would have been by the expression, *shall be condemned.* The reason is, *judgment* implies an accurate consideration of all circumstances, whether of aggravation or of alleviation, and the passing such a sentence as appears to the judge equitable, upon due consideration of the whole case.

Ver. 13.—1. *For not the hearers of the law are just before God.* In this the apostle condemned the folly of the Jews, who thought themselves sure of eternal life, because God had favoured them with a revelation of his will. See Whitby on this clause.

2. *But the doers of the law shall be justified.* As no person ever was, or ever will be justified by the doing, either of the law of nature, or of the law of Moses, *the law,* by the doing of which the Jews are to be justified at the judgment, must be that which is called, Rom. iii. 27. *The law of faith:* namely, the gracious covenant or law, which God established for all mankind immediately after the fall, and by which he required, not perfect obedience as the means of their justification, but the obedience of faith. See Rom. iii. 27. note 4. Rom. vii. Illustr. This covenant or law, was made known to the Jews in the covenant with Abraham, and afterwards to all men by the preaching of the gospel.

Shall be justified, δικαιωθησονται. See Illustr. Here the word *justified,* occurs for the first time in the epistle to the Romans. And being introduced in the account given of the general judgment, that circumstance suggests two things. *First,* That the words *justify* and *justification* are forensic terms, denoting the act of a judge, who, after a fair legal trial, declares one innocent who was accused at his bar, either of having neglected some duty, or of having committed some crime.

14 (*When therefore* the gentiles, *who* have not *a law*, do by nature (Eph. ii. 3. note 2.) the *things of the law*, [1] these *persons, though they have not a law*, are a law to themselves:

15 *Who shew plainly* the work of the law written *on*

14 *When, therefore, the gentiles who have not revelation, do, by the guidance of their reason and conscience, the things enjoined by revelation, these persons, though they have no external revelation* to direct them, *furnish a revelation to themselves*, by obeying which they may be justified through Christ, equally with the Jews.

15 *These shew plainly, that the distinction between virtue and vice, inculcated in revelation, is written* not

crime. This, *forensic* sense of the word *justify*, was very familiar to the Jews, being the sense which it hath in the precept concerning the Israelitish judges, Deut. xxv. 1. *They shall justify the righteous, and condemn the wicked.*—Prov. xvii. 15. *He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord.*—The *second* thing suggested by the apostle's mentioning the word *justify* for the first time in his account of the judgment, is, That as often as he discourses in this epistle, of *the justification of sinners*, he hath in his eye the enquiry which Christ will make into their conduct, and the sentence of acquittal which, as judge, he will then pronounce on believers, whereby they will both be freed from punishment, and entitled to reward. In this forensic sense, our Lord himself used the word *justify*, Mat. xii. 36. *Every idle word that men shall speak, they shall give account thereof in the day of judgment.* 37. *For by thy words thou shalt be justified, and by thy words thou shalt be condemned.*—Acts xiii. 38, 39. *The forgiveness of sins* is termed *justification.* And Rom. viii. *justification* is represented as putting an end to *accusation.* 33. *Who shall bring an accusation against God's elect? It is God that justifieth.*

Such being the use of the word *justify* in scripture, it is evident, that when the apostle speaks of being *justified by deeds* or *works of law*, Rom. iii. 20. Gal. ii. 16. he means, *justified according to the tenor of law*, by performing all the *deeds* or *works* enjoined by law, without the least failure; consequently he speaks of *a meritorious justification*, obtained by the sentence of a judge, declaring, after enquiry, that the judged person hath performed all that was required of him, so that he is not only freed from punishment, but entitled to the promised reward, and may complain of injustice, if these are denied him. On the other hand, when *justification by faith* is mentioned, in opposition to justification by deeds of law, the apostle means *a gratuitous justification*, founded, not on the accused person's *innocence* or *righteousness*, but proceeding merely from the mercy of his judge, who is pleased, out of pure favour, to accept of his *faith* in the place of *righteousness*, and to reward it as if it were *righteousness;* and all for the sake of Christ.

This distinction between *meritorious* and *gratuitous justification*, deserves notice, not only on account of the light which it throws on the apostle's reasonings concerning justification, but because it reconciles his doctrine on that head, with the doctrine of the apostle James. The justification which Paul declares to be unattainable by works of law, is *a meritorious justification;* but the justification which James tells us is to be attained, *not by faith only, but by works also*, is a gratuitous justification, to which both faith and works are necessary. See Rom. iii. 28. note 2.

Ver. 14. *When therefore the gentiles who have not a law.* Many are of opinion, that the gentiles mentioned in the preceding part of this chapter, who are to be rewarded with eternal life, are the gentiles who embrace the gospel. But this verse shews, that the apostle is speaking of such gentiles as have not a revealed law; and the things said here concerning them plainly imply, (though the apostle hath not directly expressed it) that they may be saved by performing the law which they furnish to themselves. All the ancient Greek commentators interpreted this passage of the gentiles who had not a revealed law, as Whitby hath shewn. But both he and they were mistaken, in thinking the reward of the pious heathens will be of a different nature from the reward of those who have enjoyed revelation. For the whole strain of the apostle's reasoning, in this and the following chapter, is to shew, that God hath established one method of justification for all men, and will follow one rule in rewarding and punishing them. So Peter also taught Cornelius.

 Ver. 15.

on tables of stone, but *on their hearts, their conscience bearing witness thereto, as also their debates with one another; in which they either accuse one another* of evil actions, *or else defend each other* when so accused.

their hearts, [1] their conscience bearing witness, *and also* THEIR *reasonings between one another, when they accuse or* else *excuse* EACH OTHER.)

16 What I have said concerning God's rendering to every one according to his works, and concerning the judgment of those who have sinned, whether under law or without law, will happen *in the day when God will judge the inward dispositions of men by Jesus Christ, according to the gospel which I preach.*

16 In the day, [1] when God *will* judge *the hidden things* of men, by Jesus Christ, according to my gospel.

17 What improvement have ye Jews made of revelation? *Behold thou hast the honourable appellation of a Jew, and restest in the law* as a complete rule of duty, *and boastest in God* as the object of thy worship,

17 Behold, (επονομαζῃ) thou art *sirnamed* a Jew, [1] and restest in the law, and *boastest in* God;

Ver. 15. *Who show plainly the work of the law written on their hearts.* As *the law* in this context signifies *divine revelation*, (See ver. 12. note. 1.) *the work of the law* must be the discovery of mens duty, which revelation makes by its precepts. The same discovery is in part made by mens natural reason and conscience, on which account it is said to be written on their heart. The reality of such a *natural revelation* made to the heathen, Taylor observes, the apostle hath proved by three arguments: 1. By the pious and virtuous actions which many of the heathens performed: 2. By the natural operation of their consciences: 3. By their reasonings with one another, in which they either accused or excused one another. For in these accusations and defences, they must have appealed to some law or rule. Thus, in the compass of two verses, the apostle hath explained what the *light of nature* is, and demonstrated that there is such a light existing. It is *a revelation from God*, written on the heart or mind of man; consequently is a revelation common to all nations; and so far as it goes, it agrees with the things written in the external revelation, which God hath made to some nations: for the mind of man, as made by God, harmonizes with the mind of God.

Ver. 16. This verse must be construed with ver. 12.; for ver. 13, 14, 15. are a parenthesis.

Ver. 17. *Behold thou art sirnamed a Jew.* After the returning of the Israelites from the Babylonish captivity, they were all called *Judæi*, Jews, because *Judah* was the principal, and almost the only tribe then existing, and because to that tribe the others joined themselves. And as the Jews differed from all nations in point of religion, the name *Jew and Israelite* at length signified *the profession of a religion.* When therefore it is said, *Behold thou art sirnamed a Jew*, the meaning is, thou art a worshipper of the true God, and enjoyest the benefit of a revelation of his will. In this and the following verses, if I mistake not, the apostle addressed the men of rank and learning among the Jews. It is no objection to that supposition, that probably there were no doctors of the law, nor Jewish scribes and priests at Rome, when this letter was written: For as the apostle was reasoning against the whole body of the nation, his argument required that he should address the teachers of every denomination, to whom the things written in this and the following verses best agree. Besides, as he had addressed the heathen legislators, philosophers and priests, in the first chapter, for the purpose of shewing them the bad improvement they had made of the knowledge they derived from the works of creation, it was natural for him in this, to address the Jewish scribes, priests and doctors, to shew them how little they had profited by the knowledge which they had derived from revelation. Of the Jewish common people, the apostle speaks, Rom. iii. 20. where he proves, that they also were extremely vicious.

Ver. 18.

18 And knowest his will, and approvest the things that *are excellent*, [1] being instructed (εκ, 161.) *by* the law,[2]

18 *And knowest what God requires, and approvest the things that are excellent, being instructed* by the law, which is a revelation from God, and a much surer rule than philosophy,

19 And *boastest* [1] that thou thyself art a guide of the blind, [2] a light of them *who* are in darkness,

19 *And boastest, that thou thyself art a guide* in matters of religion *to the* gentiles, who, notwithstanding their philosophy, are *blind; and a light to all who are in the darkness* of heathenism;

20 An instructer of the foolish, a teacher of babes, *having the image* [1] of knowledge and of truth in the law.

20 *A reprover of the foolish, a teacher of* persons as destitute of spiritual ideas as *babes;* these titles thou assumest, *because thou hast a just representation of religious knowledge and truth in the scriptures.*

21 Thou *then who* teachest another, teachest thou not thyself? Thou *who* preachest, *do not steal,* dost thou steal? [1]

21 Is thy behaviour suitable to those high pretensions? *Thou then who teachest the gentiles, Why teachest thou not thyself? Thou who preachest* to them, *do not steal, Dost thou steal?*

22 Thou (ὁ λεγων, 55.) *who commandest, Do not commit* adultery, Dost thou commit adultery? Thou *who* abhorrest idols, (ἱεροσυλεις;) dost thou *rob temples?* [1]

22 *Thou* enlightened Jewish doctor, *who sayest to* the gentiles, *Do not commit adultery, Dost thou commit adultery? Thou who abhorrest idols, Dost thou rob temples* of the tithes destined for the support of the worship of God? as if impiety were criminal in heathens, but pardonable in thee.

Ver. 18.—1. *And approvest the things that are excellent.* The original words, δοκιμαζεις τα διαφεροντα, may be translated, *and tryest the things that differ.*

2. *Being,* κατηχυμενος εκ, *instructed by the law.* Beza thinks the propriety of the Greek word might be retained in the translation, thus, *Being instructed from thy childhood out of the law.*

Ver. 19.—1. *And boastest.* As the Greek noun πεποιθησις, signifies *boasting,* 2 Cor. iii. 4. the verb in this passage may be translated *boastest.*

2. *That thou thyself art a guide of the blind,* &c. The Jewish doctors, in contempt of the gentiles, always spake of them as persons who were *blind,* and in *darkness,* and *foolish,* and *babes;* and boasted of themselves as *guides,* to whose direction the gentiles, in matters of religion, ought implicitly to submit. This boasting of the Jews, the apostle introduced here, to shew that their sins were greatly aggravated by the revelation of which they boasted.

Ver. 20. *Having the image of knowledge and of truth in the law.* This could not be said with propriety of the law of Moses; but it is true of the whole body of the divine revelations contained in the Jewish scriptures. The original word μορφωσις, according to Bos, signifies the sketch or outlines of a thing; its form. But as the Jews are said to have this *form in the law,* I rather think St Paul compares the law to a looking-glass, which gives exact images of things; as the apostle James likewise does, chap. i. 25.

Ver. 21. *Thou who preachest, do not steal, Dost thou steal?* This and what follows, is mentioned to shew, that the knowledge which the scribes and doctors pretended to derive from the law, had had no manner of influence on their temper and manners: so that their boasting in the law, and their claim to be the teachers of the gentiles, were very little to be regarded by the gentiles.

Ver. 22. *Dost thou rob temples?* The Jews, who defrauded the Levites of their tithes, are said Mal. iii. 8. *To rob God.*

23 *Thou who boastest of revelation, Dost thou, by breaking the precepts of revelation, dishonour God* who bestowed it on thee? (See ver. 4.)

23 Thou *who boastest in* the law, *by the breaking of the* law, dishonourest thou God?

24 I do not charge you Jews with these crimes rashly: *For, as it was written* to your fathers, so I write to you, *the name of God is evil spoken of among the gentiles, through your wickedness,* who call yourselves his people.

24 For, *as it was written,* (Isa. lii. 5. Ezek. xxxvi. 20.) The name of God *is evil spoken of* among the Gentiles, through you.

25 Whilst ye continue wicked, it is foolish to expect salvation, because ye are circumcised; for *circumcision, indeed,* as the sign of God's covenant, *will profit thee, if thou keepest the law* of faith enjoined in the covenant; *but if thou be a transgressor of that law, thou art in the condition of a wicked gentile.*

25 (Περιτομη μεν γαρ, 238. 94.) *Now* circumcision *indeed* profiteth, if thou *practise law*; [1] but if thou be a *transgressor of law,* thy circumcision *hath become* uncircumcision.

26 *And if a heathen,* instructed by right reason, and by the grace of God, *perform the precepts of the law of faith, Will not God treat him as a person circumcised,* by bestowing on him justification, the blessing promised to Abraham's seed?

26 (Εαν ουν, 262.) *And if* the uncircumcision keep (τα δικαιωματα) the *precepts* [1] of the law, *will* not his uncircumcision be counted for circumcision?

27 *And will not every uncircumcised gentile, who, under the direction of reason and conscience,* without revelation, *practises the faith and obedience enjoined in the*

27 And *will* not the uncircumcision, *which by nature* [1] *fulfilleth* the law, [2]

Ver. 25. *Circumcision indeed profiteth, if thou practise law.* Εαν νομον πρασσῃ. Here, as in many other passages, the apostle speaks to the thoughts of his Jewish readers. They fancied that circumcision, by shewing that they were descended from Abraham, and were members of God's covenant, would insure their salvation, though they were ever so wicked. But the Apostle told them, their circumcision would avail them only, if they practised law; that is, performed the things required in the covenant with Abraham; (see ver. 12. note 1.;) in which case, as the seal of that covenant, it would give them assurance of salvation. But, if they did not perform the precepts of that covenant, their circumcision would be of no use to them.

Ver. 26. *Keep,* τα δικαιωματα, *the precepts of the law.* For this translation, see Rom. i. 32. note 1. *The law,* here and in the following verse, cannot be the *law of Moses,* because the uncircumcised gentiles could not keep the precepts of that law: They were utterly ignorant of them, and never could, by any exercise of reason, find out, either that they were agreeable to God, or that he required them of the gentiles. Most commentators are of opinion, that the *moral precepts* of the law of Moses are here meant, which the gentiles might know by the light of nature. But as neither they nor the Jews could *keep these precepts,* in the manner the law required, so as to merit life by them, it is more reasonable to think, the *law* here spoken of, whose precepts the gentiles are supposed to keep, is the *law of faith,* (See Rom. ii. 13. note 2.) the precepts of which the gentiles may both know and keep. For the light of natural reason dictates its two great precepts, namely, that men should *believe in God,* and *obey him* from love. Farther, the precepts of this law are very properly expressed by words which literally signify, *righteousnesses of the law;* because they who keep them are accounted righteous in the sight of God; that is, are treated by God as righteous persons for the sake of Christ.

Ver. 27.—1. *The uncircumcision which by nature fulfilleth the law.* The words, *by nature,* are added by the apostle, to shew, that he is speaking of persons without revelation, and not of the converted gentiles, nor of those who were to be converted.

2. *Fulfilleth the law,* namely, of faith. See ver. 26. note. For though the gentiles were ignorant of the covenant that was made at the fall, and of its promises, they might both know and perform its requisitions, ver. 26. Accordingly, many of the gentiles believed in the true God, and obeyed him from a principle of faith and love.

3. *Judge*

judge [3] thee *a transgressor of law*, THOUGH A JEW (*from* ver. 28.) by the literal circumcision? (see ver. 29.)

covenant with Abraham, *condemn thee as a transgressor of that covenant, though a Jew by the circumcision which is according to the letter* of Moses's precept?

28 For he is not a Jew, [1] *who* IS ONE outwardly, neither IS circumcision, THAT which IS outward in the flesh:

28 *For he is not a son of Abraham*, and an heir of the promises, *who is one by natural descent only; neither is* true *circumcision that which is outward in the flesh*:

29 But he IS a Jew *who is one* inwardly, [1] and circumcision IS of the heart, [2] in the spirit, *not* in the letter [3] OF THE LAW. (ὀυ, 67.) *Of this man* the praise IS not *from* men but *from* God.

29 *But he is a Jew who is one in the temper of his mind; and circumcision is that of the heart*, by cutting off evil desires, *according to the spirit, not according to the letter of the law. Of such a real Jew, the praise will not be from the Jews*, who will disown him if he is uncircumcised, *but* it will come *from God*, who, knowing his heart, will acknowledge him as one of Abraham's spiritual seed.

3. *Judge thee a transgressor of the law, though a Jew*, δια γραμματ& και περιτομης, *by the letter and circumcision*, (Ess. iv. 18.) *by the literal circumcision.* The words *though a Jew*, are rightly supplied in this verse from the following; because the common translation, *who by the letter and circumcision dost transgress the law*, is not sense. See Gen. Pref. p. 26, 27. The judgment which the gentiles who fulfil the law, are here said to pass on the wicked Jews, is the same with that which the Jews are said, ver. 1. to pass on the wicked gentiles; namely, *that they are worthy of death.* But they pass this judgment on the Jews with much more reason than the Jews pass it on them; because whilst they condemned the gentiles, they expected to be saved themselves, though guilty of the very same crimes.

Ver. 28. *For he is not a Jew.* In this most beautiful passage, *a Jew* does not, as in ver. 17. signify a professor of the Jewish religion, or a member of God's ancient visible church, but one who is *a son of Abraham*, by possessing faith and holiness, like that for which Abraham was constituted the father of all believers. In this sense, the pious gentiles, though uncircumcised, and members of no visible church, were really *Jews* or *sons of Abraham*, and members of the covenant which God made with him, and entitled to all its blessings, by virtue of the circumcision of their heart. It is of such as these, that Christ speaks in his epistle to the church of Smyrna: Rev. ii. 9. *I know the blasphemy of them who say they are Jews, and are not, but are the synagogue of Satan.*

Ver. 29.—1. *But he is a Jew who is one inwardly.* He is a son of Abraham, a member of God's invisible catholic church, and entitled to the blessings of the covenant, who inwardly possesses the temper and disposition of Abraham, and who imitates him in his faith and obedience.

2. *And circumcision is of the heart.* The circumcision which renders men *the sons of Abraham*, and *the people of God*, is a circumcision of the heart, made by cutting off or mortifying its lusts. That this is the true circumcision, or the thing meant by that rite, is evident from what Moses said to the Jews, Deut. x. 16. *Circumcise therefore the foreskin of your hearts, and be no more stiff-necked.*

3. *In the spirit, not in the letter.* The apostle, by distinguishing between the *spirit* and the *letter of the law of Moses*, intimates that the rites enjoined in that law were typical, and had a spiritual or moral meaning, as Moses also expressly declared to the Jews, Deut. xxx. 6. Levit. xxvi. 41. The prophet Jeremiah likewise represents *circumcision* as emblematical, chap. iv. 4. Consequently all the other rites of the law were so likewise.

CHAP.

CHAP. III.

View and Illustration of the subjects handled in this Chapter.

THE foregoing reasonings being contrary to the prejudices of the Jews, one of that nation is here introduced objecting, If our being the children of Abraham, members of the church of God, and heirs of the promises, will procure us no favour at the judgment, and if the want of these privileges will not preclude the heathens from salvation, what is the pre-eminence of a Jew above a gentile, and what is the advantage of our being made the visible church of God? ver. 1. —The apostle replied, That the Jews, as a nation, enjoyed great advantages by being the church of God: To them were committed the oracles of God, the law of Moses, and the writings of the prophets, in which the coming of the seed of Abraham, who was to bless all nations, is foretold, ver. 2.—But says the Jew, What good have we derived from these oracles, if the greatest part of us have not believed on him whom you affirm to be the seed of Abraham? Will not our unbelief, as you have often told us, (See View prefixed to chap. xi.) occasion our rejection, and thereby destroy the faithfulness of God, who promised to Abraham to be a God to him and to his seed in their generations? ver. 3.—This consequence the apostle denied. Because, although all the natural seed of Abraham were rejected for unbelief, the faithfulness of God would not be destroyed thereby, but rather established, as the casting of Abraham's seed out of the covenant for unbelief and disobedience, was tacitly threatened in the covenant itself, ver. 4.—But replied the Jew, If our unrighteousness, in not believing on Jesus, establisheth the faithfulness of God, by occasioning our losing the privileges of the covenant, Is not God unrighteous in destroying us also as a nation, for the sin of not believing on Jesus, ver. 5.—By no means, answered the apostle; for if no sin could be righteously punished, which is attended with good consequences, *How shall God judge the world?* How shall he render to every man according to his works? ver. 6.—This answer not convincing the Jew, he urged his objection in a stronger form, as follows: If *the truth of God*, in executing his threatenings on us as a nation, *hath abounded to his glory through our lie*, Why are we punished

nifhed as finners individually, for what hath contributed fo exceedingly to God's glory, that it can fcarcely be called a fin? To this objection the apoftle adds, Why not fay alfo, what we apoftles are flanderoufly reported to practife, and even to order, *Let us do evil, that good may come?* This pernicious doctrine the apoftle reprobated with abhorrence, by declaring, that the condemnation of thofe who hold it is moft juft, ver. 8. which is all he now thought fit to fay on the fubject; intending to confute both the objection and the flander more fully afterwards, chap. vi. vii. viii.

Becaufe the apoftle had affirmed, ver. 2. that the pre-eminence of the Jews above the gentiles, confifted in the advantages which they derived from the oracles of God, for improving themfelves in knowledge and virtue, the Jew afks, Do you acknowledge that we excel the gentiles in worthinefs of character, and that, on account thereof, we are entitled to be juftified by the law? Not at all, fays the apoftle; for we have formerly, chap. i. and ii. proved Jews and Gentiles, that is, the fcribes, pharifees and lawyers among the Jews, and the ftatefmen, philofophers, and common people of the gentiles, to be all under fin, and obliged to feek juftification by faith, ver. 9.—And with refpect to the common people of the Jews, I will fhew you by paffages from your own fcriptures, that the generality of them have always been exceedingly corrupt, notwithftanding the advantages which they derived from the oracles of God, ver. 12.—18.—Wherefore Jews and gentiles being finners, every mouth of man, pretending to juftification, as due on account of works, is effectually ftopped, both by the law of nature and by the law of Mofes, and all the world ftands condemned by both, as liable to punifhment from God, ver. 19.—The apoftle having thus, ftep by ftep, led his readers to the great conclufion which he meant to eftablifh, he produces it as the refult of all his reafonings hitherto: *Wherefore, by works of law, there fhall no flefh be juftified in his fight: becaufe through law is the knowledge of fin*, ver. 20.: —That is, neither Jew nor gentile can be juftified meritorioufly by works of law, becaufe law requiring perfect obedience, under the penalty of death, its only operation is to make finners fenfible that they are liable to condemnation, without giving them the leaft hope of mercy: fo that any expectation of eternal life, which finners can entertain, muft be founded upon a method of juftification different from that of law.

This being the proper place for it, the apoftle introduces his account of the gofpel-method of juftification, as follows. Becaufe both the law of nature, and the law of Mofes, hath made perfect obedience neceffary to juftification, and becaufe no man is able to give fuch an obedience, *a righteoufnefs without law*, that is, a different righteoufnefs from perfect obedience to any law whatever, *is now difcovered* in the gofpel, to be what God requires in order to falvation. And to recon-

cile the Jews to that kind of righteousneſs, the apoſtle told them, (deferring the proof of his aſſertion till afterwards, chap. iv. 1.—8. *that it is teſtified by the law and the prophets*, ver. 21.—Even the righteousneſs which God hath appointed from the beginning, as the righteousneſs of ſinners; a righteousneſs which is through the faith enjoined by Jeſus Chriſt, and which, from mere favour, *will be counted to all, and rewarded upon all who believe*; for with God there is no diſtinction of perſons, in his method of juſtifying mankind, ver. 22.—*Becauſe all have ſinned, and come ſhort of the praiſe of God*, ver. 23.

Many of the Jews, however, continued utterly averſe to the new diſpenſation: *Firſt*, Becauſe its doctrine of juſtification by faith, rendered the Levitical ſacrifices, which they believed to be real atonements, altogether uſeleſs; and, *Secondly*, becauſe they fancied that no ſacrifice for ſin was appointed under the goſpel.—This latter miſtake the apoſtle corrected, by informing them, that juſtification is a free gift from God, beſtowed on ſinners through the redemption that is by Chriſt Jeſus, that is, through the atonement which he hath made for ſin by the ſacrifice of himſelf: ver. 24.—And that, on account of his having offered a ſacrifice ſo meritorious, God hath ſet him forth as a *mercy-ſeat*, ſeated on which, conſiſtently with his juſtice, he forbears to puniſh ſinners immediately, and grants them ſpace to believe and repent, that he may pardon both them who have believed and repented before the coming of Chriſt, ver. 25.—and them who ſhall believe and repent after his coming, even to the end of the world, ver. 26.—*Where then is boaſting?* the boaſting of the gentile philoſophers, and of the Jewiſh ſcribes, who being puffed up with pride, the one on account of their intellectual attainments, and the other on account of their zeal in performing the rites of Moſes, fancy themſelves entitled to eternal life. To this queſtion the apoſtle replies, *It is excluded:* Not however by *law*, which only juſtifies men meritoriouſly through a perfect obedience to its precepts; but by *the law of faith*, the goſpel, which juſtifies ſinners gratuitouſly through faith, ver. 27. and thereby utterly beats down the pride both of the Jews and the Gentiles.

Having thus explained the goſpel-method of juſtification, and ſhewn that it is founded, not on the merit of mens works, but in the mercy of God, and in the atonement made for ſin by the death of Chriſt, the apoſtle produces his ſecond great concluſion: *We conclude then, that by faith man is juſtified without works of law*, ver. 28. And truly, unleſs this, with the arguments which ſupport it, had been added, the former concluſion, ver. 20. *By works of law, there ſhall no fleſh be juſtified in his ſight*, would have anſwered no purpoſe, but to terrify ſinners.—Farther, to wean the Jews effectually from the legal method of juſtification by *ſacrifices*, *waſhings* and *meats*, on which they doated, the apoſtle obſerved, that Jews and Gentiles being all under the government of the

the ſame God, who is equally related to all, as their creator and judge, ver. 29.—there cannot be one way of juſtification appointed for the Jews, and another for the gentiles; but all are to be juſtified in one method, namely by faith, ver. 30.—To conclude, Becauſe the unbelieving Jews and gentiles affirmed, That in teaching a gratuitous juſtification by faith, without works of law, the apoſtle made law uſeleſs, he told them, this doctrine does not make law uſeleſs, but rather eſtabliſhes it as abſolutely neceſſary, ver. 31. However, the proof of his aſſertion being a matter of great importance, the apoſtle deferred it till afterwards, that he might propoſe it at large, chap. vii.

NEW TRANSLATION.

CHAP. III. 1 *JEW.* What *then is the pre-eminence* of the Jew? (η, 195.) *and* what *the advantage of* circumciſion? [1]

2 *APOSTLE.* Much *in every reſpect:* [1] *but* chiefly, *indeed, becauſe they were intruſted with* the oracles of God. [2]

3 *JEW.* (Τι γαρ, 98.) *But* what if (τινες, 54.) ſome *have not believed?* (μη,) *Will not* [1]

COMMENTARY.

CHAP. III. 1 If our privileges will procure us no favour at the judgment, and if the want of theſe privileges will be no diſadvantage to the gentiles, *What is the pre-eminence of the Jew* above the gentile? *and what* is *the advantage of circumciſion?*

2 It is *great in every reſpect: but chiefly, indeed, becauſe the Jews were intruſted with the oracles of God;* eſpecially that concerning the bleſſing of the nations in Abraham's ſeed.

3 *But what* benefit have we received from the oracles of God, *if the greateſt part of us have not believed* on him whom ye call the ſeed, and are to be caſt off? *Will*

Ver. 1. *What then is the pre-eminence of the Jew? and what, &c.* There are two queſtions propoſed here, 1. What is the pre-eminence of the Jew above the gentile? 2. What is the advantage of circumciſion, and of the other ritual ſervices which are enjoined in the law? To the firſt of theſe queſtions the apoſtle anſwers in this chapter, and to the ſecond in chap. iv. beginning at ver. 11. See that verſe, note 1.

Ver. 2.—1. *Much in every reſpect.* The reſpects in which the Jews were ſuperior to the gentiles, are enumerated Rom. ix. 4, 5. and explained in the notes on that paſſage.

2. *But chiefly indeed, becauſe they were intruſted with the oracles of God.* The Greeks uſed the word λογια, *oracles,* to denote the reſponſes which their deities, or rather their prieſts, made to thoſe who conſulted them; eſpecially if they were delivered in proſe. For, as Beza obſerves, they gave a different name, χρησμοι, to ſuch reſponſes as were uttered in verſe. Here *oracles* denote the whole of *the divine revelations,* and among the reſt *the law of Moſes,* which Stephen calls λογια ζωντα, *living oracles,* Acts vii. 18, becauſe God ſpake that law in perſon. All the revelations of God to mankind, from the beginning of the world to his own times, Moſes, by the inſpiration of God, committed to writing: and what farther revelations God was pleaſed to make to mankind, during the ſubſiſtence of the Jewiſh church, he made by the Jewiſh prophets, who recorded them in books: and the whole was intruſted to the Jews, to be kept for their own benefit, and for the benefit of the world. Now this being the chief of all their advantages as Jews, it alone is mentioned by the apoſtle. In like manner, the Pſalmiſt hath mentioned the word of God as the diſtinguiſhing privilege of the Iſrelites, Pſal. cxlvii. 19. *He hath ſhewed his word unto Jacob, and his ſtatutes and judgments unto Iſrael.* 20. *He hath not dealt ſo with any nation.* The benefits which the Jews derived from the oracles of God, the apoſtle had no occaſion to explain here, becauſe they were all introduced in the boaſting of the Jew, deſcribed chap. ii. 17.—23.

Ver. 3. Μη η απιϛια, *Will not their unbelief deſtroy the faithfulneſs of God?* The common

 tranſlation,

not their unbelief destroy the faithfulness of God, who promised to be a God to Abraham's seed in their generations?

4 *By no means:* the faithfulness of God will not be destroyed by the rejection of the Jews. *But let God be* acknowledged *true* to his covenant, *although every Jew be a liar,* in affirming that Jesus is not the promised seed, and be rejected on that account: *for, as it is written,* in all cases *God will be justified in his threatenings, and will appear just as often as he punishes.*

σει, their unbelief (καταργη- chap. iii. 31. note 1.) *destroy the faithfulness of God?*

4 APOSTLE. *By no means: but* let God be true,[1] (δε 100.) *though every man* BE a liar; [2] as it is written, (Psal. 51. 4.) That thou *mayest* be justified in thy (λογοις, 60.) *threatenings, and mayest* overcome when *thou judgest.*[3]

translation, *Will their unbelief destroy, &c.* implies that the faithfulness of God will not be destroyed by the unbelief of the Jews, which no doubt is true; but it is contrary to the intention of the objector, who means that it would be destroyed by their unbelief. The same reasoning applies to ver. 5; whereas if Μη, in these verses, is translated, as I have done, *Will not,* the reasoning in both places will be conclusive. Beza has translated Μητι, without the negative particle, Matt. xii. 23. *Nonne? Is not this the Christ?* John xviii. 17. Μητι; *Nonne et tu? Art not thou also one of this man's disciples?* Our translators likewise have translated Μητι in the same manner, John iv. 29. *Is not this the Christ?* And John xviii. 25. Μη και συ; *Art thou not also one of his disciples?* In ver. 8. of this chapter, Μη without ου is used as a negative interrogation. So also 1 Cor. vi. 3. Μητιγε βιωτικα; *Why not then things pertaining to this life?*

In the covenant with Abraham, God having promised (Gen. xvii. 8.) to give to him and to his seed, the land of Canaan for an everlasting possession, and to be their God, the Jews affirmed that if they were cast off from being his people, and driven out of Canaan for not believing on Jesus, the oracles of God, instead of being an advantage, would be a disadvantage to them, and the faithfulness of God, in performing his promises, would be destroyed. It seems the apostles, in their discourses to the Jews, had told them that for crucifying Jesus, they were to be punished in that manner. See chap. xi. Illustration.

Ver. 4.—1. *But let God be true:* let God be acknowleged true to his covenant, though every Jew disbelieves, and is cast off on that account. To understand this, we must recollect that the performance of the promises to the natural seed of Abraham, is, in the original covenant, tacitly made to depend on their faith and obedience, Gen. xviii. 19.; and that it is explicitly made to depend on that condition in the renewal of the covenant, Deut. xxviii. 1.—14. Besides, on that occasion, God expressly threatened to expel the natural seed from Canaan, and scatter them among the heathens, if they became unbelieving and disobedient, Levit. xxvi. 33. Deut. xxviii. 64. The rejection, therefore, and expulsion of the Jews from Canaan, for their unbelief, being a fulfilling of the threatenings of the covenant, established the faithfulness of God, instead of destroying it.

2. *Though every man be a liar.* The apostle calls the unbelieving Jews *liars,* not only because in scripture wicked men are called *liars,* Psal. cxvi. 11., but because they who refused to believe on Jesus, thereby affirmed that he was an impostor, which was the greatest falsehood.

3. *That thou mayest be justified in thy threatenings, and mayest overcome when thou judgest.* This is the proper translation of the original phrase, εν τῳ κρινεσθαι σε and is agreeable to Psal. li. 4, whence the quotation is made. God's *threatenings,* in which David justified God, or acknowleged him to be just, are those which Nathan, by God's order, spake to him in reproof of his crimes of adultery and murder, 2 Sam. xii. 9.—12. And with respect to God's *judging* or *punishing* David, it happened when God executed on David's posterity, the things which he denounced against them by Nathan. In thus punishing him, David thought God *clear* or *just,* and acknowledged him to be so, by meekly receiving his punishment. On this occasion, the apostle quoted David's confession, that God's punishing him in the manner denounced by Nathan, was no breach of the promises he had made to him and to his posterity, because it shewed the Jews, that God's promises, like his threatenings, are all conditional, and that, consistently with his promises to Abraham, and to his seed, God might reject the Israelites, and drive them out of Canaan, for their unbelief and disobedience.

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5 *JEW.* But if our unrighteouſneſs *eſtabliſheth* the righteouſneſs of God, what ſhall we ſay? (μη, ſee note on ver. 3.) *Is not* [1] God unrighteous *who inflicteth wrath?* (I ſpeak *THIS after the manner of man.*[2])

5 *But if our unrighteouſneſs*, in rejecting and crucifying Jeſus, (συνιϛησι; ſee 2 Cor. vi. 4. vii. 11. Gal. ii. 18.) *eſtabliſheth the faithfulneſs of God* in caſting us off from being his people, *What ſhall we infer? Is not God unrighteous, who* likewiſe *deſtroyeth us as a nation* for that ſin? (*I write this in the character of an unbelieving Jew.*)

6 *APOSTLE. By no means:* (επει, 177.) *otherwiſe* how ſhall God judge the world?[1] (See ver. 5. note 2.)

6 *By no means: for if no ſin can be righteouſly puniſhed which is attended with good conſequences, How ſhall God judge the world?* How ſhall he render to every man according to his works?

7 *JEW.* (γαρ, 92.) For, if the truth of God *hath abounded* to his glory (εν, 167.) through my lie,[1] Why *ſtill am I alſo* judged as a ſinner?

7 Your account is not ſatisfactory: *for if the truth of God*, in caſting off and puniſhing our nation, *hath been manifeſted to his great honour through our lie*, in affirming that Jeſus is not the promiſed ſeed, *Why am I*, an individual, *farther puniſhed alſo as a ſinner?* My being involved in the rejection and deſtruction of the nation, is puniſhment ſufficient.

8 *APOSTLE. And WHY not ADD*, as we *are* ſlanderouſly [1] reported *TO PRACTISE*, and as ſome affirm we *order*; (ὅτι, 260.) *certainly*, let us do evil that good may come?

8 *And* to carry your objection farther, *Why not add, as we are ſlanderouſly reported* by you Jews *to practiſe, and as many affirm we* apoſtles *order, certainly let us do evil, that glory may accrue to God* from our pardon? *Of theſe perſons* who teach and practiſe ſuch things, *the*

Buxtorf hath ſhewn, in his Lex. Chaldaic. p. 668. that the Hebrew word which our tranſlators have rendered *mayeſt be clear*, Pſal. li. 4. is rightly tranſlated by the LXX. and by the apoſtle, νικησαις, *mayeſt overcome;* that ſenſe of the word being familiar to the Syrians and the Rabbins. The *victory* here aſcribed to God, is a victory over enemies who diſobey his laws.

Ver. 5.—1. *Is not God unrighteous?* See ver. 3. note, for this tranſlation.

2. *I ſpeak this after the manner of man.* See Rom. vi. 19. note 1. The apoſtle, as Taylor remarks, in reverence of the majeſty of God, is at pains to qualify the ſuppoſition of his being unrighteous. For firſt, he puts it in the form of a queſtion: *Is not God unrighteous?* Next, he adds, that he ſpeaks it in the character of an objector. Then he interrupts the objection, by inſerting a ſtrong denial thereof, founded on God's character as judge of the world: after that, he ſuffers the objector to ſtate his objection in a new form, and ſtrengthens it by an addition of his own. An example of this kind of interruption of an objection, we have, Horace, Lib. ii. Ser. iii. ver. 187, 188.

Ver. 6. *Otherwiſe how ſhall God judge the world?* The very idea of God's judging the world, implies that it ſhall be done in righteouſneſs. For if any perſon were to have injuſtice done him on that occaſion, it would not be *judgment*, but a capricious exerciſe of power, whereby the judge would be diſhonoured. On this idea is founded the anſwer which Abraham made to God, and which, I ſuppoſe, the apoſtle had now in his eye, Gen. xviii. 25. *Shall not the judge of all the earth do right?*

Ver. 7. *Through my lie.* The Jew, who here ſuſtains the part of the objector, ſuppoſes, for argument's ſake, that Jeſus is the Chriſt, and that his own diſbelief, which, after the apoſtle's example, he terms a *lie*, was wrong.—Taylor ſuppoſes that *lie* in this paſſage ſignifies *diſobedience;* becauſe the word was uſed in that ſenſe by the Hebrews, Iſa. lxiii. 8.

Ver. 8.—1. *Let us do evil that good may come.* This ſlanderous report, ſeems to have been founded on a miſinterpretation of the apoſtle's doctrine, that the greatneſs of the ſins of which the gentiles were guilty, rendered God's goodneſs, in ſending Chriſt to die for them, the more illuſtrious, Rom. v. 8. 20, 21.

condemnation is both certain and *just*.

(ὧν, 65.) *Of those the condemnation is just.*[2]

9 *Well then*, since the pre-eminence of the Jews above the gentiles consists in their superior advantages, *Do* you acknowledge that *we excel the gentiles* in piety? *I acknowledge no such thing; for I have formerly proved both Jews and gentiles to be all guilty of sin.*

9 *JEW. Well then, do we excel* THE GENTILES? *APOSTLE. Not at all;* for we have *formerly* proved[1] both Jews and gentiles *to be all* under sin;

10 With respect to the Jewish common people, they have been wicked in all ages; *as it is written, There is not a righteous man, no not one.*

10 As it is written,[1] (Psl. xiv. 3.) *Surely* there is none righteous, no not one.[2]

11 In the same psalm, ver. 2. It is said, *There is none that understandeth* his duty: *there is none that worshippeth God* as he ought to do.

11 There is none that understandeth: There is none that seeketh after God.

12 And in ver. 3. it is said, *They are all gone out of the way* of righteousness, *they are employing themselves together in works which are utterly unprofitable* to themselves, and to society; *there is none* of them *who does any good action; there is not so much as one.*

12 They are all (31.) gone out of the way, they are together become unprofitable, there is none that doth good; *there is not so much as one.*

13 Also it is said, Psal. v. 9. *Their throat is an open sepulchre*, sending forth by their rotten speech an offensive stench; *with their fair speeches they deceive;*

13 Their throat IS an open sepulchre;[1] with their tongues they have used de-

2. *Of these the condemnation is just.* Here the apostle teaches expressly, that things in themselves evil, are never to be done on the pretence of promoting what is good. Such a pretence if allowed, would justify the greatest crimes.

Ver. 9. *We have formerly proved both Jews and gentiles to be all under sin.* Erasmus translates the word, προῃτιασάμεθα, *ante causis redditis, ostendimus; Having before mentioned the reasons, we have shewn.* But the translation I have given is sufficiently exact. The apostle had formerly, chap. ii. 21.—24., proved the Jewish scribes, lawyers and pharisees, to be under sin; and chap. i. 8.—32., he had shewn, that the Greek philosophers, statesmen and common people, were all in the same condition. He is now going to speak of the lower ranks of the Jewish people.

Ver. 10.—1. *As it is written*, &c. namely, Psal. liii. 1.—3. and Psal. xiv. 1.—3. Jerome, in his commentary on Ephes. v. 31. makes the following judicious remark concerning the quotations from the old testament, found in the new: "When testimonies are taken, as from "the prophets and from the old testament, by the apostles, and these are not found in our "books, we are not immediately to have recourse to the silly stories and dotages of such as are "apocryphal. These testimonies are really written in the old testament, though not in the "very words used by the apostles, who took the sense rather than the words. However, "where they are written, is not easily to be found, except by the learned."

2. *There is none righteous, no not one.* This, and the following affirmations, must not be interpreted according to the strictness of modern speech. For it can hardly be supposed, that in any period the Jewish nation was so universally wicked, that there was not a single righteous man in it. See ver. 18. note. These strong expressions were used by the Psalmist, according to the genius of the eastern languages, in which universal propositions were used, not according to their strict logical meaning, but to denote a great number, as in this passage, where they are used to signify, that the good among the Jews were very few in comparison of the wicked. Of this manner of speaking, we have an undoubted example, John iii. 32. where the Baptist saith of Jesus, ὀυδεις, *no one receiveth his testimony*, that is, *few received it* in comparison of those who rejected it; for this same evangelist hath mentioned a number who believed on Jesus.

Ver. 13.—1. *Their throat is an open sepulchre.* Because an open sepulchre sends forth a noisome

ceit;[2] the poison of asps IS under their lips:

their speech being deadly, *the poison of asps is under their lips.* Psal. cxl. 3.

14 ('Ων,61.) *Their* mouth is full of cursing and bitterness.

14 On other occasions, giving way to their malicious dispositions, *Their mouth is full of cursing and bitter imprecations.* Psal. x. 7.

15 Their feet ARE (οξεις, sharp) swift to shed blood.

15 Their works correspond to their words: for *they make haste to commit murder*, as Isaiah hath testified, chap. lix. 7.

16 Destruction and misery LURK in their *paths*;

16 *They occasion destruction and misery to all who follow them.*

17 *But* the *path* of peace *they have not* known.

17 *But such practices as lead to the happiness* of mankind, *they neither have known* nor desired to know.

18 There is no fear of God before their eyes.[1]

18 All this wickedness they commit, because, as is said, Psal. xxxvi. 1. *There is no fear of God before their eyes;* they fear not God's displeasure.

19 Now we know, that *whatever things* the law[1] saith, it saith to them who are under the law:[2] that every mouth may be stopped,[3] and THAT all the world *may be liable to punishment* before *God.*[4]

19 *Now* these things are said, not of the heathens, but of the Jews; for *we know that whatever things the law saith, it saith to them who are under the law: that every Jew may remain silent*, as condemned by the law; *and that all the world*, Jews as well as gentiles, *may be* sensible that they are *liable to punishment before God.*

noisome stench, the Psalmist uses that figure, to represent the rotten infectious discourse which wicked men send from their throats. Accordingly it is added, *The poison of asps is under their lips*, &c.

2. *They have used deceit.* According to Beza, εδολιουσαν is put here for εδολιουν. And in confirmation of his observation, he says, ηλθοσαν is put for ηλθον, Psal. lxxvii. 2.

Ver. 18. *There is no fear of God before their eyes.* In this whole discourse, the apostle speaks of the collective body of the Jews, as he had done of the Greeks in chap. i. The reason is, both among the Jews and Greeks, there were, at all times, individuals of a character very different from that which he hath ascribed to the generality of both. Besides, more than a general description was not necessary to his argument.—His different manner of describing the characters of the Jews and of the Greeks, is worthy of notice. For, in speaking of the Greeks, he uses the greatest plainness, knowing that it would not offend them, as they did not pique themselves on sanctity of conduct, and were conscious that the things laid to their charge were true. But in speaking of the Jews, as Taylor observes, he couches their character under quotations from their own sacred writings, and thereby turns their eyes to ancient rather than to present manners. This method he followed, because, in the ancient manners of the nation, they might, as in a glass, clearly see the very deformed complexion of the then generation.

Ver. 19.—1. *We know, that whatever things the law saith.* The foregoing quotations, although taken from the Psalms, being called *sayings of the law*, it is evident, that *the law* here denotes the whole body of the Jewish scriptures. See Rom. ii. 12. note 1.

2. *It saith to them who are under the law.* Although many things are spoken of, and to the gentiles, in the Jewish scriptures, the immediate intention of these writings was to instruct, exhort, and reprove the Jews. And therefore, they are all to be understood as spoken to them; unless it is mentioned that the gentiles in particular are addressed.

3. *That every mouth may be stopped.* A *stopped mouth*, denotes the confusion of a guilty person, who being accused, hath no answer to make for himself.

4. *And that all the world may be liable to punishment before God.* The apostle's meaning is, that the passages which he had quoted from the scriptures, concerning the wickedness of the Jews,

20 *Wherefore, by works of law*, whether natural or revealed, moral or ceremonial, *there ſhall no man be juſtified* meritoriouſly, (Rom. ii. 13. note 3.) *in God's ſight*; (Pſal. cxliii. 2.) *becauſe law makes men ſenſible that they are ſinners*, without giving them any hope of pardon; conſequently, inſtead of entitling them to life, it ſubjects them to puniſhment.

20 *Wherefore*, (εξ, 161.) *by works of law*,[1] there ſhall no fleſh be juſtified in his ſight; *becauſe* (δια νομε) *through law*[2] is the knowledge[3] of ſin. (See chap. vii. 7. note 3.)

21 *But now*, under the goſpel, *a righteouſneſs appointed by God*, as the means of the juſtification of ſinners, *without* perfect obedience to *law* of any kind, *is made known*: And it is no new method of juſtification, *being taught both by the law and the prophets*;

21 But now, *a* righteouſneſs of God (χωρις νομε) *without law*, (πεφανερωται) *is diſcovered*,[1] being teſtified by the law and the prophets;[2]

22 *Even the righteouſneſs which God hath appointed* to be *through faith of Jeſus Chriſt*, (the faith which Jeſus Chriſt hath enjoined) graciouſly counted *unto all*, *and* rewarded *upon all who believe*; *for there is no diſtinction* between Jew and gentile, in the method of juſtification:

22 (Δε, 102.) Even the righteouſneſs of *God* (δια πιςεως Ιησε) *through* faith[1] of Jeſus Chriſt, unto all, and upon *all who* believe; for there is no *diſtinction*:

Jews, are recorded there, *firſt*, To make them ſenſible, that notwithſtanding their privileges as the people of God, they were as great ſinners as the gentiles. *Next*, To ſtop every mouth of man, pretending to claim juſtification as due to him for his works. And in the *third* place, to conſtrain all the world to acknowledge themſelves liable to puniſhment before God.

Ver. 20.—1. *Wherefore, by works of law, there ſhall no fleſh be juſtified in his ſight.* Beza acknowledges, that in this paſſage, *law*, without the article prefixed, ſignifies, " omnem doctri-" nam, ſeu ſcriptam, ſeu non ſcriptam, quæ aliquod jubeat aut interdicat."—That the apoſtle is here ſpeaking of a *meritorious juſtification*, by moral, as well as by ceremonial works of law, is evident from the univerſality of his propoſition: alſo from this, that the only condition on which *law* allows juſtification to any perſon, is his performing all its requiſitions. Wherefore, as, in the preſent ſtate of human nature, a *perfect obedience to law* is impracticable, the apoſtle's aſſertion in this verſe remains invariably true.—For the import of the word *juſtified*, ſee Rom. ii. 13. note 2.

2. *Through law is the knowledge of ſin.* *Law* here ſignifies *law in general*, and comprehends the law written on man's heart, (Rom. ii. 15.) as well as the law of Moſes: for by both is the knowledge of ſin. And ſeeing it was by the moral precepts of the law of Moſes chiefly, that the Jews had the knowledge of ſin, (Rom. vii. 7.) it is evident, that when the apoſtle told the Jews, *By works of law there ſhall no fleſh be juſtified in his ſight*, he meant *moral* as well as *ceremonial works of law*. Beſides, all along in this diſcourſe, the oppoſition is ſtated, not between *moral* and *ceremonial works*, but *works of law in general*, and *faith*, as the means of our juſtification.

Ver. 21.—1. *But now a righteouſneſs of God without law, is diſcovered.* According to Beza, the apoſtle's meaning is, that the righteouſneſs of God was diſcovered, not by *the law* but by *the goſpel*, contrary to the next clauſe, where *the righteouſneſs of God* is expreſsly ſaid to be teſtified by *the law and the prophets*.

2. *Being teſtified by the law and the prophets.* The example of Abraham's juſtification by faith, recorded Gen. xv. 6. and the paſſage which the apoſtle quotes, Rom. iv. 17. from Pſal. xxxii. 1. 2. as well as that from Habakkuk, quoted Rom. i. 17. are clear teſtimonies from the law and the prophets, that there is *a righteouſneſs without law*, which God accepts; and that the method of juſtification revealed in the goſpel, is the method in which men were juſtified under the law, and before the law: in ſhort, it is the method of juſtifying ſinners, eſtabliſhed from the very beginning of the world. See Rom. iii. 27. note 4.

Ver. 22. *Even the righteouſneſs of God through faith of Jeſus Chriſt.* The apoſtle who, in the foregoing chapter, hath ſo fully taught, that men may be ſaved who have not the be-

23 (Γαρ, 90.) *Because* all have sinned, and come short [1] (της δοξης) of the *praise* [2] of God;

24 Being justified (δωρεαν) *of free gift* by his grace, through the redemption [1] *which is by Christ Jesus:*

25 Whom God hath set *forth a propitiatory* [1] through faith in his blood, [2] (εις, 147.)

23 *Because all have sinned, and come short of praise from God:* so that being all involved in guilt and misery, the same remedy must be applied to all:

24 *Being justified* by faith, not meritoriously, but *of free gift, by* a great exercise of *God's grace, through the redemption which is* procured for them *by Christ Jesus:*

25 *Whom God hath set forth a propitiatory,* from which he will dispense pardon to sinners, *through faith in his blood, for a proof of his own righteousness in not in-*

nefit of an external revelation, cannot be supposed in this place to make the explicit knowledge of Christ, *and faith in him,* necessary to salvation. I therefore think the original clause, δια πιστεως Ιησε Χριστε, does not signify *through faith in Jesus Christ,* which is sometimes the meaning of the expression, but *through faith of Jesus Christ,* as it is rightly rendered in our English bible; understanding thereby, *the faith which Jesus Christ hath enjoined,* agreeably to the use of the genitive of the agent. See Ess. iv. 25. For, that this is the true meaning of the expression, is plain from Philip. iii. 9. where *the righteousness which is through the faith of Christ,* is termed *the righteousness which is of God by faith.* In like manner, Rom. iv. 16. *That which is of the faith of Abraham,* does not mean *faith in Abraham,* but faith like that which Abraham exercised.—Matt. vi. 33. Rom. i. 17. *The righteousness of God,* is not the righteousness which God possesses, but which he requires.—And John vi. 28. *The work of God,* is not work performed towards God, or by God, but which God hath enjoined: for it is said, ver. 29. *This is the work of God, that ye believe on him whom he hath sent.* See Rom. iii. 26. note 3. Gal. ii. 16. where πιστεως Ιησε, as in this verse, signifies *the faith enjoined by Jesus.*

Ver. 23.—1. *Sinned and come short.* The word υστερενται, as Beza observes, is properly applied to those whose strength failing them in the race, are left behind. The word therefore is very suitable to mankind, who being weakened by sin, have lost eternal life, the reward which they pursued by their obedience.

2. *Of the praise of God.* Της δοξης τε Θεε. This clause is commonly translated, *of the glory of God;* by which is understood the happiness of heaven, called *an eternal weight of glory,* 2 Cor. iv. 17. and *the glory that shall be revealed in us,* Rom. viii. 18. and *the glory of God,* Rom. v. 2. because it is bestowed by God. Various other interpretations have been given of this expression. But since John v. 44. δοξαν παρ' αλληλων, *praise from one another,* is opposed to δοξαν την παρα τε Θεε, *the praise which cometh from God;* and the *loving,* την δοξαν, *the praise of men more than,* την δοξαν τε Θεε, *the praise of God,* is mentioned John xii. 44, the words δοξης τε Θεε, in this passage, may very well be translated, *the praise* or *approbation of God.*

Ver. 24. *Justified of free gift, by his grace, through the redemption which is by Christ Jesus.* The word απολυτρωσις, denotes that kind of redemption of a captive from death, which is procured by paying a price for his life. See 1 Tim. ii. 6. note 1. and Locke's note on this verse.—The *redemption* which Christ purchased for us, is *the forgiveness of sins,* Eph. i. 7. Col. i. 14.

Ver. 25.—1. *Whom God hath set forth a propitiatory.* The cover of the ark is called, Exod. xxv. 17. LXX. ἱλαστηριον επιθεμα, *a propitiatory cover;* because it was the throne on which the glory of the Lord received the atonements made by the high priest on the day of expiation, and from which God dispensed pardon to the people. In allusion to this ancient worship, the apostle represents Christ as a *propitiatory* or *mercy-seat,* set forth by God for receiving the worship of men, and dispensing pardon to them. Or if *a propitiatory* is, by a common metonomy, put for *a propitiatory sacrifice,* the apostle's meaning will be, that, by the appointment of God, Christ died as a sacrifice for sin, and that God pardons sin through the merit of that sacrifice. Hence Christ is called ἱλασμος, a propitiation, 1 John ii. 2. iv. 10. By teaching this doctrine, the apostle removed the great objection of the Jews and heathens against the gospel, That it had neither a priest nor a sacrifice.

2. *Through faith in his blood.* Δια της πιστεως, *through faith,* is wanting in the Alexandrian MS.—

ſtantly puniſhing the ſins which were before the coming of Chriſt *committed, through God's forbearing* to puniſh Adam with immediate death, in the view of the obedience of Chriſt.

for a proof of his own righteouſneſs[3] (*δια*) *in paſſing*[4] *by the ſins which were before committed,* through the forbearance[5] of God:

26 *For a proof alſo of his righteouſneſs,* in not puniſhing ſins committed *in the preſent time,* and henceforward, *in order that,* at the judgment, *he may appear juſt, when acquitting him who is* a performer *of the faith enjoined by Jeſus:* and that whether he be a Jew or a gentile.

26 *For a proof* ALSO *of his righteouſneſs*[1] *in the preſent time,* (*εις*, 147.) *in order* that he *may* be juſt[2] (*και*, 210.) *when juſtifying* him WHO IS *of the faith of Jeſus.*[3]

MS.—The expreſſion *faith in his blood,* is found no where elſe in ſcripture. But the apoſtle's meaning is ſufficiently plain, namely, that God diſpenſes pardon to all who have *faith in Chriſt's blood,* as ſhed for the remiſſion of ſin; who truſt to the merit of that ſacrifice for the pardon of their ſin; who approach God with reverence and confidence through the mediation of Chriſt; and who diſcerning with admiration, the virtues which Chriſt exerciſed in his ſufferings, endeavour to imitate them. This I think is *faith in his blood.*

3. *A proof of his own righteouſneſs in paſſing by,* &c. God's *righteouſneſs* or *juſtice* might have appeared doubtful, on account of his having ſo long paſſed by the ſins of men, unleſs, in the mean time, he had made a ſufficient diſplay of his hatred of ſin. But ſuch a diſplay being made in the death of Chriſt, his juſtice is thereby fully proved.

4. *In paſſing by the ſins.* That the phraſe, *δια την παρεσιν,* (117.) is rightly tranſlated, *in paſſing by,* or *with reſpect to the paſſing by,* may be gathered from Micah vii. 18. *Who is a God like unto thee, that pardoneth iniquity, and paſſeth by the tranſgreſſion of the remnant of his heritage?* The word *παρεσιν* is found no where elſe in the LXX. nor in the new teſtament. But we have a word ſimilar to it, Eccleſ. xxiii. 2. *Μη παρῃ τα ἁμαρτηματα,* which is tranſlated, *Paſs not by my ſins.*

5. *Through the forbearance of God.* According to the interpretation of this clauſe, given in the commentary, the apoſtle's meaning is, that through God's forbearing to puniſh our firſt parents, they were ſuffered to live and beget children, and they and their children were put under a more gracious covenant than at firſt, in the view of Chriſt's coming into the world to die for men. This doctrine the apoſtle explains more fully, Rom. v. 12., *&c.*

Ver. 26.—1. *For a proof alſo of his righteouſneſs in the preſent time.* Here, and in the preceding verſe, the apoſtle mentions two periods, in which the death of Chriſt operated in inducing God to *paſs by,* that is, not inſtantly to puniſh mankind for their ſins. The firſt period was that which elapſed from the fall to the coming of Chriſt to die for men. The ſecond is that which extends from the death of Chriſt to the end of the world. Now, as in this and in the preceding verſe, the apoſtle aſſures us, that Chriſt's death is a proof of God's righteouſneſs, both when he paſſed by the ſins of mankind before Chriſt came, and when, in the preſent time, he paſſes them by, we are led therefrom to conclude, that Chriſt's death hath rendered theſe exerciſes of God's mercy, conſiſtent with his character as the righteous moral governor of the univerſe. But in what manner this joyful event hath been accompliſhed by Chriſt's death, is no where in ſcripture, ſo far as I know, declared to us. It is ſufficient to all the purpoſes of our ſalvation, that the fact is revealed: and our duty is, to believe the fact upon the teſtimony of God who hath revealed it, and to reſt our hope of ſalvation thereon, although the manner in which it hath been accompliſhed, is not made known to us. See Rom. v. 9. note 2.

2. *That he may be juſt.* Locke, by *juſt,* underſtands *faithful to his promiſes;* and Taylor, *merciful.* But, as Doddridge obſerves, "it is nowiſe wonderful that God ſhould be faithful to "his promiſes, and merciful, when juſtifying believing ſinners. But that he ſhould be *juſt* in "ſuch an act, might have ſeemed incredible, had we not received ſuch an account of the a-"tonement."

3. *Him who is of the faith of Jeſus.* Gal. iii. 10. *Ὁσοι ἐξ εργων νομυ εισι, as many as are of the works of law,* are they who perform, or pretend to perform the works enjoined by law. In like manner, *τον εκ πιςεως Ιησυ, him who is of the faith of Jeſus,* is one who performs the faith enjoined by Jeſus. See ver. 22. note.

Ver. 27.

27 (Πȣ ȣν ἡ καυχησις;) Where *then* is boasting?[1] It is excluded.[2] By what law? Of works?[3] *No:* But by the law of faith.[4] (See chap. ii. 12. note 1.)

27 *Since all are justified by the free gift of God, Where is boasting? It is excluded. By what law? Of works?* Do the laws which require perfect obedience exclude it? *No. But* it is excluded *by the law which makes faith the means of our justification.*

28 *We conclude then, that by faith*[1] (ανθρωπον) *man is justified without works*[2] *of law.*

28 *We conclude then, that by faith Jew and gentile is justified without works of law;* without perfect obedience to any law, as the meritorious cause of their justification.

Ver. 27.—1. *Where then is boasting?* the boasting of the gentiles in their philosophy, and of the Jews in the rites of the law of Moses, as sufficient for their salvation.

2. *It is excluded.* Neither Jew nor gentile can boast, as having merited salvation by good works.

3. *By what law? of works? No.* Every law which requireth works, as the condition of justification, permits boasting; because if a man is justified by such a law, he must have obeyed it perfectly, and so hath whereof to boast. Rom. iv. 2.

4. *But by the law of faith.* The *law of faith* here, as opposed to the *law of works*, is that gracious covenant, which God made with mankind immediately after the fall. See Rom. v. Illustration. This gracious covenant is fitly termed *a law*, because it is the *law*, or rule, by which sinners are to be justified in every age; and the *law of faith*, because the requisition of faith, as the means of our justification, is as much *a law* to men under the new covenant, as the requisition of works for the same purpose, was *a law* under the first covenant. Accordingly, it is called *a law* simply, Rom. ii. 25. and its precepts are called, δικαιωματα, *commandments*, ver. 26.

Ver. 28.—1. *We conclude then, that by faith, ανθρωπον, man is justified.* The faith by which men under the new covenant are justified, consists in a sincere disposition to believe what God hath made known, rather than in any particular act, (See Rom. ii. Illustration, p. 167. and Rom. iv. 3. note 1.) and hath for its object *persons* rather than *propositions.* So Christ himself hath told us: *Ye believe in God, believe also in me.* So Moses also: *Abraham believed in the Lord, and it was counted to him for righteousness:* And Paul, *Believe in the Lord Jesus Christ, and thou shalt be saved.* In the mean time, this faith in God and in Christ, necessarily leads those who possess it, to believe every thing made known to them by God, and by Christ, and to do every thing which they have enjoined: so that it terminates in the sincere belief of the doctrines of religion, and in the constant practice of its duties, as far as they are made known to the believer.

2. *Without works of law.* In this verse, *works of law* are all those works which law enjoins, performed in the perfect manner required by law. Wherefore, when the apostle tells us, that *by faith man is justified without works of law*, his plain meaning is, that men are justified gratuitously by faith, and not meritoriously, by perfect obedience to any law whatever. See Rom. ii. 13. note 2. But many, interpreting this passage differently, have argued, that, in the affair of justification, mens faith only is regarded, and no regard whatever is had to their works, as if they attributed mens justification to some efficacy in faith, which is not in works. This however hath no foundation in scripture. For while it teaches, that men are *justified by faith without works of law*, it at the same time teaches, that men are *justified freely through God's grace;* consequently it excludes *faith* equally with *works*, from any meritorious efficiency in the matter. And with respect to *instrumentality*, faith cannot be thought more necessary for preparing us to receive justification as a free gift, than works; seeing in that light, *faith* is itself the greatest of all good works, being the principle from which every good work proceeds. Hence it is called the *work of faith*, 1 Thess. i. 3., and *the work which God hath commanded*, John vi. 29.—But it hath been said, that faith alone is necessary to mens justification, because thereby they lay hold on the righteousness of Christ, and receive it by imputation. To this it is sufficient to answer, that no such operation of faith is taught in scripture. Neither is it said there

29 To shew that God will justify the gentiles by faith, equally with the Jews, let me ask, *Is he the maker and judge of the Jews only? and not of the gentiles also? Most assuredly of the gentiles also.*

30 *Seeing there is one God* of Jews and gentiles, and they are all equally related to him, he will in his treatment of them follow one rule: *He will justify the Jews* to whom he has given his oracles, *by* their *faith* in these oracles, *and the gentiles through the* law of *faith* mentioned ver. 27.

31 *Do we then make law* of every kind *useless*, by teaching the justification of the gentiles *through the* law of *faith? By no means, for* by this doctrine *we establish* law, as necessary in many respects.

29 Is HE the God of the Jews only? *and not of the gentiles also?* Yes, of the gentiles also.

30 Seeing *THERE IS* one God,[1] (ὁς) *He will justify THE* circumcision (εκ πιςεως) by faith, and *THE* uncircumcision (δια της πιςεως) through *the faith.*[2] (See Rom. x. 11.—14.

31 Do we then *make law useless*[1] through *the* faith? *By no means,* (αλλα, 78.) *for* we establish *law.*[2]

that *Christ's righteousness is imputed to believers.* What the scripture saith, is, that the believers *faith is imputed*, or *counted to him for righteousness*, Rom. iv. 3. note 2. In short, to connect justification with *faith*, and to separate it from *works*, is to put asunder what God declares he hath joined together, and what is joined in the nature of things. For faith without good works is *a dead faith*, or *no faith at all*, as the apostle James expresly affirms, chap. ii. 20.

Ver. 30.—1. *Seeing there is one God, he will justify, &c.* The apostle alludes to Zech. xiv. 8. where the prophet foretels the progress of the gospel, under the image of *living waters going out from Jerusalem:* then adds, ver. 9. *And the Lord shall be king over all the earth, and in that day there shall be one Lord, and his name one:* To shew, that under the gospel dispensation all nations shall be regarded by God as his people; that he shall be acknowledged and worshipped by all nations; and that in the affair of their justification and salvation, he will observe one rule.

2. *Through the faith.* This I think is an ellipsis for *through the law of faith*, mentioned ver. 27. and signifies the method of salvation by faith, established in the new covenant, called *a law*, for the reasons given in note 4. on ver. 27. By this law of faith, the gentiles are to be justified. For though they have not the doctrines of revelation as the objects of their faith, they may believe the doctrines of natural religion, (Heb. xi. 5.) and may live agreeably to them: in which case, their faith will be counted to them for righteousness, equally as the faith of those who enjoy revelation. See chap. ii. Illustration, answer to objection 1.: so that the method of salvation for all men is the same, as is here affirmed.

Ver. 31.—1. *Do we then make law useless?* καταργȣμεν. Stephen in his Concordance translates καταργεω, *inutilem reddo, inanem reddo; aboleo.* The simple word αργεω comes from αργος or αεργος, *idle.* Καταργεω therefore may signify, *facio ut cesset, I deprive a thing of its force, I weaken it, I render it incapable of exerting its power.*

2. *For we establish law.* It is not true of *the law of Moses* in general, that the apostle established it by his doctrine of justification through faith: but it is true, when spoken of *the law which God has written on the heart of men.* Wherefore *law*, in this passage, does not signify *the law of Moses* in general, but that more ancient and universal law, just now described, the precepts of which are all written in the law of Moses, and established in the strongest manner by the gospel, as a rule of duty. The illustration of this assertion, the apostle does not enter upon here, because he intended to handle it at great length, in the vi. vii. and viii. chapters. See in particular, chap. vi. 14. note 2.

CHAP.

CHAP. IV.

View and Illustration of the Reasoning in this Chapter.

THE apostle, in the preceding chapter, having shewn the impossibility of man's being justified meritoriously by obedience to any law, moral or ceremonial, judged it necessary, for the sake of the Jews, to consider more particularly the merit and efficacy of ceremonial performances. For these having no foundation in the nature of things, the only motive from which they can be performed, must be a regard to the divine command. Hence they have always been considered as acts of piety highly pleasing in the sight of God. This was the case more especially with the Jews, who, because the rites of Moses were of divine appointment, thought the observance of them so meritorious, that they had not the least doubt of obtaining justification and salvation by them: And therefore they were at all times more careful in observing the rites of the law, than in performing the moral righteousness which it enjoined.

To correct this, which is the error of the superstitious in all religions, the apostle examined the justification of Abraham, *the father of believers*; and shewed, from Moses's account, that his circumcision, though performed when he was ninety-nine years old, had not the least influence in his justification; he having obtained the promise of justification by means of his faith, long before he was circumcised. To this example, the apostle appealed with great propriety, both because circumcision was the most difficult of all the rites enjoined in the law, and because Abraham, being *the father of believers*, his justification is the pattern of theirs. Wherefore, if circumcision contributed nothing towards Abraham's justification, the Jews could not hope to be justified thereby, nor by the other rites of the law; and were much to blame in pressing these rites on the gentiles, as necessary to their salvation, and in consigning all to damnation, who were out of the pale of the Jewish church.

The apostle begins his reasonings on this subject, with asking the Jews what it was that Abraham, the father of believers, obtained by those services pertaining to the flesh, which they so highly valued, ver. 1.—He did not obtain justification: for if Abraham were justified by the merit of any moral or ceremonial work, he might have boasted that

that his juſtification was no favour, but a debt due for what he had performed. Yet in this tranſaction with God, he had no ſuch ground of boaſting, ver. 2.—As is plain from God's *counting* his faith to him for righteouſneſs; which implies, that in rewarding him as a righteous perſon, God did not diſcharge a debt, but beſtow a favour, ver. 3.—For the perſon who works, receives the reward, not as a favour, but as a debt, ver. 4.—But to one who is not ſaid to have wrought, but to have believed what was promiſed by God, whoſe prerogative it is to juſtify ſinners, his faith is counted for righteouſneſs, by mere favour, ver. 5. Wherefore, from Moſes's account of the juſtification of Abraham, it appears that he was juſtified freely, without meriting it by any kind of work whatever; conſequently that the goſpel-method of juſtification is teſtified by the law itſelf, as the apoſtle affirmed, chap. iii. 21.

The ſame thing is teſtified by the prophets. For David no where repreſents men as bleſſed eternally, either by obeying the precepts of God's law perfectly, or by performing circumciſion, or by offering ſacrifice, or by doing any of thoſe rites which purify the fleſh; but he deſcribes the bleſſedneſs of the man to whom the Lord counteth righteouſneſs without ſuch works; ſaying, Pſal. xxxii. 1, 2. *Bleſſed*, like Abraham, *are they whoſe iniquities are forgiven*, ver. 7.—*And to whom the Lord will not count ſin*, ver. 8.—From this it appears, that the not counting of ſin is the ſame with the counting of righteouſneſs, as it ſecures the ſinner againſt puniſhment, and by the free gift of God entitles him to reward, equally with the counting of righteouſneſs.

In chap. ii. the apoſtle, by arguments taken from the character and perfections of God, had proved that the heathens may be ſaved, though they never have enjoyed any external revelation, nor were members of God's viſible church. But this doctrine, it ſeems, the Jews rejected, on pretence that it was contrary to their ſcriptures. Wherefore, to ſhew the falſehood of that pretence, the apoſtle, after deſcribing the juſtification of Abraham, introduced the ſubject of the ſalvation of heathens anew, by aſking, Cometh this bleſſedneſs of juſtification on the circumciſion only, or on the uncircumciſion alſo? And demonſtrated the poſſibility of the ſalvation of the heathen, though no members of God's viſible church, by obſerving that Abraham had his faith counted to him for righteouſneſs, and received the promiſe of the inheritance, in uncircumciſion; that is, whilſt he was no member of any viſible church, neither performed any ritual ſervice whatever, ver. 10.—For it happened full 13 years before he and his family were made the viſible church of God by circumciſion: So that at the time he received the promiſe, and for many years after, he was preciſely in the condition of all the pious Gentiles, who have lived and died out of God's viſible church. With this example before their eyes, how could the Jews, in

in the apoſtle's days, or how can Chriſtians now, imagine that the pious Gentiles will not have their faith counted to them for righteouſneſs, ſince they are in the very condition Abraham was in, when that favour was promiſed to him?

But becauſe the Jews might aſk, if Abraham obtained the promiſe of juſtification before he was circumciſed, why was that rite enjoined to him? The apoſtle told them, it was enjoined merely as a *ſeal*, or confirmation on God's part, of his counting to him for righteouſneſs that faith which Abraham had exerciſed in uncircumciſion, and of his having made him *the father* or federal head of all believers who are out of God's viſible church, to aſſure us, that their faith, like his, ſhall be counted to them for righteouſneſs, and rewarded with the inheritance of the heavenly country, of which Canaan was the type, though they be no members of any viſible church of God, ver. 11.—A *ſeal* alſo or proof of his being the father of all who believe in the viſible church, to give them the ſame aſſurance concerning their faith, provided that, to their outward profeſſion of faith, they join ſuch an obedience to God, as Abraham exerciſed while he was out of the viſible church, ver. 12. Thus, as in the ſecond chap. the apoſtle, by arguments taken from the light of nature, had eſtabliſhed the liberal doctrine of the *ſalvation of the heathens by faith*, ſo in this chapter he eſtabliſhes the ſame doctrine, by arguments taken from revelation. And by both he hath expreſsly condemned the bigotry of all, who, like the Jews, confine ſalvation to their own church, or mode of faith; and hath beautifully illuſtrated the righteouſneſs and impartiality of God's moral government of the world.

Farther, To ſhew, that the whole body of the ritual ſervices enjoined by Moſes, taken together, had no influence to procure ſalvation for the Jews, the apoſtle told them, *that the promiſe to Abraham and to his ſeed, that they ſhould be heirs of Canaan*, and of the heavenly country typified by Canaan, *was not* given them *by a righteouſneſs of law*; that is, by a perfect obedience to any law, whether moral or ceremonial, but by a righteouſneſs of faith, ver. 13.—For if they who are righteous by a perfect obedience to law, are heirs, either of the earthly or of the heavenly country, their faith is of no uſe in obtaining it; and the promiſe by which the inheritance is beſtowed on them as a free gift, has no influence at all in the matter, contrary to the expreſs declaration of ſcripture, ver. 14.—Beſides, in the nature of the thing, no one who has ever tranſgreſſed law, can obtain the inheritance through law. For law, inſtead of rewarding, worketh wrath to every tranſgreſſor, and among the reſt to the heirs, not excepting Abraham himſelf, who by receiving the inheritance as a free gift, was ſhewn to be, not a perſon perfectly righteous, but a tranſgreſſor of ſome law or other, namely of the law

written

written on his heart. For where no law is, there is no tranſgreſſion, nor treatment of perſons as tranſgreſſors, ver. 15.—To theſe things add, that the promiſe was beſtowed on Abraham and his ſeed, not by a perfect obedience to any law, either natural or revealed, but *by faith*, that the inheritance promiſed, might be a free gift, and be made ſure to all believers: Not to thoſe only who enjoy an external revelation, but to thoſe alſo who, like Abraham, believe out of God's viſible church: For the inheritance was promiſed to them in the perſon of Abraham, *who* in uncircumciſion was made *the father* or federal head *of ſuch believers*, for the purpoſe of receiving that promiſe on their behalf, ver. 16.—according to what God ſaid to him, *A father of many nations I have conſtituted thee*, ver. 17.—This great honour was done to Abraham, on account of the excellency of his faith, ver. 18.—21.—For which reaſon it was counted to him for righteouſneſs, and he received the promiſe of the inheritance, ver. 22.—Now God directed Moſes to record this, not for Abraham's ſake alone, but for ours alſo, if we believe in the being and perfections of God, who raiſed Jeſus from the dead, ver. 23, 24.—Who was delivered to death to make atonement for our offences, and was raiſed again for our juſtification, ver. 25.

Thus it appears, that the method of juſtifying ſinners, by accepting their faith in place of that perfect obedience which law requires, and by rewarding it as if it were a perfect righteouſneſs, is no new way of ſalvation. It was appointed at the fall, for Adam and all his poſterity, and was then obſcurely revealed in the promiſe, that the ſeed of the woman ſhould bruiſe the head of the ſerpent: Afterwards it was more explicitly declared in the covenant with Abraham, wherein God promiſed to give to him and to his ſeed by faith, whether they be Jews or Gentiles, the land of Canaan for an everlaſting inheritance, as the reward of their faith. Wherefore, when the Jews in general denied ſalvation to the believing gentiles, unleſs they entered into their church, by receiving circumciſion, they ſhewed great ignorance of the method of ſalvation which was eſtabliſhed at the fall, and which was made known to themſelves in the covenant with Abraham. And when they refuſed to be united with the believing gentiles, into one *body*, or *church*, they rebelled againſt God, and for their diſobedience were juſtly caſt off: While a few of their brethren, more obedient to God, continued his people; and the gentiles, who believed the goſpel, were incorporated with them, as joint members of the covenant with Abraham: and both together formed that great community called *the Iſrael of God*, and the *church of the firſt-born*, which is to ſubſiſt through all eternity. Wherefore, in the article of man's juſtification, the Moſaic and Chriſtian revelations perfectly agree.

CHAP.

NEW TRANSLATION.

CHAP. IV. 1 (Τι ουν, 262.) *But what do we say,* (Rom. vi. 1. note) *Abraham* our father [1] *obtained* (κατα 229.) *by the flesh?*

2 (Ει γαρ, 92.) For if Abraham were justified by works, *he might boast,* but not before God.

3 For what saith the scripture? (Gen. xv. 6.) *And* Abraham believed God, [1] and it was counted *to* him for righteousness. [2]

COMMENTARY.

CHAP. IV. 1 Ye Jews think ritual services meritorious, because they are performed purely from piety. *But what do we say Abraham our father obtained by* works pertaining to *the flesh?* That he obtained justification meritoriously? No.

2 *For if Abraham were justified* meritoriously *by works* of any kind, *he might boast* that his justification is no favour, but a debt due to him: *But* such a ground of boasting he hath *not before God.*

3 *For what saith the scripture? Abraham believed God,* when he promised that his seed should be as numerous as the stars, *and his belief* of that promise *was counted to him for righteousness.*

Ver. 1. *Abraham our father obtained by the flesh?* Chrysostom and Theophylact joined κατα σαρκα, *according to the flesh,* with *Abraham our father,* thus: *What do we say Abraham our father according to the flesh, obtained;* namely, by works, from the following verse. But as in no other passage, Abraham is called the father of the Jews, *according to the flesh,* and as κατα σαρκα, *by the flesh,* stands in apposition with ευρηκεναι, *obtained,* I prefer the ordinary translation. —*Flesh* in this passage, being opposed to *spirit,* signifies services pertaining to the flesh or body, on account of which, the law of Moses itself is called *flesh,* Gal. iii. 3. note. By *flesh,* Bull understood those works which Abraham performed in his natural state, and by his own strength, before he obtained the promise of justification. But the first mentioned interpretation seems more agreeable to the apostle's design here. Nevertheless, in other passages, where he speaks of *justification by works,* he hath in view, not *ceremonial works* only, but *moral works* also; as is plain from Rom. iii. 20. where he tells us, That *by works of law there shall no flesh be justified in his sight.*

Ver. 3.—1. *For what saith the scripture? And Abraham believed God.* He believed what God told him, Gen. xv. 5. that he should have a seed as numerous as the stars. The apostle mentions only this one instance of Abraham's faith, because Moses hath said of it in particular, that it was *counted to him for righteousness.* But we must not, on that account, think it the only act of faith that was so counted to him. His faith consisted in an habitual disposition to believe and obey God, founded on just conceptions of his being and attributes. And he began to exercise it, when God first called him to leave his native country. *For by faith he went out, not knowing whither he went,* Heb. xi. 8. The same faith he exercised through the whole course of his life; acting on every occasion, as one will do, whose mind is filled with a present sense of Deity. Of this, the instance mentioned by the apostle, is a great example. For in the eightieth year of his age, and when Sarah was seventy years old, he believed what God told him, concerning the numerousness of his seed, though it was at that time contrary to the ordinary course of nature. Nay, he continued to believe it from that time forth, for the space of twenty years, during which no child was given him. See ver. 17. note 2. At length, in the hundredth year of his age, the son so long promised was born. But mark what happened! When this son, to whom all the promises were limited, became fourteen years old, God commanded Abraham to offer him up as a burnt-offering, and he without hesitation obeyed; firmly believing, that after he was burnt to ashes on the altar, God would raise him from the dead. Heb. xi. 19. By this, and other instances, Abraham became so remarkable for his faith, that God by a covenant, constituted him *the father of all believers,* and promised to him, as *their federal head,* that their faith, in like manner, should be counted to them for righteousness.

2. *And it was counted to him for righteousness.* So our translators have very properly rendered the Greek phrase, here, and Gal. iii. 6. For the original word ελογισθη, signifies to *state* and *sum*

4 *Now* it is evident, that *to one who*, for a ſtipulated hire, *worketh* all that he binds himſelf to work, *the reward is never counted as a favour, but* is paid *as a debt.*

4 Now to him *who* worketh, *the reward is* not *counted* (κατα χαριν) *as a favour, but as a debt.* [1]

5 *But to one who does not work* all that he is bound to do, *but* implicitly *believeth* the promiſe of *him who* gratuitouſly *juſtifies the ſinner, his faith is counted* to him *for righteouſneſs as a favour.* (The words, *as a favour*, are ſupplied from ver. 4.)

5 But to him *who doth not work*, but believeth on him *who* juſtifieth the ungodly, [1] his faith is counted for righteouſneſs *AS A FAVOUR.*

6 *In like manner alſo David*, (Pſ. xxxii. 1. λεγει, 55.) *declareth that man bleſſed*, as Abraham was, *to whom God counteth righteouſneſs, without* his having performed *works* of law perfectly.

6 *In like manner alſo*, David deſcribeth the bleſſedneſs of the man *to* whom God *counteth* righteouſneſs without works.

ſum up an account; alſo to *put a value on a thing*, Rom. viii. 18. The word *count* includes both meanings. In judging Abraham, God will place on the one ſide of the account his *duties*, and on the other his *performances*. And on the ſide of his performances he will place his faith, and by mere favour will value it as equal to a complete performance of his duties, and reward him as if he were a righteous perſon. But neither here, nor in Gal. iii. 6. is it ſaid, *That Chriſt's righteouſneſs was counted to Abraham.* In both paſſages the expreſſion is, *Abraham believed God, and it, viz.* his believing God, *was counted to him for righteouſneſs:* and ver. 9. of this chapter, *We affirm faith was counted to Abraham for righteouſneſs.* Alſo Gen. xv. 6. *And he believed the Lord, and he counted it to him for righteouſneſs.* See Rom. iv. 22, 23, 24.—Farther, as it is no where ſaid in ſcripture, that Chriſt's righteouſneſs was imputed to Abraham, ſo neither is it ſaid any where, that Chriſt's righteouſneſs is imputed to believers. In ſhort, the uniform doctrine of the ſcripture is, that the believer's *faith is counted to him for righteouſneſs*, by the mere grace or favour of God through Jeſus Chriſt; that is, on account of what Chriſt hath done to procure that favour for them. This is very different from the doctrine of thoſe who hold, that by having faith imputed or counted for righteouſneſs, the believer becomes *perfectly righteous;* whether they mean thereby that faith is itſelf a perfect righteouſneſs, or that it is the inſtrument of conveying to the believer the perfect righteouſneſs of another. With reſpect to the firſt, it is not true that faith is a perfect righteouſneſs: For if it were, juſtification would not be *a free gift*, but *a debt*. And with reſpect to the ſecond ſuppoſition, although the perfect righteouſneſs of another were conveyed to a ſinner by faith, it would not make him perfectly righteous; becauſe it is beyond the power of omnipotence itſelf, by any means whatever, to make a perſon not to have ſinned, who actually hath ſinned. And yet, unleſs this is done, no believer can be perfectly righteous. On account of the perfect righteouſneſs of another, God indeed may treat one as if he were perfectly righteous. But that is all. Nor does the ſcripture carry the matter farther. See Rom. iii. 28. note 2.

Ver. 4. *But as a debt.* Naturally Adam and Eve were not entitled to any reward for their obedience. But when God ſaid to Adam, *In the day thou eateſt thereof, thou ſhalt ſurely die*, it implied a promiſe, that if they did not eat, they ſhould not die. Conſequently, if they had obeyed, life would have been due to them as a debt.

Ver. 5. *Juſtifieth the ungodly.* This does not imply, that Abraham was an ungodly perſon when he was juſtified; the apoſtle's meaning is, *juſtifieth him who had been ungodly;* in like manner as, Matt. xiv. 31. Κωφȣς λαλȣντας, *The dumb ſpeak*, ſignifies *that perſons who had been dumb, ſpeak.* It is probable indeed, from Joſh. xxiv. 2. that Abraham had been educated in idolatry, by his father Terah; but when he believed the true God, he certainly turned from idols: and till he believed, his faith was not counted. The apoſtle's deſign, in taking notice that Abraham had been an *ungodly* perſon, or an *idolater*, before his juſtification, was to ſhew the Jews, that the gentiles, though formerly idolaters, may be juſtified by faith in the true God.

Ver. 7

7 SAYING, (Psal. xxxii. 1, 2.) Blessed ARE THEY whose iniquities are forgiven, and whose sins are covered.[1]

8 Blessed IS the man to whom the Lord will not *count* sin.[1]

9 COMETH this blessedness then *on* the circumcision ONLY, or *on* the uncircumcision[1] also? For (λεγομεν, 55.) *we affirm* that faith was *counted* to Abraham for righteousness.

10 How *then was it counted?* When he was in circumcision or in uncircumcision? Not in circumcision, but in uncircumcision.[1]

11 And he received the *mark* of circumcision *AS* a seal of the righteousness of the faith[1] which HE HAD *in un-*

7 Not saying, blessed are they who obey the law of God perfectly. That he knew to be impossible. But *saying, Blessed are they whose omissions are forgiven and whose commissions are covered* by an atonement.

8 And deeply affected with the goodness of God in pardoning sin, he says a second time: *Blessed is the man to whom the Lord will not count sin.*

9 *Cometh this blessedness then*, of the Lord's not punishing sin, *on persons in the visible church only? Or on persons out of the visible church also?* Certainly on them also. *For we affirm, that faith was counted to Abraham for righteousness*, in uncircumcision.

10 *What state then was Abraham in, when it was so counted? When he was in circumcision? Or in uncircumcision? Not in circumcision, but in uncircumcision.* For it happened long before he and his family were made the church of God by circumcision.

11 *And* instead of being justified by circumcision, *he received the mark of circumcision* on his body after his justification, *as a seal* (See 2 Cor. i. 22. note 1.) *of the righteousness of the faith which he exercised in uncircum-*

Ver. 7. *Whose sins are covered:* in allusion to the Levitical sacrifices, whose blood *covered sin*.

Ver. 8. *To whom the Lord will not count sin.* In this and the two preceding verses, the *counting of righteousness without works*, the *forgiving iniquities*, and the *not counting of sin*, being used as equivalent expressions, it is evident that the *counting of righteousness* includes *pardon* as well as *reward*. The person to whom *righteousness is counted*, hath, by that act, all his sins forgiven, and, as a righteous person, is entitled to reward.

Ver. 9. *Cometh this blessedness then, on the circumcision only, or on the uncircumcision also?* The *circumcision* are the Jews, the members of God's visible church, and the *uncircumcision* are the gentiles, who are out of the visible church. See Eph. ii. 11, 12. In this question, the justification of those who are out of the visible church, but who believe and obey God, is implied: for the apostle proves, that such are justified, by appealing to Abraham's justification while in uncircumcision; *We affirm that faith was counted to Abraham. How then was it counted?* &c.

Ver. 10. *Not in circumcision, but in uncircumcision.* Abraham was not circumcised till he was ninety-nine years old, Gen. xvii. 24. At that time Ishmael was thirteen years old, ver. 25. But before Ishmael was born, Abraham had his faith counted to him for righteousness, Gen. xv. 6. compared with Gen. xvi. 16. It is evident therefore, that Abraham was justified in uncircumcision, more than thirteen years before he and his family were made the visible church and people of God by circumcision. Heathens therefore, who believe and obey the true God, as Abraham did, will, like him, have their faith counted to them for righteousness, though no members of any visible church. Praised be God for his mercy to heathens!

Ver. 11.—1. *As a seal of the righteousness of the faith*, &c. *Circumcision* is called *a seal*, in allusion to the custom of affixing seals to written covenants, to render them firm. God ordered Abraham to put, σημειον, *the mark* of circumcision on his own body, as God's seal, whereby the counting of his faith for righteousness, and the constituting him the father of all believers, were confirmed to him. Hence, Gal. iii. 14. faith counted for righteousness, is called *the blessing of Abraham*, and is said *to come on the gentiles through Christ*. For the same purpose, God ordered all Abraham's male descendants to be circumcised on the eighth day after their birth. The Israelitish children being thus early initiated into God's covenant, their parents were thereby assured, that if, when grown up, they followed Abraham in his faith and obedi-

 ence,

ciſion, in order to his being made *the federal head of all them who believe out of the viſible church,* to aſſure us *that* the *righteouſneſs* of faith *ſhall be counted even to them*, by virtue of God's promiſe to him :

circumciſion, in order to his being the father [2] of all *who believe* (δια, 117.) *in uncircumciſion*, that righteouſneſs might *be counted even to them :*

12 *Alſo the federal head of the circumciſed*, that is of thoſe who are in the viſible church, to aſſure us *that righteouſneſs ſhall be counted to them, who do not reſt contented with being of the viſible church only, but who alſo walk in the footſteps of that faith* and obedience *which our father Abraham exerciſed in uncircumciſion ;* that is, while he was no member of God's viſible church.

12 And the father of THE circumciſion, THAT RIGHTEOUSNESS MIGHT BE COUNTED (from ver. 11.) to *thoſe* who ARE not of the circumciſion only, but *who* alſo walk in the *footſteps* of the faith [1] of our father Abraham, which HE HAD *in uncircumciſion.*

13 *Beſides*, from the ſcripture, (ver. 3.) it is evident, that *not on account of a perfect obedience to any law* whatever, *the promiſe was made to Abraham, and to his ſeed, that he ſhould inherit the world, but on account of a righteouſneſs of faith.* How then can the Jews expect to obtain the inheritance of heaven, on account of a righteouſneſs of law ?

13 (Γαρ, 91.) *Beſides, not through* A RIGHTEOUSNESS (from the end of the verſe), *of law*, [1] *the promiſe* WAS to Abraham *and* to his ſeed, [2] that he ſhould be the heir of the world, [3] but through *a* righteouſneſs of faith.

ence, they were, like him, to have their faith counted to them for righteouſneſs, and be entitled to all the bleſſings of the covenant : or, if they died in infancy, that God would raiſe them from the dead, to enjoy the heavenly country, of which the earthly was the type.—But the covenant with Abraham being in reality the goſpel covenant, ſet forth in types and figures, according to the manner of ancient times, May we not, from the uſe and efficacy of circumciſion, believe that baptiſm, the rite of initiation into the Chriſtian church, is, like it, a ſeal of the goſpel covenant, and a declaration on the part of God, that he will count the faith of the baptized perſon for righteouſneſs? And that, like circumciſion, it may be adminiſtered to infants, to aſſure the parents that their future faith ſhall be counted and rewarded as righteouſneſs : or, if they die in infancy, that they ſhall be raiſed to eternal life? In this view, the baptiſm of infants is a reaſonable rite, and muſt afford the greateſt conſolation to all pious parents.

2. *In order to his being the father*, &c. Abraham, while uncircumciſed, had his faith counted for righteouſneſs, *that he might be the father of all them who believe*, whether in or out of the viſible church. Accordingly, in the covenant which God made with him, he conſtituted him *the father of all believers ;* ſo that, whatever promiſes were made to him and to his ſeed, were in reality made to believers of all nations.

Ver. 12. *Who alſo walk in the footſteps of the faith*, &c. That is, who, like Abraham, exerciſe a continued faith; and who, from faith, obey God, through the whole courſe of their life. See ver. 3. note 1.

Ver. 13.—1. *Beſides, not through a righteouſneſs of law.* Here *law* ſignifies, not the *law of Moſes*, which did not exiſt in Abraham's time, but *law in general ;* and the meaning is : the promiſe made to Abraham and to his ſeed, that they ſhould be heirs of the world, was not made to them on the ſuppoſition of their attaining a righteouſneſs, conſiſting in perfect obedience to any law, moral or ceremonial, but on the ſuppoſition of their attaining a righteouſneſs of faith ; ſo that they received the promiſe of the inheritance, not as a debt, but as a free gift. See ver. 16.

2. *To Abraham* (η) *and to his ſeed.* The disjunctive particle hath here the ſenſe of the copulative, and is ſo tranſlated in the Syriac verſion.

3. *Heir of the world.* By this, Beza and Locke, following the Greek fathers, underſtand Abraham's being made the father of all believers throughout the world. But they forgot,

that

14 (Γαρ) *For if they* WHO ARE RIGHTEOUS *by law* ARE heirs, [1] faith is *rendered vain*, and the promise *is* made of *no* effect.

14 *For if they who are righteous by* works of *law, are heirs* of the world, their *faith* (ver. 11.) *is rendered useless, and the promise*, by which they become heirs as a matter of favour, *is made of no effect*:—it does not, in reality, convey that blessing.

15 (Γαρ, 91.) *Farther* the law *worketh out* wrath: (γαρ, 98.) *But* where *law is not*, THERE no transgression. [1]

15 *Farther*, instead of conferring a title to the inheritance, *the law worketh out punishment*, even to the heirs who, by receiving the inheritance as a free gift, are declared to be transgressors of the law written on their hearts; *because where law is not, there no transgression* is, nor treatment of persons as transgressors.

16 *For this reason* IT IS (εκ, 158.) *through* faith, that IT MIGHT BE (κατα) by grace, [1] *in order that* the promise might be sure to all the seed; not to that only WHICH IS (εκ, 161.) *by* the law,[2] but to that also WHICH IS (εκ, 161.) *by* the faith of Abraham, who is the father of us all.

16 *For this reason, the inheritance is* bestowed *on account* of a righteousness *of faith*, and not of law, *that it might be a free gift, in order that the promise* made to Abraham concerning it, *might be sure to all his seed; not to that only which is* his seed *by the law* of circumcision, *but to that also which is* his seed, *by* possessing *the faith of Abraham, who is the federal head of us all* who believe, whether we be Jews, or gentiles, that is, persons not in the visible church of God.

that *the inheritance of the world* was promised to *Abraham's seed* likewise: See Gen. xv. 18. And that in the renewal of the promise, Gen. xvii. 7, 8. some circumstances are added, which shew that although, in its first and literal meaning, the country promised was *the earthly Canaan*, yet that first and literal meaning, being itself the sign of a higher or second meaning, *a better country, even an heavenly*, was promised to Abraham and to his seed by faith, under the type of the earthly country. See Rom. ix. 8. note, where the propriety of making the earthly country an emblem of the heavenly, is shewn. See also 2 Pet. iii. 13. note 1.

Ver. 14. *For if* (οι εκ νομου, see Rom. iii. 26. note 3.) *they who* are righteous *by law, are heirs*. The propriety of supplying the words *who are righteous*, is evident from the foregoing verse, and from the nature of the argument, which stands thus: If Abraham and his seed were made heirs of the world through a righteousness of law, their faith is rendered useless in this transaction; and the promise by which they became heirs through favour, had no influence in procuring that blessing, they having merited the inheritance by their works.

Ver. 15. *Where no law is*, &c. Beza says the reading here ought to be, *where law is, there transgression is.* But this is an alteration of the text without authority.

Ver. 16.—1. *For this reason it is by faith, that it might be by grace.* A righteousness of law being unattainable by men, the inheritance is by a righteousness of faith, and not of law, that, being a free gift, it might be bestowed in the manner and on the persons God saw fit: namely on believers of all nations, whether the objects of their faith be more or less extensive, and whether their good works be more or fewer. For in the faith and works of believers, there must be great differences, according to the mental endowments and outward advantages bestowed on each. In this passage, by the most just reasoning, the apostle hath overthrown the narrow notion of bigots, who confine the mercy of God within the pale of this or that church, and, by a noble liberality of sentiment, he hath declared, that all who imitate that faith and piety, which Abraham exercised while uncircumcised, shall, like him, obtain the inheritance, through the free favour of God by Jesus Christ.

2. *Sure to all the seed; not to that only which is by the law*, &c. Here the apostle teaches that Abraham had two kinds of seed; one by natural descent, called *his seed by the law*, and another *by faith*. See Gal. iii. 26. note. To the *natural seed*, the promise of the earthly country, called *Canaan*, was made: but to the seed *by faith*, the *spiritual seed*, the promise of an heaven-

ly

17 (*Agreeably to what is written*, Gen. xvii. 5. *Surely a father of many nations I have constituted thee*); which honour of being the father of all believers, Abraham obtained when he stood *in the presence of him whom he believed; even of God, who maketh alive the dead, and speaketh of things* in the remotest futurity, *which exist not*, with as much certainty *as if they existed*.

17 (As it is written, *Surely* a father of many nations *I have constituted thee*[1]) *in the presence of him* whom he believed, [2] EVEN *of* God, who *maketh alive* the dead, [3] and *calleth things which exist not* as though they *existed*. [4]

18 *Abraham, contrary to* all the ordinary grounds on which men build their *hope* of offspring, *believed with* a strong *hope*, founded on the promise of God, *that he should be the father of many nations, according to what was spoken, So shall thy seed be*; namely, as the stars of heaven for multitude.

18 (Ος, 61.) *He contrary to* hope believed *with* hope, (εις το γενεσθαι) that *he should be* the father of many nations, according to *what was* spoken, (Gen. xv. 5.) So shall thy seed be.

ly country, typified by Canaan, was given. And to each, the promise that was made to them, is sure.

Ver. 17.—1. *As it is written, Surely a father of many nations I have constituted thee.* This promise implied, *first*, That Abraham should be the father of a very numerous natural progeny, who were to be the visible church and people of God, and to whom, as such, the country called *Canaan* was to be given, with the other blessings mentioned in the covenant, according to their first and literal meaning. *Secondly*, That Abraham should be the father of all who believe and obey the true God, whatever age or country they may live in; and that such, by virtue of their being counted to Abraham for seed, shall receive all the blessings promised to him and to his seed, by faith. This honour, of being constituted the father of all the pious and virtuous men in the world, was far greater than if, like Adam and Noah, Abraham had been the stock from which the whole human race sprang: for it implied, That he was the greatest of believers; and that the title which believers have to the blessings of the covenant, is founded on their being promised to them in the covenant, as his seed.—This being the right interpretation of the promise, *Surely a father of many nations I have constituted thee*, the apostle's reasonings therefrom, to prove the title of the pious gentiles to the inheritance, are unanswerable.

2. *In the presence of him whom he believed.* Κατεναντι, literally *opposite to*; but the meaning is, God having constituted Abraham the father of all believers, he is, in the other promises of the covenant, considered by God as their father, and their title to these promises is *founded on their relation to Abraham as his seed.*

3. *Even of God, who maketh alive the dead.* For illustrating the greatness of Abraham's faith, and to shew with what propriety he was made the father of all believers, the apostle, in this verse, observes that the principles on which he believed the Lord, were *enlarged views of the divine perfections*: next, in ver. 18, 19. he takes notice of the circumstances which rendered his faith difficult. Then, in ver. 20. he affirms, that his faith was very strong, being free from all doubts.—Abraham believed that God could make alive his dead body, so as to enable him to beget a son by Sarah, even in the ninetieth year of her age; and that notwithstanding he had had no children by her in the days of their greatest youth and strength. He believed also, that God was able to bring the idolatrous gentiles to know and worship the true God, in such numbers, as to make Abraham the father of a very numerous spiritual seed: Nay he believed, that although Isaac had been burnt on the altar, God would raise him to life again. Such exalted notions had this chief of believers acquired, of *the power and faithfulness of God.*—*Who maketh alive the dead.* This the apostle mentions, to shew that Abraham knew and believed that God would strengthen his and Sarah's dead bodies for procreation, and could speak of Isaac and of Abraham's spiritual seed with as much certainty as if they had all been already existing.

4. *And calleth things which exist not, as though they existed.* In this expression, perhaps, the apostle

19 And *not being weak* in faith, [1] *he did not consider* his own body now dead, [2] *being* about an hundred years old, (*και*, 214.) *neither the* deadness of Sarah's womb. (Gen. xvii. 17. xviii. 11.)

19 *And not being weak*, either in his conceptions or *in his belief* of the power and veracity of God, *he did not consider his own body now dead*, in respect of procreating children, *being about an hundred years old*, *neither the deadness of Sarah's womb*, as obstacles to his having a numerous progeny by her, though she was ninety years old.

20 (Εις δε, 144. 106.) *Therefore against the promise of God, he did not dispute* [1] through unbelief, [2] but was strong in faith, giving glory to God.

20 *Therefore, against the promise of God he did not dispute through unbelief*, by alleging that the thing was impossible: *but having the firmest persuasion of the veracity of God, he gave the glory of that perfection to God*, by waiting patiently for the performance of his promise.

21 (Και πληροφορηθεις) And *was* fully persuaded, that what *was promised*, [1] he was able (*και*, 218.) *certainly* to perform.

21 *And was fully persuaded that what was promised, God was able even to perform;* although the longer he waited, the accomplishment of the promise must have appeared, to an ordinary faith, the more difficult.

22 (Διο και) *Therefore also it was counted* to him for righteousness. (See Rom. iv. 3. note 2.)

22 This strong faith, exercised by Abraham for so long a time, being highly pleasing to God, *Therefore also it was counted to him for righteousness.*

apostle insinuated, that Abraham recollected God's having called all things into existence, by saying, *Let them be:* For the traditional knowledge of the creation of the world, no doubt had been preserved in Abraham's family.

Ver. 19.—1. *And not being weak in faith:* that is, *being strong in faith;* for the Hebrews, when they meant to assert a thing strongly, did it by the denial of its contrary.

2. *He did not consider his own body now dead.* The children which Abraham had by Keturah, after Sarah's death, do not invalidate this assertion: for Abraham's body having been renewed by miracle, in order to the begetting of Isaac, might preserve its vigour for a considerable time afterwards.

Ver. 20.—1. *Therefore against the promise of God, he did not dispute:* So the original words, εις δε την επαγγελιαν τȣ Θεȣ ȣ διεκριθη, should be translated: for the word διακρινεσθαι, signifies *to dispute*, Jude, ver. 9. See also Rom. xiv. 1. note 3.

2. *Through unbelief.* We are told indeed, that when God declared that Sarah was to be the mother of nations, Gen. xvii. 17. *Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born to him that is an hundred years old?* &c. But these questions did not proceed from unbelief, but from admiration and gratitude, as may be gathered from the posture in which he thought these things. And with respect to his *laughing*, it did not imply any doubt of God's promise, otherwise he would have been rebuked, as Sarah was for her laughing: but it means simply, that he rejoiced at God's promise; for in the Hebrew language, *to laugh*, signifies *to rejoice*, Gen. xxi. 6. *God hath made me to laugh, so that all that hear, will laugh with me;* consequently the passage may be translated, *Abraham rejoiced, and said*, &c. At the time Abraham thus rejoiced, on account of the promise of a son by Sarah which God made to him, he prayed, ver. 18. *Oh that Ishmael might live before thee!* But this he said, from no distrust of God's promise, but from his desire that Ishmael might be continued in life, as appears from God's answer, ver. 20. *As for Ishmael, I have heard thee: behold I have blessed him, and will make him fruitful*, &c.

Ver. 21. *That what was promised.* So ὁ επηγγελται signifies, because, as Erasmus and Estius observe, it is the preterite of the passive voice. The word hath the same signification, Gal. iii. 19. Heb. xii. 26.

Ver. 24.

23 *Now it was not recorded* by Moses *for Abraham's honour only, that his faith was thus counted to him* in his uncircumcised state; (See ver. 3.)

24 *But* it was recorded *for our benefit also, to whom,* as Abraham's children, *the like faith will be counted* for righteousness, *even to those* in every age and nation *who believe on him* (believe whatever he declares and promises) *who raised up Jesus our Lord from the dead:*

25 *Who* being the seed of Abraham, in which all nations are to be blessed, *was delivered to death* by God, for our offences, *and was raised again* from the

23 Now it was not written for his sake *only*, that it was *so counted* to him;

24 But for *our sakes* also, to whom *it will be counted*, EVEN *to those who believe* (επι) on him *who* raised up Jesus [1] our Lord from the dead,

25 Who was delivered TO DEATH [1] (δια, 112.) for our offences, (Rom. v. 8.) and was [2]

Ver. 24. *Even to those who believe on him who raised up Jesus,* &c. As Abraham's faith, which was counted to him for righteousness in his uncircumcised state, consisted in his being fully persuaded, that what God had promised concerning the number of his seed, he was able and willing to perform; so the faith which will be counted for righteousness, to them who believe on the true God, consists in their being fully persuaded, that what God hath declared and promised, either by the light of nature or by revelation, he is able and willing to perform. For it ought to be remarked, that it is not said here, that *faith will be counted to them who believe that God raised up Jesus:* That would have limited salvation to those alone who are favoured with an external revelation, contrary to his reasoning in the former part of the chapter: But it is said, faith will be counted *to them who believe on him who raised,* &c.; that is, who believe on the true God. For the expression, *Him who raised up Jesus our Lord from the dead,* is a periphrasis for *God,* formed in allusion to ver. 17. and to introduce what is added ver. 25. We have the same periphrasis, chap. viii. 11.

Ver. 25.—1. *Who was delivered to death for our offences, and was raised.* The raising again of Christ for our justification, mentioned in this verse, must be taken in connection with his ascension into heaven, and his exaltation to the government of the universe. For our deliverance from sin, which is the import of the word *justification* in this clause, as distinguished from the pardon of offences in the preceding (See the following note) is accomplished through the power which Christ received as Lord and Mediator, after his resurrection.

2. *Raised again for our justification.* According to Locke, this is, "Raised to ascertain to "us eternal life, the consequence of our justification." But to this interpretation it may be objected, that *the justification* which sinners obtain through the resurrection of Christ, being distinguished from *the pardon of our offences,* procured by his death, it must be something different from *pardon, and eternal life* its consequence. Now, what can that be but the deliverance of believers, especially the believing gentiles, from ignorance and wickedness, by Christ's powerful government of the world? Accordingly, the word *justify* is used in the sense of *delivering,* Rom. vi. 7. *He that is dead,* δεδικαιωται, *(is justified,) is freed from sin,* (Bible translation.) This efficacy of Christ's resurrection, to *justify* or *deliver* believers from the power of sin, is taken notice of by St Peter, Acts iii. 26. *God having raised up his Son Jesus, sent him to bless you, by turning away every one of you from his iniquities.* And the deliverance itself is excellently described, Col. i. 13. and is termed *redemption,* 1 Pet. i. 18.—It is no objection, that *justification,* as implying deliverance from the power of sin, is ascribed *to the blood* or *death of Christ,* Rom. v. 9.: For the persons there said to be *justified by his blood,* are represented as not yet *saved from wrath through him.* Neither is it any objection, that *salvation from wrath,* or punishment, is ascribed, Rom. v. 9, 10. to Christ's *life:* These happy effects are attributed to Christ's *death* and *resurrection,* indiscriminately, as it suited the apostle's argument. For the Father, as the reward of his Son's obedience to death, having empowered him to deliver mankind from sin, as well as from punishment, both these deliverances may be ascribed to his *blood* or *death,* as the meritorious cause. See Rom. v. 9. note 2. At the same time, being accomplished by his resurrection from the dead, and his exaltation to the government of the universe, the same deliverances may, with equal propriety, be ascribed to his *resurrection* or *life,* as the efficient

raised again (διὰ) for our justification.

dead, and made universal Lord, *for our deliverance* from ignorance and wickedness.

efficient cause. Accordingly, Peter told the council, Acts v. 31. *Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance and remission of sins.*

Bishop Sherlock thinks, Christ was *raised for our justification*, that there might be a sure foundation for our faith in him as the Son of God, by which we are justified. But as the apostle in this passage speaks of *the pardon of offences*, as different from *justification*, the interpretation which I have given is more simple and natural.

CHAP. V.

View and Illustration of the Discoveries contained in this Chapter.

TO comfort the Roman brethren under the evils which the profession of the gospel brought upon them, the apostle, in the beginning of this chapter, enumerated the privileges which belong to believers in general. And from his account, it appears that the privileges of Abraham's seed by faith, are far greater than the privileges which belonged to his seed by natural descent, and which are described, Rom. ii. 17.—20.

The *first* privilege of the spiritual seed is, That being justified by faith, they have peace with God through Jesus Christ, ver. 1. This, to the gentiles, must have appeared an unspeakable blessing, in regard they had been taught by the Jews to consider themselves as *children of wrath*, and *enemies of* God, ver. 10.—Their *second* privilege is, By the command of Christ they are admitted throughfaith into the covenant made with Abraham, and into the Christian church.—*Thirdly*, They boast in the hope of beholding the glory of God in heaven; a privilege far superior to that of beholding the glory of God in the tabernacle, and in the temple on earth, of which the natural seed boasted: for it is the hope of living eternally with God in heaven, ver. 2. —Their *fourth* privilege is, They boast in afflictions, especially those which befal them for the name of Christ: because afflictions improve their graces, and render their hope of eternal life sure, ver. 3, 4.— But many, even of the believing Jews, denied that the gentiles had any reason to hope for eternal life, while they did not obey Moses. Wherefore, to shew that they are heirs of that, and of all the blessings promised in the covenant to the seed of Abraham, by faith, equally with the Jews, the apostle appealed to God's shedding down the Holy

Ghoſt upon them, even as on the Jews, ver. 5.—And to Chriſt's dying for them in their ungodly ſtate, ver. 6.—8.—And told them, ſince they were already *juſtified*, that is, delivered from their heatheniſh ignorance and wickedneſs, and *reconciled*, that is, put into a ſtate of ſalvation by the blood of Chriſt, they might well expect to be *ſaved* in due time from wrath, by his life in the human nature; ſince in that nature, he exerciſes the offices of Lord and Judge of the world, for their benefit, ver. 9, 10.—The *laſt* privilege belonging to the ſpiritual ſeed, mentioned by the apoſtle, is, That being reconciled, they can boaſt in the true God as their God, equally with the natural ſeed, whoſe relation to God was eſtabliſhed by the law of Moſes only. And this privilege he told them, they had obtained, like all the reſt, through Jeſus Chriſt, by whom they had received *the reconciliation*.

Having mentioned *the reconciliation of the gentiles*, the apoſtle took occaſion, in this place, to diſcourſe of the entrance of ſin and death into the world, and of the remedy which God hath provided for theſe evils, and of the extent of that remedy; becauſe it gave him an opportunity, not only of explaining what the reconciliation is, which we have received through Chriſt, but alſo of diſplaying the juſtice of granting reconciliation to all mankind through him, notwithſtanding the greateſt part of them never heard any thing, either of the reconciliation, or of Chriſt who procured it for them.

And firſt to ſhew the juſtice of granting reconciliation to the whole human race through Chriſt, notwithſtanding many of them are ignorant of him, the apoſtle reaſoned in this manner. As it pleaſed God, through the diſobedience of one man, to ſubject all mankind to ſin and death, notwithſtanding the greateſt part of them never heard of that man's diſobedience; ſo to render this determination conſiſtent with juſtice, it pleaſed God, through the obedience of one man, to make all men capable of righteouſneſs and life, notwithſtanding the greateſt part of them have no knowledge of the perſon to whom they are indebted for theſe great benefits, ver. 12.—This ſecond member of the compariſon indeed, the apoſtle hath not expreſſed, becauſe he ſuppoſed his readers could eaſily ſupply it, and becauſe he was afterwards to produce this unfiniſhed compariſon in a complete form, by ſeparating it into two parts, and adding to each part the clauſe of the omitted member which belongs to it. Wherefore, having enunciated the firſt member of the compariſon, inſtead of adding the ſecond, he proceeds to eſtabliſh the firſt, becauſe on it the truth of the ſecond member, which he ſuppoſes his reader to have ſupplied in his own mind, depends. The propoſition aſſerted in the firſt member is, that all men are ſubjected to death for Adam's ſin. This the apoſtle proves by the following argument: No action is puniſhed as a ſin, where there is no

no knowledge of any law forbidding it, ver. 13.—Neverthelefs, from Adam to Mofes, death feized infants and idiots, who being incapable of the knowledge of law, were incapable of tranfgreffing law. Wherefore, having no fin of their own, for which they could be punifhed with death, they muft have fuffered for Adam's tranfgreffion; which fhews clearly, that death is inflicted on mankind, not for their own, but for Adam's fin, who, on that account, may, by contraft, be called the type of him who was to come and reftore life to all men, ver. 14.

Farther, It was a matter of great importance to prove, that all mankind are punifhed with death for the fin of the firft man, becaufe it fhews that the punifhment of our firft parents fin was not forgiven, but only deferred, that the human fpecies might be continued. Accordingly, by God's fentence pronounced after the fall, Gen. iii. 15.—19. Adam and Eve were allowed to live and beget children. And as in the fame fentence, they were told, that the feed of the woman would bruife the ferpent's head, it was an intimation, that on account of what the feed of the woman was to do, a new trial, under a better covenant than the former, was granted to them and their pofterity, that they might have an opportunity of regaining that immortality which they had forfeited. Thefe things the apoftle fuppofes his readers to know; for he proceeds to compare the evils brought on mankind by Adam, with the advantages procured for them by Chrift, that all may underftand the gracious nature of the new covenant, under which the human race is placed fince the fall.

From what the apoftle hath faid of the effects of Chrift's obedience, compared with the confequences of Adam's difobedience, it appears, that the former are fuperior to the latter in three refpects. The firft is, Chrift's obedience hath more merit to obtain for all mankind a fhort life on earth, and after death a refurrection to a new life, in which fuch of them as are capable of it, are to enjoy happinefs for ever, than Adam's difobedience had demerit to kill all mankind, ver. 15. —The fecond is, The fentence paffed on mankind, was for one offence only, committed by their firft parents, and it fubjected them all to death temporal; but the fentence which beftows the gracious gift of pardon, hath for its object the offence of Adam, and all the offences which the pardoned themfelves may have committed during their own probation; and iffueth in their being accounted righteous, and entitled to eternal life, ver. 16.—The third is, In the life which they who are pardoned and accounted righteous, fhall regain through Chrift, they fhall enjoy much greater happinefs than they lofe by the death to which they are fubjected through Adam's offence, ver. 17.

Having thus contrafted the benefits procured for mankind by Chrift, with the evils brought on them by Adam, the apoftle fums up thefe

 particulars

particulars in two conclusions. The first is: As it was just, on account of one offence committed by Adam, to pass sentence of condemnation on all, by which all have been subjected to death, so it was equally just, on account of one act of righteousness performed by Christ, (his dying on the cross) to pass sentence on all, by which all obtain the *justification of life*; that is, a short life on earth, and at the last day, a resurrection from the dead, ver. 18.—The second conclusion is: As it was just, through the offence of one man, to constitute all men sinners; that is, through the disobedience of Adam, to convey to all men a corrupted weakened nature, whereby they are made liable to sin, and to eternal death; so it was equally just, through the obedience of one man, to constitute all mankind righteous; that is, to put them in a condition of obtaining righteousness here, and eternal life hereafter, ver. 19.—For, in what manner could all mankind be constituted righteous, unless by granting them a personal trial under a new covenant, in which not perfect obedience is required, in order to righteousness and life, but the obedience of faith. From these two conclusions, we learn what *the condemnation* is, which was brought on all mankind by Adam, and what *the reconciliation* is, which all mankind receive by Christ. By Adam mankind were made mortal, and liable to sin. By Christ they are allowed a temporary life on earth, and have a trial appointed them, under a gracious covenant, by which they may attain righteousness and eternal life through faith.

In the two conclusions just now mentioned, the unfinished comparison, with which the apostle introduced this admirable discourse, is completed in the manner expressed in the commentary, ver. 12. For in the first conclusion, ver. 18. the entrance and progress of death through Adam's sin, being described as in ver. 12, its remedy is declared, which is there wanting. And in the second conclusion, ver. 19. after mentioning the entrance and progress of sin, as in ver. 12. its remedy, which is wanting there, is likewise described. This order the apostle followed, because, though the entrance of sin was prior to that of death, he mentioned the entrance of sin last, that he might have an opportunity of speaking concerning the rule by which Adam and his posterity, now reconciled, were to direct their actions, during the trial appointed them under the new covenant. For, after telling us, that as all were constituted sinners by Adam's disobedience, so all shall be constituted righteous through the obedience of Christ, he adds, *But law silently entered*; that is, after the sentence was passed, Gen. iii. 15.—19. whereby Adam was allowed to live and beget children, and with his posterity was placed under the new covenant, the law of God written on their hearts silently took place as the rule of their conduct under

that covenant. And although the offence of actual tranſgreſſion thereby abounded, grace hath ſuperabounded, in the reſurrection of all who die in infancy and idiocy, to a better life than that which they loſe through Adam's diſobedience, and by beſtowing the ſame bleſſing on ſuch adults as fulfil the requiſitions of the gracious new covenant, under which they are placed, ver. 20.—And thus it hath come to paſs, that as the ſin of the firſt man hath exceedingly tyrannized over the whole ſpecies, by introducing actual tranſgreſſion and death; ſo alſo the infinite goodneſs of God ſhall reign, by deſtroying ſin and death through a righteouſneſs of faith, which ſhall be counted to believers, and rewarded with eternal life; and all through Jeſus Chriſt our Lord, ver. 21.—Thus, according to the doctrine of the apoſtle, all mankind are, and ever have been included in the new covenant. Conſequently the advantage which they have received by Chriſt, is much greater than the loſs they have ſuſtained through Adam. And it is reaſonable to think it ſhould be ſo; becauſe the goodneſs of God more effectually diſpoſes him to beſtow bleſſings on mankind, on account of Chriſt's obedience, than to inflict evils on them, on account of Adam's diſobedience.

Before this ſubject is diſmiſſed, it may be proper to obſerve,

1. That in this remarkable paſſage, we have the true account of the entrance of ſin and miſery into the world, and of the method in which theſe evils have been remedied; ſubjects which none of the philoſophers or wiſe men of antiquity, were able by the light of reaſon to fathom. Sin entered through the diſobedience of our firſt parents, whereby they became liable to immediate death; and if God had executed his threatening, the ſpecies would have ended in them. But becauſe in due ſeaſon, his Son was to appear on earth in the human nature, and to make atonement for the ſin of men, God, in the proſpect of that great act of obedience, ſuffered Adam and Eve to live and propagate their kind, and granted them a new trial under a covenant, better ſuited to their condition than the former, in order that if they behaved properly during their probation, he might raiſe them to a better life than that which they had forfeited. In this new covenant, the obligation of the law written on their heart was continued; only perfect obedience to that law was not required in order to life, but the obedience of faith. And although the puniſhment of their firſt ſin took place ſo far, that the life granted to them and to their poſterity, was to be a gradual progreſs through labour and miſery to certain death; yet being all comprehended in the gracious new covenant, they are all to be raiſed to life at the laſt day, that ſuch of them as are found to have given the obedience of faith during their probation, may receive

ceive a more happy life than that which was forfeited by the disobedience of their firſt parents, and be continued in that happy life for ever. Thus, by the remedy which God hath applied, for curing the evils introduced by the firſt man's diſobedience, the righteous will be raiſed to a greater degree of happineſs, than if theſe evils had not taken place.

2. According to the view, which the apoſtle hath given us of the ruin and recovery of mankind, the ſcheme of redemption is not a remedy of an unexpected evil, contrived after that evil took place; Chriſt's obedience was appointed as the means of our deliverance, at the very time the reſolution permitting the entrance of ſin was formed. And therefore, to make mankind ſenſible of this, the apoſtle aſſures us, Epheſ. i. 4. That *we were choſen in Chriſt before the foundation of the world:* And 2 Tim. i. 9. That *we are ſaved and called, according to God's own purpoſe and grace which was given us in Chriſt, before the world began:* And 1 Pet. i. 20. That *Chriſt was foreordained before the foundation of the world, but was manifeſted in theſe laſt times for us.*—And as the plan of our redemption was formed along with the decree permitting our fall, ſo its operation was coeval with the introduction of that evil, and in ſome reſpects extends to all. Hence Chriſt is called, Rev. xiii. 8. *The Lamb which was ſlain from the foundation of the world;* and he is ſaid, 2 Cor. v. 15. *To have died for all.* See the note on that verſe. And his death is termed, 1 John ii. 2. *A propitiation for the whole world.*

3. From other paſſages of ſcripture we learn, that *ſin* and *death* were permitted to enter into the world, not only becauſe by the remedy to be applied to theſe evils, God intended to make mankind more happy than they would have been, if theſe evils had not exiſted, but even to promote the good of the univerſe. Accordingly, in the ſcheme of redemption, there is a higher diſplay of the perfections of God to all intelligent beings, than could have been made, had there been no *ſin* nor *miſery* to be remedied. So St Paul teaches, Epheſ. iii. 10. *That now unto governments and powers in the heavenly regions, the multiform wiſdom of God may be made known through the church.* Farther, the new diſplay of the perfections of God made in the plan of redemption, by furniſhing many powerful motives to virtue, whoſe operation is not confined to any one order of rational beings, nor to any particular time, will render God's moral government effectual, over all his intelligent creatures for ever.

4. By the illuſtrious diſplay of the ſcheme of redemption, made in this admirable paſſage, and by ſhowing that it hath for its object not a ſingle nation, nor any ſmall portion of the human race, but believers of all nations, the apoſtle has condemned the bigotry of the Jews, and

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of all who, like them, confine ſalvation to their own church, and exclude others from ſharing in the mercy of God through Chriſt, merely becauſe they are ignorant of him, not through their own fault, but through the good pleaſure of God, who hath denied them that knowledge: Or, becauſe they do not hold the ſame *objects* of faith with them, although they poſſeſs the ſame *ſpirit* of faith, and live piouſly and virtuouſly according to their knowledge. For his whole reaſoning on this ſubject proceeds on the ſuppoſition, that, if it was conſonant to juſtice, that the demerit of Adam's diſobedience ſhould extend to all mankind, notwithſtanding the greateſt part of them never knew any thing either of him or of his diſobedience, it muſt be equally conſonant to juſtice, that the merit of Chriſt's obedience ſhould extend to all mankind, who are capable of being benefited by it, although many of them have had no opportunity of knowing any thing concerning that meritorious obedience. Beſides, as the plan of redemption will, no doubt, be fully made known to the pious heathens, after they are admitted into heaven, the glory of God and the honour of Chriſt, will be advanced by the diſcovery at that period, as effectually as if it had been made to them during their lifetime on earth. And with reſpect to themſelves, although the knowledge of Chriſt and of the method of ſalvation through him, is not beſtowed on them, till they come into heaven, it will then operate as powerfully in making them ſenſible of the mercy of God, and in laying a foundation for their love and gratitude to Chriſt through all eternity, as if that knowledge had been communicated to them ſooner. If ſo, to fancy that perſons, who, notwithſtanding their want of revelation, are actually prepared for heaven, will be excluded from that bleſſed place, merely becauſe, while on earth, they were denied that knowledge of Chriſt, which, with equal effect, may be communicated to them in heaven, is to contradict all the repreſentations given in the ſcriptures, of the impartiality of God, as the righteous governor of the univerſe.

NEW TRANSLATION.

CHAP. V. 1 *Wherefore,* being juſtified (ſee iv. 25. note 2.) by faith, [1] we have

COMMENTARY.

CHAP. V. 1 *Wherefore being delivered from the power of ſin by faith*, and having laid aſide our enmity

Ver. 1.—1. *Being juſtified by faith.* If this is an inference from what immediately goes before, *juſtified*, as in the laſt verſe of the preceding chapter, means, delivered from ignorance and wickedneſs through the influence of faith. This ſenſe, the word *juſtified* has in ver. 9. of this chapter, and in 1 Cor. vi. 11. But if the inference is from the general doctrine explained in the preceding chapter, *juſtified*, as in many other paſſages where believers are ſaid to be juſtified in the preſent life, will ſignify their having *the promiſe of juſtification* given them.—Locke contends, that juſtification, with the other privileges mentioned in this chapter, are *national privileges*, and that they belong to all who profeſs to believe in Chriſt. But any one who remembers the apoſtle's aſſertion, *That the goſpel is the power of God unto ſalvation, to every one who*

to God, *we*, the spiritual seed of Abraham, *have peace with God through our Lord Jesus Christ:*

2 *Through whom also, we have been introduced by faith, into this gracious covenant in which we stand, and boast*, not in seeing the glory of God in any tabernacle or temple on earth, as the natural seed do, but *in the hope of beholding the glory of God* in heaven.

3 *And this is not our only boasting*, for while the Jews boast of the earthly felicity, promised in the law, *we even boast of afflictions, knowing that affliction worketh out patience* in us;

4 *And patience approbation*, from God, *and approbation, hope* of enjoying eternal life.

5 *And this hope will not make us ashamed*, as the hope which the natural seed of Abraham entertain of

peace with God,[2] through our Lord Jesus Christ:

2 *Through* whom *we have had introduction also* (see note on Eph. ii. 18.) by faith, into this grace [1] *in which* we stand,[2] and *boast* (επι) in hope of the glory of God.

3 And not only so, but *we even boast* (εν, 166.) *of afflictions*, [1] knowing that *affliction worketh out* patience; [2]

4 And patience, *approbation*, [1] and *approbation*, hope:

5 And (ἡ, 67.) *this hope* maketh not ashamed, because the love of God is [1]

who believeth, will not easily allow, that *salvation* is a national privilege, which belongs to all who profess to believe in Christ.

2. *We have peace with God*, &c. If this is understood of the gentiles, the meaning is: We gentiles, who formerly were enemies of God, ver. 10. are now at peace with him, and are no longer terrified with the fear of his wrath; having, by faith in the gospel, separated ourselves from the rebels against his government, and joined ourselves to his people. But if this is understood of believers in general, the meaning is: Being delivered from sin and punishment by means of faith, we have, in this new state, peace with God, whom we now regard as our father and friend.

Ver. 2.—1. *Through whom we have had introduction also by faith, into this grace.* The word *also*, shews that *grace* in this verse is a different blessing from *peace*, mentioned in ver. 1. It is *the gracious new covenant* which Christ procured for mankind, and which is the source of their peace.

2. *In which we stand.* For this translation of the word εϛηκαμεν, see Ess. iv. 10. The original word ἱϛαναι, signifies *to stand firm*. As the apostle often compares the conflicts which the first Christians maintained against false teachers and persecutors, to the Grecian combats, it is probable that, by *their standing firm*, he meant that the gentile converts, as stout wrestlers, successfully maintained their faith in the gospel, in opposition both to the Jews and heathens, notwithstanding the evils which the profession of their faith had brought on them.

Ver. 3.—1. *We even boast of afflictions.* The apostle mentions *afflictions* as matter of boasting to the spiritual seed, because their virtues were improved by afflictions. This boasting, therefore, was much better founded than the boasting of the natural seed, who, by applying the promises of national prosperity, and the threatenings of national adversity, contained in the law, to individuals, had taught themselves to consider prosperity as a mark of the favour of God, and affliction as a token of his displeasure. A remarkable instance of rejoicing in afflictions, we have Acts v. 41. *They departed from the face of the council, rejoicing that they were counted worthy to suffer shame for his name.*

2. *Knowing that affliction worketh out patience.* This effect affliction produceth, by affording to the afflicted an opportunity of exercising patience, and by suggesting considerations which naturally lead the mind to that virtue.

Ver. 4. *And patience approbation.* The original word δοκιμη, properly signifies the *trying of metals*. It signifies likewise *approbation*, in consequence of trial, Philip. ii. 21. Hence δοκιμος the adjective, denotes not only one who is *tried*, but one who is *approved*. In like manner δοκιμαζειν the verb, signifies both *to try* and *to approve*, Rom. xii. 2. 1 Cor. xvi. 3. In this passage, the word δοκιμη may either be translated *proof*, namely of God's assistance, and of our own stedfastness, or *approbation* bestowed by God.

Ver. 5.—1. *Because the love of God is poured out into our hearts.* The original word εκκεχυται, is

poured out (εν, 163.) *into* our hearts, by the Holy Ghoſt *who* is given *to* us.[2]

ſalvation, on account of their deſcent, will make them aſhamed; *becauſe* a convincing proof of *the love of God is poured out into our hearts, by the Holy Ghoſt, who is given to us.*

6 (Γαρ, 91.) *Beſides, we being ſtill weak,* in due time[2] Chriſt died[3] (ὑπερ) for the ungodly.

6 *Beſides, we being ſtill* ſo *weak* through ſin, that we could not deliver ourſelves, *in the proper ſeaſon Chriſt died for the idolatrous gentiles,* as well as for the Jews.

7 (Γαρ, 97.) *Now* ſcarcely for *a juſt man* will one die;[1] (ὑπερ γαρ, 98.) *though* for a good man *one perhaps* would even dare to die.

7 *Now,* Chriſt's dying for all mankind, appears a moſt aſtoniſhing inſtance of love, when we conſider that *ſcarcely for a juſt man,* who only gives to every one his due, *will any one die, though, for a beneficent man, ſome one perhaps would even dare to die.*

8 *But his own love towards us, God commended,*[1] (ὁτι, 254.) *becauſe we being*

8 *But his own love to men, God hath raiſed* above all human love, *becauſe we being ſtill ſinners, Chriſt died*

is commonly uſed, as Whitby remarks, when the effuſion of the Holy Ghoſt is ſpoken of. Wherefore, as the apoſtle, in this paſſage, had in his eye the gifts of the Spirit beſtowed on the gentiles, as proofs of God's love to them, he elegantly tells them, that the love of God was poured out into their hearts along with the ſpiritual gifts.

2. *By the Holy Ghoſt, who is given to us.* The ſpiritual gifts beſtowed on the firſt Chriſtians, were clear proofs, eſpecially in the caſe of the gentiles, of the love which God bare to them and of his purpoſe of ſaving them. And therefore, when the Jewiſh believers, who reproved Peter for preaching the goſpel to Cornelius and his friends, heard that they had received the Holy Ghoſt, *they held their peace, and glorified God, ſaying, Then hath God alſo to the gentiles granted repentance unto life,* Acts xi. 18. Farther, the ordinary influences of the Spirit, beſtowed on believers, by renovating their nature, affords them the fulleſt aſſurance of pardon and ſalvation through faith: Hence they are ſaid to be *ſealed with the Spirit of promiſe,* Epheſ. iv. 30. And the Spirit himſelf is called *the earneſt of the inheritance,* Eph. i. 13, 14.; and is ſaid, Rom. viii. 16. to *bear witneſs with their ſpirit, that they are the children of God.*

Ver. 6.—1. *Beſides, we being ſtill weak.* The original word ασθενων, ſignifies *weak* through ſickneſs; and is uſed here, to ſhew the pernicious influence of ſin, in weakening all the faculties of the ſoul. Iſaiah has uſed the ſame metaphor, chap. i. 5. *The whole head is ſick, the whole heart is faint.*

2. *In due time,* (κατα καιρον; ſee 1 Theſſ. v. i. note 1.) *Chriſt died.* When the ſeaſon for the publication of the goſpel, and converſion of the world, was come, Chriſt appeared in the fleſh, and died for the ungodly. This is called *the fulneſs of the time,* Gal. iv. 4; and *the time before appointed of the Father,* ver. 2.

3. *Chriſt died for the ungodly.* If *the ungodly* here, are the idolatrous gentiles, the meaning is; He died to obtain a right to the gentiles as his people, to deliver them from the dominion of Satan, to procure pardon for them, and to beſtow on them everlaſting life. See Rom. iv. 25. note 2.

Ver. 7. *Scarcely for a juſt man.* In this place, the Syriac verſion hath, *for ungodly men,* which Beza ſays he would prefer to the common reading, if it were not contradicted by all the ancient MSS. and by the vulgate verſion. The *dying,* ὑπερ, *for* a juſt man, and *for* a good man, mentioned in this verſe, is evidently a dying in their room or ſtead. And therefore Chriſt's dying, ὑπερ ἡμων, *for us,* mentioned in the next verſe, hath the ſame meaning.

Ver. 8.—1. *His love to us, God commended,* &c. He hath enhanced it, he hath rendered it highly praiſe-worthy. In this ſentiment, the apoſtle is authoriſed by his maſter, who mentioned it as a great inſtance of God's love to men, that he gave his Son to die for them, John iii. 16.

2. *Chriſt died for us.* Raphelius, in his notes on this verſe, from Xenophon, hath ſhewn that

 the

for us, to procure us a temporary life on earth, under a better covenant than the first.

still sinners, Christ died (ὑπερ) for us.[2]

9 *Much more then, being now allowed to live* under the new covenant, *through* the shedding of *his blood, we shall be saved from future punishment through him*, if we behave well under that covenant.

9 Much more then, being now justified[1] by his blood,[2] we shall be saved from wrath (δια) through him. (ver. 10.)

10 *For, if being enemies* under sentence of death, *we were* respited, and *made to lay down our enmity to God, through the death of his Son; much more being* thus *reconciled, we shall be saved from punishment through his life* in the body, which he regained, that he might govern us now, and acquit us at last.

10 For if *being enemies*, we were reconciled[1] to God, *through* the death of his Son; much more being reconciled,[2] we shall be saved FROM WRATH (ver. 9. εν, 167.) *through* his life.

the phrase *died*, ὑπερ, *for us*, signifies *died in our stead*: which likewise is its meaning in ver. 7. See the note there. Christ died to obtain life, both temporal and eternal, for our first parents, and for us. See Rom. v. 15. note 2.

Ver. 9.—1. *Being now justified by his blood, we shall be saved from wrath through him.* Here persons are said to be justified by Christ's blood, who are not saved from wrath through him. For *to be justified*, sometimes signifies *to be delivered from any kind of evil.* Thus, Rom. iv. 25. *Justification* by Christ's resurrection, signifies deliverance from sin, by the government which Christ exercises since his resurrection.—Rom. vi. 7. *Justified from*, is *delivered from sin* as a master.—And here *justified by his blood*, means that, in the view of Christ's shedding his blood, Adam and Eve were respited from death, and being allowed to live, he and they were placed under a new covenant, by which they might regain immortality. This is what is called *justification of life*, ver. 18.

2. *By his blood.* The blood of Christ, considered as a corporal substance, can have no efficacy in the justification of sinners, either by delivering them from wickedness, or from punishment. But the shedding of his blood, considered as a suffering of death for us, in obedience to God, and undergone by a person of so high and so holy a nature as Jesus, and for so noble an end as the salvation of sinners, must be very meritorious in the sight of God; and in reward of that great act of obedience, God might justly bestow on Christ the offices of Mediator and Governor, for the purpose of delivering mankind from sin and death.

Ver. 10.—1. *For if being enemies, we were reconciled.* To be *reconciled*, when spoken of subjects who have been in rebellion against their sovereign, is to be brought into a state in which pardon is offered to them, and they have it in their power to render themselves capable of that pardon; namely, by laying down their enmity. This idea of reconciliation is clearly taught 2 Cor. v. 19. *God was reconciling the world to himself, not counting to them their trespasses; and hath put in us* (apostles) *the word of the reconciliation.*—20. *Seeing God beseeches by us, we pray in Christ's stead, be ye reconciled to God.* Agreeably to this account of *reconciliation*, the word denotes, Rom. xi. 15. *The reception of the gentiles into the church*, where pardon being offered to them, they were besought, by the ministers of Christ, to be reconciled to God, by laying down their enmity. Wherefore, *the reconciliation* received through Christ, is God's placing all mankind, ever since the fall, under the gracious new covenant procured for them through the obedience of Christ; in which the pardon of sin is offered to them, together with eternal life, on their fulfilling its gracious requisitions. In short, *reconciliation is the placing of mankind in a state of salvation*, and thereby removing their enmity to God.

2. *Much more being reconciled, we shall be saved from wrath through his life.* The apostle's argument is, If God had such a love to mankind, that, on account of the death of his Son, he put them all, from the beginning, into a state in which *salvation* might be obtained by them; having so reconciled them, he will much more willingly save such of them as his Son, in the course of his government hath fitted for salvation, by slaying the cause of their enmity to God. See Eph. ii. 16. note 3.

Ver. 11.

11 And not only so, but we *even boast* in God,[1] thro' our Lord Jesus Christ: by whom we have now received the *reconciliation*,[2]

11 *And not only* do we hope to be saved from wrath by Christ's life, *but we believers*, the spiritual seed, *even boast in God* as our God, *through our Lord Jesus Christ, by whom we have now received an opportunity of being pardoned.*

12 (Δια τȣτο, 68.) *For this reason*,[1] as by one man sin[2] entered into the world,[3] *and by sin death*, and so death (διηλθεν) *passed through to* all

12 All mankind are brought into a state of salvation through Christ, *for this reason, as by one man Adam, sin entered into the world, and by* his *sin death, and so death passed through* the world *to all men, because all*

Ver. 11.—1. *Boast in God.* The apostle makes this observation, to shew that the boasting of the Jews in the true God, as their God and King and Father, was no longer peculiar to them.

2. *Our Lord Jesus Christ, by whom we have now received the reconciliation.* The Greek noun καταλλαγην, translated *reconciliation*, comes from the verb καταλλασσω, which, in the preceding verse, our translators have rendered *reconcile*. Wherefore, the noun derived from it should not have been translated by them, in this passage, *atonement*, but *reconciliation*, as it is in all the other passages where it occurs. Besides, it ought to be considered, that men do not receive the atonement. The atonement is made to God. For the meaning of *reconciliation*, see ver. 10. note 1. In what follows, the apostle shews the reasonableness of putting all men into a state of *reconciliation* or *salvation*, through Christ.

Ver. 12.—1. *For this reason, as by one man sin entered*, &c. I think this verse should not be separated from the 11th by a full point, but by a comma, so as to be read in this manner: *Our Lord Jesus Christ: by whom we have received the reconciliation, for this reason, as through one man sin entered*, &c. For the apostle is giving a reason why all have received reconciliation through Jesus Christ. See this use of δια τȣτο, proved Ess. iv. 68. The apostle's meaning is, That as it was consistent with the justice and goodness of God, to subject all mankind to sin and death, for the sin of the first man; so it is equally consistent with the justice and goodness of God, to deliver all mankind from death, and to put them into a capacity of becoming righteous, and of living for ever, on account of the righteousness of one man. It is no objection to this view of the apostle's argument, that the second member of the comparison is not expressed. For that he meant to compare Adam and Christ together, is evident, from his calling Adam *the type* of Christ. The second member of the comparison, therefore, must be supplied as in the commentary. For in fact, through one man Christ, righteousness hath entered into the world, and by his righteousness life hath passed through to all men, because all have obeyed. Now, it need not surprise us to hear that *all have obeyed:* for surely, with as much propriety it may be said, that *all have obeyed* in Christ their federal head, as that *all have sinned* in Adam their federal head. Of this elliptical manner of writing, in which a whole sentence is omitted, there are other examples in scripture. See 2 Chron. ii. 3. where, as in the passage under consideration, the second member of a comparison is omitted entirely: also Matt. xxv. 14. Rom. xii. 6, 7, 8. xv. 18. Gal. iv. 26. 1 Pet. iv. 11. See Gen. Pref. p. 26. and Glass. Philol. p. 1212. Origen was of opinion, that the second member of the apostle's comparison is suspended to ver. 18, 19. and that all between is a parenthesis. But any one who considers these verses, will see that in them the comparison begun ver. 12. is separated into two comparisons, as conclusions from his reasonings upon that comparison. Erasmus says, the comparison is completed in ver. 12. itself; thus, *As through one man sin entered into the world, so also by sin death*, &c. But neither the original, nor the apostle's argument, admits this method of completing the sentence. See the view prefixed to this chapter.

2. *Sin entered.* The sin which entered through the one man's disobedience, is not the first sin of Adam only, but that corruption of nature also, which took place in Adam through his first sin, and which he conveyed to all his posterity. See note 4. below.

3. *Into the world*: That is, entered among men. The same thing is said of death; it entered into this habitable world by sin.

 4. *And*

have ſinned; even ſo, by one man Chriſt, righteouſneſs entered into the world, and by his righteouſneſs life, and ſo life paſſed through the world to all men, becauſe all have obeyed.

men,[4] (ἐφ' ᾧ,) *becauſe* all have ſinned.[5]

13 Death hath come on all men for Adam's ſin; *for*, from the fall *until the law, ſin was counted* to every perſon *in the world*; it was puniſhed with death: *but ſin is not counted, when there is no law* tranſgreſſed.

13 For until THE law ſin was COUNTED in the world:[1] but ſin is *not counted* when there is no law.[2]

14 *Nevertheleſs, death*, the puniſhment of ſin, *reigned from Adam to Moſes, even over infants and idiots, who*, being incapable of law, *had not ſinned actually like Adam; who*, becauſe he brought death on all, *may be called*, by way of contraſt, *the repreſentation of*

14 (Αλλα, 81.) Nevertheleſs, death reigned from Adam to Moſes, even over them *who* had not ſinned after the ſimilitude of Adam's tranſgreſſion, who is the[1]

4. *And ſo death*, διηλθεν, *paſſed through to all men.* The death which the apoſtle ſays entered into the world, and paſſed through it, laying hold on all men in all ages, is *death temporal*; becauſe, in the branch of the compariſon which is not expreſſed, its oppoſite, which paſſed through to all men, is reſurrection from temporal death. But though the apoſtle ſpeaks here only of temporal death, it does not follow, that temporal death is the only evil which mankind have ſuſtained through Adam's ſin; or that the apoſtle meant to ſay ſo: for he tells us, ver. 19. *That by one man's diſobedience, the many were conſtituted ſinners*, were made liable to ſin, and to eternal death; (ſee chap. vi. 11. note 2. at the end,) even as, *by one man's obedience, the many were conſtituted righteous*, were made capable of righteouſneſs and eternal life. See ver. 11. note *reconciliation*, and Rom. vi. 11. note *alive by God.*—Others contend, that the death which paſſed through to all men, in conſequence of Adam's ſin, is not temporal death only, but eternal death alſo, and that infants are liable thereto. But the diſpute is needleſs; becauſe, whatever the *death* was, which Adam brought on all, Chriſt hath removed it, or put it in our power to remove it, as the apoſtle will ſhew in the remaining part of this diſcourſe.

5. *Becauſe all have ſinned.* The meaning is not, that death hath come on all, becauſe all *have ſinned actually*; for infants, who have not ſinned actually, die; but that they have ſinned in Adam as *their federal head*; that is, are involved in the conſequences of his ſin.

Ver. 13.—*For until the law, ſin was counted in the world.* The apoſtle's doctrine, that all have received the reconciliation through Chriſt, being founded on the fact, *that all have been ſubjected to ſin and death through Adam*, he immediately enters on the proof of that fact, by appealing to the death of infants and others, who, not being capable of actual ſin, cannot be thought to die for their own tranſgreſſion. But his argument is ſomewhat obſcure, through the omiſſion of the word *counted* in the firſt clauſe, which muſt be ſupplied from the ſecond; as I have done in the tranſlation: *ſin was* counted *in the world* to all men; that is, all men without exception ſuffer death the puniſhment of ſin.

2. *But ſin is not counted, when there is no law.* By *law*, Locke underſtands a revealed poſitive law, threatening death for every offence. But on that ſuppoſition, no ſin could be puniſhed before the law of Moſes was given, contrary to what happened to the antediluvians. And after it was given, none but the ſins of the Jews could be puniſhed. Whereas the apoſtle affirms, chap. i. 32. that the gentiles know, that they who ſin againſt *the law written on their heart, are worthy of death.* I therefore think the expreſſion, *Where there is no law*, is general, and means, Where no law of God is known; and that the apoſtle had in his eye, the caſe of infants and idiots, to whom certainly there is no law, as they are not capable of the knowledge of law; conſequently they are not capable of ſinning actually like Adam. Wherefore, ſince death reigns over them, equally as over others, it is evident, that having no ſin of their own, they die through Adam's ſin alone.

Ver. 14. *Who is the type of him who was to come*, namely, *of Chriſt.* For the meaning of the word τυπος, *type*, ſee 1 Pet. iii. 21. note 2. The likeneſs, on account of which Adam is called *the type* of Chriſt, conſiſted, as Beza obſerves, in this, that as Adam communicated to mankind

type of him *who* was to come. [2]

him who was to come, and restore life to all.

15 (Αλλα, 81.) *However, not as the fall,* [1] so also IS (χαρισμα) *the gracious gift.* For if *by the fall of the one* MAN, (οἱ πολλοι) *the many* [2] *died;* much more the grace of God, and the gift by grace, *which* IS *of the* one man [3] Jesus Christ, hath abounded unto *the many.*

15 *However*, the resemblance is not exact; for, *not as the fall* by Adam, *so also is the gracious gift* by Christ. They differ in their power, the one to kill, and the other to make alive: *for if by the fall of the one man* Adam, *all mankind died, much more the goodness of God, and the gift* of life *by that goodness, which is* bestowed on account *of the one man Jesus Christ, hath abounded to all mankind,* by giving them life under the new covenant, and by raising them from the dead at the last day.

16 (Και) *Also, not as* THE SENTENCE *through the one who* sinned, IS *the free gift:* [1]

16 Secondly, *Not like the sentence* passed *through the one who sinned, is the free gift* of pardon, which is bestowed through the one who obeyed. They differ in

mankind what belonged to him, so Christ communicated to mankind what belonged to him. Nevertheless, in the things which they communicated, they were unlike. For Adam communicated *sin* and *death;* but Christ communicated *righteousness* and *life.* They were unlike also in their method of communicating these things. Adam communicated sin and death through his *disobedience.* Christ communicated righteousness and life through his *obedience.* But they were like each other in this; that as the effects of Adam's disobedience extended to all, so the effects of Christ's obedience have extended to all, in the sense explained in the Illustration. See also 2 Cor. v. 15. note 1. And as Adam was the father of the first or natural life, which all enjoy; so Christ is the author of the life which all enjoy at present, and of the second or future life, which all shall regain at the resurrection; and on account of all these resemblances, he is called *the last Adam*, 1 Cor. xv. 45.

Ver. 15.—1. *However, not as the fall, so also is the gracious gift.* The disobedience of Adam is not opposed here to the obedience of Christ; but the loss and punishment which came through Adam's disobedience, is set against the gracious gift of life received through Christ's obedience. Wherefore, παραπτωμα is used in this passage in its literal meaning, and must be translated *fall;* especially as that word signifies both *sin*, and its punishment *death.* It is no objection to this translation, that, ver. 18. the word signifies *offence;* because it is well known, that even in one and the same sentence, the apostle sometimes uses the same word in different senses.

2. *The many died.* Since all mankind were made mortal for Adam's sin, the apostle, by οἱ πολλοι, *the many*, certainly means *all mankind.* Besides, Christ, in speaking of this very subject, used the word in that extensive sense, Matth. xxvi. 28. *This is my blood of the new covenant which is shed* (περι πολλων) *for many;* that is, for the collective body of mankind. And as *the many* who died, are all mankind; so *the many* in the end of the verse, to whom *the gift by grace* is said to have abounded, are all mankind. For *the abounding of the gift by grace*, as is plain from ver. 19. means only that, by the gracious gift of God, all mankind, for the sake of Christ's obedience, are allowed a short life on earth, and a trial under a better covenant than that under which Adam fell; and that all are to be raised from the dead at the last day, to receive according to their deeds. Hence we are told, 1 Cor. xv. 22. *As by Adam all die, so by Christ all shall be made alive.* See also the following, ver. 16. where *many offences* signifies *all offences.*

3. *The one man Jesus Christ.* The apostle calls Jesus Christ a *man*, to shew, that in comparing him with Adam, his actions in the human nature chiefly are considered.

Ver. 16.—1. *Also not as the sentence thro' the one who sinned, is the free gift.* The translation which I have given of this passage, by supplying the word *sentence* from the second clause, agreeably to the apostle's manner of writing, and by following the order of the words in the original,

their causes and consequences: *for verily the sentence was for one offence* only, *and issued in condemnation* to death: but *the gracious gift* of pardon *is of all offences issuing in righteousness* counted to the pardoned person, whereby he is entitled to the reward of eternal life.

17 Thirdly, *If* consistently with justice (as was shewn, ver. 12.) *by the fall of one man* Adam, *death hath reigned* over all mankind *through that one man; much more* is it consistent with justice and goodness, that *they who receive the overflowing of grace*, in the glorious resurrection of the body, (ver. 15.) *and of the gift*

For verily the sentence[2] WAS (εξ, 156.) *for one* OFFENCE to condemnation; but the *gracious gift* IS of many offences (εις δικαιωμα) *to righteousness.*[3]

17 (Γαρ, 91.) *Besides, if by the fall of the one*[1] MAN, *death hath reigned through that one* MAN; much more they *who* receive *the overflowing* of grace, and of the gift of righteousness, [2] shall

original, makes the apostle's reasoning quite logical, and renders the common reading, δι' ενὸς ἁμαρτησαντος, *through the one who sinned*, preferable to the reading in some MSS. δι' ενὸς ἁμαρτηματος, *through one offence.*

2. *For verily the sentence.* The original word κριμα, signifies the sentence of a judge; especially a sentence of condemnation. See Rom. ii. 2. note 1. *The sentence of condemnation*, of which the apostle speaks here, is that which God passed on Adam and Eve after the fall, Gen. iii. 15.—19. For although by that sentence, they were allowed to live a while on the earth, they and their posterity, by the same sentence, were doomed to all the miseries of the present life, and at length to return to the dust: and all, as the apostle observes, for the one offence of Adam.

3. *To righteousness.* Because δικαιωμα, *righteousness*, is here opposed to κατακριμα, *condemnation*, our translators took its meaning to be the same with δικαιωσις, ver. 18. and therefore they translated it *justification*. But as δικαιωμα no where else in scripture is used for δικαιωσις, and as its ordinary meaning gives the same sense, it is to be preferred; especially as, in the next verse, the apostle represents those who have received *the gift of pardon*, as having received *the gift of righteousness*; that is, the gift of having their faith counted for righteousness, and as thereby certain of obtaining eternal life. Wherefore, to argue with Beza, that to entitle believers to eternal life, Christ's righteousness must be imputed to them, is to contradict the scripture, which constantly represents eternal life, not as a debt due to believers, which it would be if Christ's righteousness were transferred to them by imputation, but as a free gift from God.

Ver. 17.—1. *Besides, if by the fall* (see ver. 15. note 1.) *of the one man.* The Clermont, and some other MSS. instead of the common reading, τῳ του ενὸς παραπτωματι, *by the fall of the one man*, have τῳ ενι παραπτωματι, *by the one offence*, which Beza has adopted as the true reading. But the common reading agrees better with the scope of the apostle's argument. See ver. 16. note 1.

2. *Much more they who receive*, την περισσειαν, *the overflowing of grace, and of the gift of righteousness.* By the gift of righteousness, Beza understood the gift of Christ's righteousness made ours by imputation. See Rom. iv. 3. note 2. But as *the overflowing of grace*, and *of the gift of righteousness*, are here distinguished, I think the former leads us to ver. 15. where *resurrection from the dead* is termed *the gift by grace*, and is said to have abounded, in its power of giving life to the dead; and the latter leads us to ver. 16. where the gracious gift of the pardon of many offences, is said to *issue in righteousness*, by which we shall *reign in life*. See ver. 16. note 3.—Locke translates περισσειαν by the word *surplusage*, in which he is followed by Taylor, who remarks on this verse, that if eternal punishment had been brought on all mankind by Adam's sin, the offence, with its consequences, would have been of the same extent with the gift of righteousness; and so the apostle could not have spoken of any surplusage of grace, and of the gift of righteousness, beyond the offence. Whereas, if the effect of Adam's sin were only that mankind are subjected thereby to death temporal, agreeably to the sentence which was passed on the whole human race, Gen. iii. 19. *Dust thou art, and unto dust thou shalt return*, that part of the free gift which answers to *death*, is *a short life on earth*, together with *a resurrection from the dead* at the last day; and the exuberance of grace, and of the gift of righteousness, is the pardon of mens own sins, issuing in righteousness and eternal life.

3. *Shall*

reign in life[3] *through the one MAN* Jesus Christ.

18 (Αρα ουν) *Well then, as through one offence,*[1] SENTENCE (from ver. 16.) CAME upon all men to condemnation; even so, (δι' ενος δικαιωματος) *through one righteousness,*[2] SENTENCE CAME upon all men (εις δικαιωσιν ζωης) to justification of life.[3]

19 (Γαρ, 97.) *And as thro' the disobedience of one man, the many were constituted* sinners;[1] *even so, through* the obedience of one *MAN, the many shall be constituted* righteous.[2]

of righteousness, (ver. 16.) *shall reign in* the happy *life* which they are to regain, *through the one man Jesus Christ.*

18 *Well then, as* it pleased God, *through one offence* committed by Adam, *to pass sentence upon all men, condemning them* to death temporal; *even so*, it pleased God, *through one* act of *righteousness* performed by Christ, *to pass sentence on all men, justifying*, that is, delivering them from immediate death, *and allowing them to live* a while on earth, and declaring that, after death, they shall all be raised from the dead.

19 *And as through the disobedience of one man, all were made liable to sin and punishment*, notwithstanding many of them never heard of Adam, or of his disobedience; *even so, through the obedience of one man, all* have been, are, and *shall be made capable of righteousness and eternal life*, notwithstanding many of them never heard of the person through whom these blessings are bestowed.

3. *Shall reign in life.* The apostle's meaning in this passage is, That they who receive the overflowing of grace, shall have infinitely greater happiness in their new life, than they had miseries and sorrows in the state into which they were brought through Adam's disobedience, expressed by *the reigning of death*, in this verse and in ver. 14.

Ver. 18.—1. *Well then as through one offence.* The original words, ενος παραπτωματος, are rightly translated *one offence*, and ενος δικαιωματος, *one righteousness.* For the common translation, *as through the offence of one man,—so through the righteousness of one man*, by adding the article, which is not in the original, makes the comparison in this verse the same with that in the following; whereas the translation which I have given, makes ver. 18. a comparison of one fact with another, and ver. 19. a comparison of one man with another, as Taylor observes.

2. *Even so, through one righteousness.* The one act of righteousness, of which the apostle speaks, is *Christ's obedience to death*, mentioned Philip. ii. 8. and called *obedience* simply in ver. 19. of this chapter.

3. *All men, to justification of life.* As κατακριμα, *condemnation*, in the foregoing clause, denotes the sentence of God, by which Adam and all his posterity were condemned to death, its opposite, δικαιωσιν ζωης, *justification of life*, must signify the sentence of God, whereby Adam and his posterity were suffered to live a while on earth, and are to be raised from the dead at the last day. See ver. 9. note 1. The benefit of this sentence all partake of; and therefore it is said to have *come upon all men.* This sentence, called *the gracious gift*, ver. 16. whereby our first parents were respited from instant death, is implied in what God said to Eve, Gen. iii. 16. *In sorrow thou shalt bring forth children:* and to Adam, ver. 19. *In the sweat of thy face shalt thou eat bread, till thou return unto the ground:* and to the serpent, ver. 15. *The seed of the woman shall bruise thy head.*

Ver. 19.—1. *As through the disobedience of one man, the many*, κατεσταθησαν, *were constituted sinners.* Seeing the apostle, in the preceding verse, hath informed us, that *through one offence, sentence came upon all men to condemnation*, he cannot be supposed in this verse, to repeat the same sentiment: and therefore, by *constituting the many sinners*, we are not to understand their being subjected to the condemnation of death, of which he had spoken before, but their being made liable to actual sin, and for their actual sins to eternal punishment; and all through the disobedience of Adam, who, having corrupted his nature, conveyed a corrupted nature, the source of actual transgression, to his posterity. And thus we have the full meaning of the *entering of sin into the world*, mentioned in the beginning of this discourse, ver. 12.

2. *So through the obedience of one man, the many*, κατασταθησονται, *shall be constituted righteous.* This

20 *But* when Adam was allowed to live, *law secretly entered* into the world, as the rule of man's conduct, even the law written on his heart, *so that the offence hath abounded. However, where sin hath abounded* through the entrance of law, the *goodness* of God in the new covenant, *hath superabounded* through the gift of pardon granted to all penitent believers.

20 (Νομ☉ δε παρεισηλθεν) *But law privily entered,* [1] (ινα, 197.) *so that the offence hath abounded. However,* where sin *hath abounded,* grace [2] *hath superabounded:*

21 *That as sin*, both original and actual, *hath tyrannized* over mankind, *by* introducing and continuing *death* in the world, with its train of sorrows and mi-

21 (Ινα ὡσπερ) That as sin hath reigned (εν, 165.) *by* death; [1] *so also grace might*

This being mentioned as different from *the justification of life*, spoken of in the preceding verse, must, as the counterpart to our being constituted sinners, signify that the many, through the obedience of Christ, being allowed to live, and having a personal trial appointed to them under that gracious covenant which he hath procured for them, are put into a capacity of becoming righteous, and of receiving eternal life, the reward of righteousness, according to the tenor of that covenant. The future tense is used in this clause, to signify that all the generations of mankind, from Adam to the end of the world, have been, are, and shall be, in this manner constituted righteous. For, as οι πολλοι, *the many*, in the first part of the verse, does not mean *some* of mankind only, but *all* mankind from first to last, who, without exception, are *constituted sinners*, through the disobedience of Adam; so *the many*, in the latter part of the verse, who are said to be *constituted righteous*, through the obedience of Christ, must mean *all mankind*, from the beginning to the end of the world, without exception; all being put into a state of salvation, by virtue of the new covenant made immediately after the fall. See Dan. xii. 2. where *many* signifies *all mankind*.

Ver. 20.—1. *But law privily entered;* namely into the world. *Privily entered*, is the literal translation of παρεισηλθεν, as is plain from the use of the two Greek prepositions, in other compounded words. 2 Pet. ii. 1. *Who*, παρεισαξουσι, *shall privily bring in heresies of perdition.* So likewise the verbal noun, Gal. ii. 3. *False brethren*, παρεισακτους, *privily brought in.* Jude, ver. 4. *Certain men*, παρεισεδυσαν, *have crept in unawares*, or privily.—The *law*, which is here said to have *entered privily*, is not the law of Moses, as Locke supposes; for that law did not enter privily, but was introduced in a very pompous and public manner; not to mention, that where νομος, *law*, is used to denote the law of Moses, it commonly has the article prefixed, which is wanting here. Farther, can any one with Locke imagine, that no offence abounded in the world, which could be punished with death, till the law of Moses was promulgated? And that grace did not superabound, till the offence against that law abounded? The apostle himself affirms, Rom. i. 30. that the heathens, by the light of nature, knew not only the law of God, but that persons who sinned against that law, were worthy of death. The offence therefore abounded, long before the law of Moses entered. For these reasons I conclude, that *the law which silently entered*, the moment Adam and Eve were reprieved, was *the law of nature:* And its taking place, the apostle very properly expressed, by its *entering;* because if Adam and Eve had been put to death immediately after they sinned, the law of man's nature would have ceased with the species. But they being respited from immediate death, and having a new trial appointed them, by the sentences recorded Gen. iii. 15, 16, 17. the law of their nature took place anew, or *entered silently* into the world.

2. *However, where sin hath abounded, grace hath superabounded.* This shews to a demonstration, that the apostle is not speaking of the law of Moses; for that law allowed no *grace* or *mercy* to sinners at all. Whereas, when the law of nature entered, it entered in consequence of a gracious covenant, wherein a full pardon is granted through Christ, to all who believe, and who repent of their sins.

Ver. 21. *That as sin hath reigned by death, so also grace might reign.* Here, as through the whole of chap. vi. the apostle personifies *sin* and *grace*, representing them as *kings*, who wish to have mankind under their dominion, and who exercise an uncontrolled power over their re-

spective

reign (δια, 113.) through righteoufnefs unto eternal life, *through* Jefus Chrift our Lord.

feries; *fo alfo* the *goodnefs* of God *might reign*, that is, effectually exercife its power *through righteoufnefs*, (ver. 16.) even the righteoufnefs of faith, *followed with eternal life, through Jefus Chrift our Lord.*

fpective fubjects. This figure he introduced, after the example of animated writers, to add the greater energy and fplendour to his difcourfe. See the Illuftration prefixed to chap. vi. paragraph 2. and chap. vi. 6. note 2.

CHAP. VI.

View and Illuftration of the Reafonings in this Chapter.

ST PAUL's defign in this and the two following chapters, was to confute the flanderous report mentioned chap. iii. 6. namely, that the apoftles *ordered their difciples to fin, that grace might abound in their pardon*: Alfo to prove, in oppofition to the unbelieving Jews and Greeks, that the doctrine of juftification by faith without works of law, *does not render law ufelefs, but rather eftablifhes it* as highly ufeful, chap. iii. 31.—His tranfition to thefe fubjects is elegant. For, in the foregoing chapter, having fhewn that all mankind die for the fin of Adam; alfo having difcourfed, chap. v. 20, 21. of the fuperabounding of grace, through Chrift, in producing the righteoufnefs of faith, and in rewarding that righteoufnefs with eternal life, he begins this chapter with afking, Whether any one could ferioufly think, that he could be fo inconfiftent as to order men to fin, that grace might the more abound in their pardon? ver. 1.—Perfons, faid he, who teach as we do, that God hath fubjected the whole human race to death, for the one offence of the firft man, never can fancy that God will beftow eternal life the more abundantly on men, becaufe they continue in fin, ver. 2.—Next, to fhew that the apoftles, who taught the doctrine of *juftification by faith without works*, did not mean thereby to fet their difciples free from the obligations of morality, he obferved that, in baptifm the rite of initiation into the Chriftian church, the baptized perfon is buried under the water, as one put to death with Chrift on account of fin, in order that he may be ftrongly impreffed with a fenfe of the malignity of fin, and excited to hate it as the greateft of evils, ver. 3.—Moreover, in the fame rite,

the baptized perſon being raiſed up out of the water, after being waſhed, he is thereby taught that he ſhall be raiſed from the dead with Chriſt, by the power of the Father, to live with him for ever in heaven, provided he is prepared for that life by true holineſs, ver. 4, 5.—Farther, by their baptiſm, believers are laid under the ſtrongeſt obligations to holineſs, becauſe it repreſents their *old man*, their old corrupt nature, as crucified with Chriſt, to teach them that their body, which ſin claimed as its property, being put to death, was no longer to ſerve ſin as its ſlave, ver. 6.—By calling mens body, *the body of ſin*, the apoſtle repreſents *ſin*, or *evil deſire*, as a perſon who, by overcoming the firſt man, had made him and all his poſterity its ſlaves by right of conqueſt, and who, as their maſter, was continually demanding from them with rigour, the ignominious ſervice of wicked actions. And becauſe the Greeks and Romans were well acquainted with the manner in which ſlaves were acquired, and with the laws by which their lives and ſervices were regulated, he appealed to theſe known cuſtoms, to prove that, by the death of Chriſt their federal head, the claim which ſin hath ſet up to the perſons and ſervices of mankind, in conſequence of the fall of the firſt man, is utterly deſtroyed.

Sin, ſays the apoſtle, claims you as his ſlaves, in conſequence of having ſubdued your firſt parents, and taken them captives. But I will ſhew you by the laws of ſlavery, that that claim is now cancelled, and that it is both your right and your duty, to ſhake off the yoke of that tyrannical maſter. Sin having put you to death with Chriſt, ye are no longer his ſlaves. *For* the ſlave of ſin *who is dead*, *is freed from the dominion of ſin*, even as every ſlave who is put to death by his maſter, is freed from the dominion of that maſter, ver. 7.—But though we died with Chriſt on the croſs, we live at preſent, and ſhall afterwards live together with him in heaven; and therefore we are now, of right, his ſervants, ver. 8, 9, 10.—Farther, that the Romans might rightly underſtand this argument, the apoſtle deſired them to conclude, from what he had told them, that at the fall they had been killed, both corporally and ſpiritually, by the ſin of their firſt parents, but were made alive, both in body and ſpirit, by Chriſt, who on that account was become their rightful Lord, ver. 11.—Wherefore, it was both their duty and their intereſt, not to allow ſin to rule them any longer, in the life which they had acquired through Chriſt, but to employ both the members of their body, and the faculties of their mind, in the ſervice of God, as perſons who have been made alive from the death brought on them by ſin, ought to do, ver. 12, 13.

Next, in anſwer to the calumny, that the Chriſtian teachers encouraged their diſciples to ſin, by telling them they were not under law, but under grace, the apoſtle affirmed that that doctrine has the direct

contrary

contrary tendency. *Sin ſhall not lord it over you, for this very reaſon, that ye are not under law, but under grace:* and he had good reaſon to ſay ſo, becauſe he had ſhewn, ver. 11. That under *grace*, that is, under the new covenant, men are made ſpiritually alive by God; conſequently they have ſufficient ſtrength communicated to them for conquering evil deſires, and for working righteouſneſs; and great encouragement to do ſo, by the promiſe of pardon which is made to them in that covenant. Whereas law, by rigorouſly requiring perfect obedience to all its precepts, and by refuſing pardon to ſinners, drives them to deſpair, and hardens them in their ſins, ver. 14.—Theſe, ſaid the apoſtle, being the doctrines which we conſtantly preach, can ye believe that we ever ſaid, *Let us ſin, becauſe we are not under law, but under grace?* ver. 15.—In the mean time, I muſt inform you, that the advantages ye enjoy under grace, though very great, are of ſuch a kind as to leave you ſtill at liberty to give yourſelves up, as ſlaves, either to holy affections, or to ſinful deſires, as ye chooſe; and that, to whomſoever of theſe maſters ye yield yourſelves ſlaves, ye give him the abſolute direction of you, ver. 16.—However, I thank God, that ye Romans, though formerly the ſlaves of ſin, have obeyed the form of doctrine into which ye were delivered, as into a mould, ver. 17.—and are become the ſervants of righteouſneſs, ver. 18.—Withal, to prevent the Romans from being ſurpriſed at the things he had written, he told them, that, on account of the weakneſs of their underſtanding in ſpiritual matters, he had reaſoned from the laws and cuſtoms of men reſpecting ſlaves, to give them a juſt idea of the power of mens affections, to lead them either to vice or to virtue. And therefore, as formerly, through the power of their luſts, they had employed themſelves wholly in wickedneſs, he exhorted them now, through the influence of holy affections, to employ themſelves wholly in working righteouſneſs, ver. 19, 20.—Then contraſted the miſerable condition and end of the ſlave of ſin, with the happy ſtate and reward of the ſervant of God: from which it appears, that even under the gracious new covenant, the wages of ſin obſtinately continued in, is death; but the reward of holineſs, is everlaſting life, ver. 21, 22, 23. See Chap. viii. Illuſt. ver. 13.

The metaphors in this chapter are extremely bold; yet being taken from matters well known, they were uſed with great advantage. For the influence of ſinful paſſions, in conſtraining wicked men to commit evil actions, could not be better repreſented to thoſe who were acquainted with the condition of ſlaves, and with the cuſtoms by which their lives and ſervices were regulated, than by the power which a tyrannical lord exerciſed over his ſlaves. Neither could any thing more affecting be deviſed, to ſhew the miſerable condition of a perſon

habitually governed by his lufts, than to liken it to the ftate of a flave under a fevere unprincipled mafter, who rigoroufly requires him to fpend the whole of his time and ftrength in his work, who exacts from him things both painful and ignominious, and who, by the feverity of the fervices which he impofes, miferably puts an end to the life of his flaves. On the other hand, the right which a lawful and humane lord has to the fervices of his flave, and the nature of the fervices in which he employs him, and the rewards which he beftows on him for his faithful fervices, convey a clear and affecting idea of the obligation which the gofpel lays on men, to employ themfelves wholly in works of righteoufnefs, and of the happy confequences of fuch a courfe of life.

COMMENTARY.

CHAP. VI. 1 We who have declared the malignity of fin in killing men, *what do we fay* when we teach the fuperabounding of grace? Do we fay, *Let us continue in fin, that grace may abound* in our pardon?

2 *No. We who have died by fin* corporally and fpiritually, *can we hope to live* eternally, *by continuing in it?* The thing is impoffible, unlefs the nature of God and of fin were changed.

3 Our baptifm teaches us, that we have died by fin. For *are ye ignorant, that fo many of us as have by baptifm become Chrift's difciples, have been baptized into* the likenefs of *his death*, (ver. 5.) have been buried under the water, as perfons who, like Chrift, have been killed by fin? ver. 10.

NEW TRANSLATION.

CHAP. VI. 1 *What then do we fay?* [1] *Let us continue* in fin, that grace may abound?

2 *By no means: we who have died* BY *fin,* [1] *how fhall we ftill live* (εν, 165.) *by it?*

3 *Are ye ignorant,* that fo many of us as *have been baptized* into Chrift [1] Jefus, *have been baptized* into his death? [2]

Ver. 1. *What then do we fay?* Ερυμεν is not the future tenfe of the verb ειρω, as our tranflators fuppofed, but the prefent of the indicative of ερεω, which contracted, is ερω, Phil. iv. 4. *Again,* ερω, *I fay.*

Ver. 2. *We who have died by fin.* This is the true tranflation of the claufe. For απεθανομεν being the fecond aorift, fignifies *have died:* and τη ἁμαρτια being the dative, not of the object, but of the caufe, manner and inftrument, fignifies *by fin* as the caufe. See ver. 10. note 2. and ver. 11. note 1. The common tranflation, *how fhall we who are dead to fin, live any longer therein?* is abfurd. For a perfon's living in fin who is dead to it, is evidently a contradiction in terms.

Ver. 3.—1. *Baptized,* εις, *into Chrift,* that is, implanted into, and made a part of the body of Chrift by baptifm. The apoftle's meaning is; By baptifm being united to Chrift as our federal head, all that hath happened to him, may be confidered as happening to us. See Rom. vii. 4. note 2.

2. *Have been baptized into his death?* In our baptifm, have been reprefented emblematically as put to death with him. Hence it is faid, ver. 4. *We have been buried together with him by baptifm into his death:* and ver. 5. *Planted together in the likenefs of his death,—alfo of his refurrection:* and ver. 10. *Though we have died with Chrift.* See Rom. vii. 4. note 2. From all which it appears, that *baptifm,* the rite of initiation into the Chriftian church, is an emblematical reprefentation of our union with Chrift, as members of his body, and of the malignity of fin

4 (Ουν, 262.) *Besides, we have been buried together* with him by baptism [1] into *HIS* death, that like as Christ was raised up from the dead by the glory of the Father, even so we also (περιπατησωμεν, 9.) *shall walk* [2] *in a new life.*

5 (Ει γαρ) For *seeing* we have been planted together in the likeness [1] of his death, (αλλα, 76.) *certainly* we shall be also IN THE LIKENESS of HIS resurrection. [2]

6 *Ye know this*, that our old man *was crucified* [1] *to-*

4 *Besides, we have been buried together with Christ* by baptism *into* the likeness of *his death*, (ver. 5.) to teach us this other lesson, *that* though we have been killed by sin, (ver. 6.) yet *like as Christ was raised up from the dead by the power of the Father* to live for ever, (ver. 9.) *even so we also* by the same power, *shall enjoy a new* and never-ending *life* in heaven with him.

5 *For seeing* Christ and *we have been planted together* in baptism, *in the likeness of his death* as occasioned by sin, *certainly* by being raised out of the water of baptism, we are taught that *we shall be also* planted together *in the likeness of his resurrection.*

6 *Ye know this* also to be signified by baptism, *that our old corrupt nature was crucified together with him,*

sin in bringing death upon Christ, ver. 10. and upon all mankind, and of the efficacy of Christ's death, in procuring for all a resurrection from the dead. See Rom. iv. 11. note 1.

Ver. 4.—1. *Buried together with him by baptism.* Christ's baptism was not the baptism of repentance; for he never committed any sin: but, as was observed, Prelim. Ess. 1. at the beginning, he submitted to be baptized, that is to be buried under the water by John, and to be raised out of it again, as an emblem of his future death and resurrection. In like manner the baptism of believers is emblematical of their own death, burial and resurrection. See Col. ii. 12. note 1. Perhaps also it is a commemoration of Christ's baptism.

2. *We also shall walk in a new life.* The original phrase, καινοτητι ζωης, is an Hebraism, Ess. iv. 18. and must be translated, as I have done, after Beza. The new life, in which believers are *to walk*, that is, in which they are to *act* and *enjoy*, being similar to Christ's life after his resurrection, is a new life in the body in heaven after their resurrection. Besides, that the apostle had in view, not the resurrection of mens spirits, but of their bodies, is plain from ver. 5. where, as the proof of their being to enjoy a new life hereafter, he tells the Romans, that since they were *planted together in the likeness of his death*, namely when they were baptized, *they shall be also* planted together *in the likeness of his resurrection*, by being raised to a new life in the body at the last day. Of the spiritual death and resurrection, the apostle speaks, ver. 6, 7. See ver. 8. note.

Ver. 5.—1. *Have been planted together in the likeness of his death.* The burying of Christ and of believers, first in the water of baptism, and afterwards in the earth, is fitly enough compared to the planting of seeds in the earth, because the effect in both cases, is a revivifcence to a state of greater perfection.

2. *We shall be also in the likeness* of his *resurrection.* Of the resurrection of believers, Christ's resurrection is both an example and a proof. Wherefore our *baptism*, called in the precedent clause, *a planting together in the likeness of his death*, being both a memorial of Christ's death and resurrection, and a prefiguration of our own, it teaches us, that we shall die indeed through the malignity of sin, as Christ died; but through the merit of his death, and the efficacy of his power as Saviour, we shall at the last day be raised from the dead as he was, to live with him and with God eternally. Our baptism setting these things before us, the daily recollection of it ought to stir us up to every religious and virtuous action, that we may be meet for the society of God and Christ through all eternity.

Ver. 6.—1. *Ye know this, that our old man is crucified together with him.* Our crucifixion with Christ, is in this verse termed, *the crucifixion of our old man*, or animal nature, because the greatest part of our sinful inclinations have their seat in the body, and because such evil inclinations as are of a more spiritual nature, are always somehow turned towards the body. This *old man*, or animal nature, is said to be crucified together with Christ, because its death is accomplished

(see Rom. vii. 4. note 2.) *that the body*, with its affections and lusts, (Gal. v. 24.) *which sin has seized*, *might be rendered inactive*, *in order that we may not any longer*, *as slaves*, *serve sin* in the present life.

gether with HIM, that the body of sin[2] might be rendered *inactive*, *in order that we may not any longer as slaves serve sin.*

7 Sin has no title to rule you; *for*, as the slave who is dead, is freed from his master, *he who hath been put to death* by sin, *is freed from sin.*

7 For he *who* is dead (δεδικαιωται, literally, is justified) is freed from sin.[1]

8 *Since then we have died with Christ* by sin, *we believe*, what our baptism likewise teaches us, *that we shall also* arise and *live together with him* in heaven, to die no more.

8 (Ει δε, 106.) *Since then we have died* with Christ, we believe that we shall also *live together* with him.[1]

9 For *we know that Christ being raised from the dead, dieth no more: death no more lordeth it over him:* but he will live eternally in the body, as we shall do also after our resurrection.

9 Knowing that Christ being raised from the dead, dieth no more: death (αυτου ουκ ετι κυριευει) *no more lordeth it over him.*

10 I say, dieth no more. *For Christ who died, died by* the malignity of *sin once*, that being sufficient to

10 For *he who died*,[1] *died* (τῃ ἁμαρτιᾳ) *by sin*[2] once:

accomplished by the crucifixion of Christ. See Eph. ii. 16. note 2. where the influence of the crucifixion of Christ, in killing mens sinful passions, is explained. Accordingly our crucifixion with Christ is represented in the next clause, as issuing in the *body of sin's being rendered inactive*, in making us any longer serve sin as slaves.

2. *That the body of sin: the body belonging to sin*, for this is *the genitive of possession.* The apostle personifies sin, after the custom of animated writers, who, to make their discourses lively and affecting, speak of the virtues and vices of which they treat, as so many persons.—*The body*, in this discourse, signifies the body with all its appurtenances of *lusts*, *passions*, &c. called ver. 13. *members.* See note 1. In this and the following verse, the apostle discourses of the spiritual death and resurrection, as emblematically set forth in baptism as well as the natural death and resurrection, to which he returns, ver. 8.—Then, at ver. 11. he draws a conclusion with respect to both, which he makes the foundation of his subsequent exhortations.

Ver. 7. *For he who is dead*, (δεδικαιωται, chap. iv. 25. note 2.) *is freed from sin*: chap. vii. 2. note 1. The apostle having in the preceding verse represented all believers as *crucified with Christ*, *He who is dead*, in this verse, must mean, *He who is dead with Christ.* Accordingly he adds in the next verse, *since then we have died with Christ.* Christ having undergone death for us, through the malignity of sin, ver. 10. it is the same as to its effects, as if we ourselves had undergone death personally. See ver. 3. note 1.—The gentiles, by dying with Christ, were freed, not from sinning, but from the claim of sin to rule them, and from the elements of the world, Gal. iv. 3. that is, the idolatrous religions under which they formerly lived.

Ver. 8. *We believe that we shall also live together with him.* Our living together with Christ, spoken of in this verse, is evidently our living with him after the resurrection. If so, our dying with him, mentioned in the preceding clause, must be understood of the natural death, which sin brought on Christ and on all mankind.

Ver. 10.—1. *For he who died.* Ὁ γαρ απεθανε. Some are of opinion, that ὁ is used here for ὁτι.—Beza says, the sentence may be completed by supplying the preposition κατα, thus; *For with respect to his death.*—Valla, following Hilary, supposes ὁ to be the neuter of the relative pronoun ὁς, and translates the clause thus; *For that which died.* But Beza rejects that translation, as favouring of Nestorianism.—I think ὁ is the article, and that it stands here for the relative ὁς, *he.* See Ess. iv. 72.

2. *Died by sin.* Τῃ αμαρτια. This is the dative of the *instrument* or *cause.* See Ess. iv. 25. For it cannot be said of Christ, who never committed any sin, that *he died to sin*, in the sense of his sinning no more; but he *died by sin*, in as much as he died through the sin of mankind.

The

but *he who liveth, liveth* (τῳ Θεῳ) *by God;*[3]

11 (Ουτω και) *So then conclude ye* yourſelves to be dead *verily* (τη ἁμαρτια) *by ſin;*[1] but alive (τῳ Θεῳ) *by God,*[2] (εν) through *Chriſt Jeſus* our Lord.

12 *Wherefore,* let not ſin reign[1] in your mortal body, *ſo as to obey it*[2] *by* (ταις επι-

procure our pardon: *but Chriſt who liveth* after having died, *liveth* in the body for ever *by* the power of *God.*

11 *So then,* from Chriſt's death and reſurrection, *conclude ye yourſelves to have been dead verily by ſin, but* now made *alive by God,* who at preſent delivers you from the ſpiritual death by regeneration, and will deliver you from the bodily death by a bleſſed reſurrection, *through Chriſt Jeſus our Lord.*

12 *Wherefore,* ſince God hath made you ſpiritually alive, and is to raiſe you with immortal bodies, *Let not*

The phraſe, τη ἁμαρτια απεθανομεν, has the ſame ſignification, ver. 2. *We who have died by ſin.* See ver. 11. note 1.

3. *But he who liveth, liveth,* τῳ Θεῳ, *by God.* We have this phraſe in the ſame ſenſe, Luke xx. 38. *For all live,* αυτῳ, *by him.* See Rom. xiv. 7. note.

Ver. 11.—1. *So then conclude ye yourſelves to be,* νεκρȣς τη ἁμαρτια, *dead verily by ſin.* This is the ſame with Epheſ. ii. 1. Νεκρȣς τοις παραπτωμασι και ταις ἁμαρτιαις, which no tranſlator ever rendered, *dead to treſpaſſes and ſins.*—It is the ſame likewiſe with Rom. vii. 4. Εθανατωθητε τῳ νομῳ, *Ye have been put to death by the law.*—In thoſe paſſages of ſcripture, where men are ſpoken of as *dead to ſin,* other phraſes are uſed. Thus, Rom. viii. 10. Σωμα νεκρον δι' ἁμαρτιαν, *Your body verily is dead with reſpect to ſin.*—Coloſſ. ii. 20. Απεθανετε τῳ χριστῳ απο των στοιχειων τȣ κοσμȣ, *Ye have died with Chriſt from the elements of the world.* 1 Pet. ii. 24. Ἱνα ταις ἁμαρτιαις απογενομενοι, *That we being dead to ſins.*—In the paſſage under conſideration, the apoſtle's meaning is, That from Chriſt's dying for the ſins of mankind, the Romans were to conclude, not only that they were made *mortal* by ſin, but that they were put to death by it *ſpiritually.* As the conſequence of Adam's ſin, their underſtandings were darkened, their wills perverted, and all their faculties weakened. See the next note.

2. *But alive by God through Chriſt Jeſus.* Since the apoſtle repreſents the Romans as already *made alive by God,* the death which, in the preceding clauſe, he ſays was brought on them by ſin, was not of the body only, but of the ſoul alſo. For tho' the Romans, like all the reſt of Adam's poſterity, had through the new covenant obtained a ſhort life on earth, and were certainly to be raiſed from the dead at the laſt day; none of them had been made alive from the bodily death: they were only made alive ſpiritually.—In repreſenting *the ſpiritual death* as partly removed in the preſent ſtate, the apoſtle followed his Maſter, who thus ſpake of the ſpiritual reſurrection, John v. 25. *The hour is coming, and now is, when the dead ſhall hear the voice of the Son of God, and they that hear ſhall live.* The ſpiritual reſurrection is likewiſe ſpoken of, Epheſ. ii. 5; v. 14. and the perſons ſo raiſed, are called *new creatures,* 2 Cor. v. 17. Gal. vi. 15. Upon the whole, it appears, that the death which ſin hath brought upon mankind, is not that of the body alone, but of the ſoul alſo.—On the other hand, Chriſt's making us alive, beſides the reſurrection of the body, comprehends the renovation of our nature, by a change of our principles and practice, through the powerful aſſiſtances afforded to us under the new covenant. And on that change, the expreſſions ſo often uſed in ſcripture are founded: *new creature; new man; new birth; old man; fleſh; ſpirit.*

Ver. 12.—1. *Let not ſin reign. To reign,* in St Paul's ſtyle, is to rule tyrannically, and with ſuch force, that all oppoſition is vain. The apoſtle having ſpoken of believers being put to death by ſin, ver. 2. and buried as dead perſons with Chriſt, ver. 4. and their bodies as crucified with Chriſt, ver. 6. and their ſouls as ſpiritually dead, but both of them as made alive again by Chriſt, ver. 11. he here ſuppoſes that ſin, on ſeeing theſe things emblematically repreſented in baptiſm, was become deſirous of entering into their bodies a ſecond time, with a view to exerciſe the ſame tyranny over them, by employing the members and luſts of their bodies in its ſervice. The apoſtle therefore exhorted the Romans not to ſuffer ſin to rule them, as formerly, by means of the luſts of the body.

2. *So as to obey,* αυτῃ, *it by the luſts,* αυτȣ, *of the body.* The pronoun αυτῃ, here ſtands for

ἁμαρτια,

sin reign in your present *mortal body, so as to obey him by* fulfilling *the lusts of the body.*

θυμιαις αυτȣ, scil. σωματ☉) *the lusts of the body.*[3]

13 *Neither present ye to sin your* bodily *members,* to be used *as instruments of unrighteousness, but present the faculties of your mind to God, as persons* whom he hath made *alive from the death of sin;* and *your* bodily *members* present *to God, as instruments of righteous actions,* which is the work he requires from his servants.

13 Neither (παριςανετε) *present ye to sin* your members [1] AS instruments[2] of unrighteousness; but *present* yourselves to God *as alive* from the dead,[3] and *your members to God* AS instruments of righteousness.

14 *Besides, sin shall not lord it over you, for this reason, that ye are not under* a dispensation of *law,* which gives no assistance against sin; *but under grace,* which affords all the aids necessary for subduing sin.

14 (Γαρ, 91.) *Besides,* sin shall not *lord*[1] *it over* you; (γαρ, 90.) for ye are not (ὑπο νομον) *under law,* but under grace.[2]

αμαρτια, with which it agrees in gender. But the latter pronoun αυτȣ, being of a different gender, stands for σωματ☉. I have therefore, in the translation, substituted *body* the antecedent, in place of the relative pronoun, to avoid ambiguity.

3. *The lusts of the body,* by an usual figure, denote the lusts both of the body and mind. See Rom. vi. 6. note 1.—Accordingly, in the following verse, the apostle expresses himself more particularly; *Present yourselves,* your minds, *to God,—and your members to God.*

Ver. 13.—1. *Neither present ye to sin your members.* Μελη, *members,* here, and Rom. vii. 5. signify, both the members of the body, and the faculties of the mind; consequently every thing in us, which is employed as an instrument in performing the works of the flesh, enumerated Gal. v. 19.—21. For some of these do not require the members of the body to their being performed, but are wholly confined in their operation to the mind. Hence Col. iii. 5. *evil desire* and *covetousness,* are mentioned among our members upon the earth, which we are to mortify.

2. *As instruments of unrighteousness.* Though the original word ὁπλα, properly denotes *military weapons,* it is applied to any instrument of action. Beza thinks, that as the word παριςανετε, *present,* in the beginning of the verse, signifies the placing of servants in the presence of their master, ὁπλα, *instruments,* may denote *military weapons,* and that the two terms conjoined, suggest the idea of sin as a tyrant, ver. 12. surrounded with his guards, to whom he gives, οψωνια, wages, ver. 23.

3. *As alive from the dead.* Locke thought εκ νεκρων should be translated, *from among the dead,* understanding by *the dead,* the gentiles dead in trespasses and sins. But there is no reason for restricting this epithet to the gentiles. The unbelieving Jews might be called *the dead,* as well as the unbelieving gentiles. I do not however suppose, the apostle meant by this expression, any thing more but that the Romans were to behave as persons who had formerly been dead through sin, but were now alive through Christ.

Ver. 14.—1. *Sin shall not lord it over you.* Κυριευσει. This word denotes the government of a master over his slave; that is, the most absolute and tyrannical government.

2. *For ye are not under law, but under grace.* By *law,* in this verse, Locke understands *the law of Moses,* and by *grace, the gospel.* But the more general sense of *law,* agrees better with the apostle's argument. From ver. 15. it appears, that his enemies not understanding his doctrine, that men *are not under law but under grace,* had calumniated him as teaching, that men are not under law as *a rule of duty,* and so may sin with perfect safety. To this calumny the apostle answered, that their not being under law *as a rule of justification,* which was his doctrine, instead of being an encouragement to sinning, lays men under the strongest obligation to obey law, and to avoid sin. For the nature of grace, that is, of the gracious new covenant, under which men are placed, is this; It does not require an impossible perfect obedience, but the obedience of faith; it promises the assistance of the Spirit of God, to enable men to obey *law sincerely, as a rule of duty;* and it offers the pardon of sin to all on repentance.—*Law, as a rule of justification.*

15 What then *do we say?* (from ver. 1.) *We will ſin,* becauſe we are not *under law,* but under grace? *By no means.*

15 *What then do we teach? That we will ſin, becauſe we are not under law, but under grace? By no means.* Our account of law and grace demonſtrates, that we cannot poſſibly teach any ſuch doctrine.

16 *Do ye not know, that to whomſoever ye preſent yourſelves ſlaves, in order*[1] *to obedience, ye are* his *ſlaves* (ver. 22.) whom ye obey,[2] whether of ſin unto death, or of obedience[3] unto righteouſneſs?

16 This however we ſay, that even under the goſpel, ye may be the ſlaves of ſin or of righteouſneſs, as ye chooſe: only *ye ſhould conſider, that to whatſoever maſter ye make yourſelves ſlaves to give him obedience, ye are his ſlaves whom ye obey,* and muſt be contented both with his work and with his wages, *whether* it be *of ſin, whoſe ſervice ends in death, or of* the *obedience* of faith, *whoſe ſervice ends in righteouſneſs.*

17 *But thanks to God, that* although (109.) ye were *the ſlaves* of ſin, *yet* ye have obeyed from the heart, *the mould* of doctrine[1] *into which ye were delivered.*

17 By thus ſpeaking, I do not inſinuate that ye have made yourſelves ſlaves to ſin: on the contrary, *I thank God, that although* formerly *ye were the ſlaves of ſin, ye have willingly obeyed the mould of doctrine into which ye were caſt,* at your baptiſm:

juſtification, is of a quite different nature. It requires *perfect obedience,* under the penalty of death; it offers no aſſiſtance for enabling thoſe who are under it, to perform its requiſitions; and it grants no pardon to any ſinner on his repentance. Such being the nature of *law* and *grace,* it is evident, that mere law, by reducing the ſinner to deſpair, takes from him both the inclination and the capacity of repenting. Whereas the gracious new covenant, under which all mankind are placed, by its requiſitions and promiſes, both encourages and enables ſinners to repent: which is the reaſon that, ever ſince the fall, mankind have been placed under that gracious covenant, and not under law, as the rule of their juſtification. In ſhort, the apoſtle's doctrine, *Ye are not under law, but under grace,* is, and ever hath been, true of all the poſterity of Adam from the beginning; and inſtead of weakening the obligation of the law of God written on the hearts of men, that doctrine eſtabliſhes it in the moſt effectual manner.

But to all this, the Jews objected, If we are not under the law of Moſes as the rule of our juſtification, to what purpoſe was it ſo ſolemnly promulgated to us? In like mannner the Greeks argued, If we are not to be juſtified by the law of nature, why is it ſo deeply engraven on our hearts and conſciences? Theſe objections the apoſtle anſwers in the following chapter, where he diſcourſes of the uſe of the moral precepts of the law of Moſes, and, by conſequence, of the uſe of the law of nature alſo.

Ver. 16.—1. *Do ye not know, that to whomſoever ye preſent yourſelves ſlaves, in order to obedience?* By the expreſſion, *ye preſent yourſelves ſlaves,* the apoſtle taught the Romans, that *grace* does not deſtroy human liberty. It was ſtill in their own power to chooſe, whether they would preſent themſelves ſlaves to ſin, or ſervants to righteouſneſs.

2. *Ye are his ſlaves whom ye obey, whether of ſin unto death.* To the ſame purpoſe our Lord ſpeaks, John viii. 34. *Whoſoever committeth ſin, is the ſlave of ſin.* See Illuſtr. ver. 19.

3. Or, ὑπακοης, *of obedience unto righteouſneſs. Obedience* here ſignifies *the goſpel,* called *the obedience of faith,* Rom. i. 5. xvi. 26: and *the obedience of Chriſt,* 2 Cor. x. 5; and here *obedience* ſimply. As the apoſtle, in what goes before, had perſonified *ſin,* ſo, in this verſe, he perſonifies *the goſpel,* to ſhew that, as a maſter, the goſpel hath a juſt title to our perſons and ſervices.

Ver. 17. *Yet ye have obeyed from the heart, the mould of doctrine into which ye were delivered.* The original words muſt be ſupplied and conſtrued in the following manner: ὑπηκουσατε εκ καρδιας τυπον διδαχης, εις ὁν τυπον διδαχης παρεδοθητε· *Ye have obeyed from the heart the mould of doctrine, into which mould of doctrine ye were delivered.*—The original word τυπος, among other things, ſignifies *a mould* into which melted metals are poured, to receive the form of the mould. The apoſtle repreſents the goſpel doctrine as *a mould,* into which the Romans were put by their baptiſm, in order to their being faſhioned anew. And he thanks God, that *from the heart,* that

18 *And* that *being set free from the slavery of sin*, by your faith, *ye have* voluntarily *become the slaves of righteousness*, whom therefore ye ought to obey.

18 (Δε) *And being made free* from [1] sin, *ye have become the slaves* of righteousness.

19 *I speak according to the customs of men* respecting slaves, *on account of the weakness of your understanding* in spiritual matters, that I may give you a just idea of the influence which sinful lusts have had over you formerly, and of the influence which holy affections ought now to have. *Wherefore, as* in your unbelieving state, *ye presented your members servile instruments to unclean affections, and to unjust desires, to work wickedness; so now present your members, servile instruments to righteousness, to work holiness.*

19 I speak after the manner of men, [1] (δια, 112.) *on account* of the infirmity of your flesh: (γαρ, 93.) *Wherefore*, as ye have *presented* your members (δȣλα, scil. οπλα) *servile* INSTRUMENTS to uncleanness and to iniquity, [2] *to* WORK iniquity; *so now present* your members (δȣλα) *servile* INSTRUMENTS to righteousness, *to* WORK holiness.

20 To devote yourselves to the service of righteousness, without serving sin at all, is reasonable. *For when ye were slaves of sin, ye were free men as to righteousness;* ye gave no obedience to righteousness.

20 For when ye were *slaves* of sin, ye were *free men* (supply επι) AS TO righteousness.

21 *And, what advantage did ye then reap from those base actions*, with which ye served sin, and *of which ye are now ashamed?* Instead of being profited, ye have been hurt by them; *for the reward of all such things is death* eternal.

21 (Ουν, 262.) *And* what fruit had ye then FROM THOSE THINGS, *of which* ye are now ashamed? For the *reward of these* things IS death.[1]

that is *most willingly and sincerely*, they had yielded to the forming efficacy of that mould of doctrine, and were made new men, both in principle and practice.

Ver. 18. *And being made free.* Ελευθερωθεντες. This is the word by which the act of giving a slave his liberty was signified, called by the Romans, *emancipation.*

Ver. 19.—1. *I speak after the manner of men.* Ανθρωπινον λεγω. He means, that his reasoning was taken from the customs of men, and was accommodated to their apprehension; and that he used metaphors and allegories, which were well known. On other occasions, the apostle used this phrase, to signify that he spake in the character of an objector, Rom. iii. 5. Jerome calls it a *Cilician* phrase. But that others used it besides Cilicians, appears from Athenæus, lib. ix. *I humbly beg he would change his manner, and*, ανθρωπικως λαλειν, *speak clearly.* According to this use of the phrase, ανθρωπινον λεγω may signify, *I speak a thing well understood.* The truth is, the apostle spake clearly, familiarly, and strongly, when he represented the power which lusts and passions have over the reason, the conscience, and the will of wicked men, by the dominion which a tyrannical master exercises over his slave.

2. *Wherefore, as ye have presented your members*, δȣλα, supply οπλα from ver. 13. *servile instruments to uncleanness, and to iniquity.* What is meant by *members*, see ver. 13. note 1.—According to Beza, *uncleanness and iniquity* signify those base affections and evil inclinations, by which wicked men corrupt and inslave themselves: such as, malice, lust, revenge, pride, covetousness. *Sin* is called *uncleanness*, to signify that it tarnishes the beauty of the soul, as filthiness obscures the beauty of the body; and that it renders the sinner loathsome in the sight both of God and man. Next, it is called *iniquity;* because it is injurious both to God and man. Wherefore, these two epithets exhibit a just description of the nature of sin.

Ver. 21. *For the reward of these things is death.* The Greek word τελος, signifies both *the end* for which a thing is done, and *the last issue* of it. The apostle's meaning is, that the punishment of death, to be inflicted on sinners, is the natural consequence, or issue and reward of their sin. The word is used in the first sense, 1 Pet. i. 9. *Receiving*, το τελος, *the end of your faith, the salvation of your souls:* the *end* or purpose for which ye believed.

Ver. 23.

22 But now being *set free* from sin, and *having become* servants of God, ye have your fruit unto holiness, and the *reward* everlasting life.

22 *But now being set free from sin*, both in respect of its power and punishment, *and having become the servants of God*, your state is entirely changed; ye are real free men, and *ye have holiness as your service, and, as the reward thereof, everlasting life.*

23 For the wages [1] of sin is death; but (χαρισμα) *the gracious gift* [2] of God, is *everlasting* life, thro' Christ Jesus our Lord.

23 *For the wages which sin gives* to its slaves, *is* eternal *death; but the gracious gift which God bestows* on his servants, *is everlasting life;* a reward gratuitously bestowed *through Jesus Christ our Lord.*

Ver. 23.—1. *For the wages of sin is death.* The original word οψωνια, properly signifies *the food and pay* which generals give to their soldiers for their service. By using this term, the apostle shews what sort of pay the usurper sin gives to those who serve under his banners. Farther, as *the sin* here spoken of, is that which men commit personally, and which they continue in, *the death* which is the wages of this kind of sin, must be *death eternal.* It is observable, that although, in scripture, the expression *eternal life* is often to be met with, we no where find *eternal* joined with *death.* Yet the punishment of the wicked is said to be *eternal.* Matt. xxv. 46.

2. *Gracious gift of God is everlasting life.* The apostle does not call *everlasting life*, οψωνια, *the wages*, which God gives to his servants, because they do not merit it by their services, as the slaves of sin merit death by theirs: but he calls it, χαρισμα, *a free gift;* or, as Estius thinks the word may be translated, *a donative;* because being freely bestowed, it may be compared to the *donatives* which the Roman generals, of their own good-will, bestowed on their soldiers, as a mark of their favour.

CHAP. VII.

View and Illustration of the Doctrines in this Chapter.

THE apostle, in the preceding chapter, having confuted the slanderous report mentioned chap. iii. 8. that he and his brethren taught their disciples to sin, that grace might abound, judged it necessary in this chapter to repel the objection which the Jewish scribes and heathen philosophers urged against his doctrine of *justification without works of law*, chap. iii. 31. that it made *law useless.* This objection the apostle now examined the more carefully, not only because it gave him an opportunity of explaining to the Jews, *the nature and obligation of the law of Moses*, but because he foresaw that, in after times, the same objection would be urged by infidels against the doctrine of justification without works of law, to discredit the gospel. His discourse he begins with observing, that *the law of Moses*, as the law of God's visible kingdom and church among the Jews, had *dominion over a*

man, that is, was obligatory, only while he lived, ver. 1.—This assertion he proved, by likening the law of Moses to *the law of marriage*, which binds the wife to the husband, only while the husband liveth. But if he die, she is loosed, and may marry another, ver. 2, 3.—Wherefore, as the death of either party dissolves their marriage, the Jews, who having been put to death by the curse of the law in the person of Christ, were now loosed from their marriage with God as their king, and from the law of Moses by which God's kingdom among them was governed, that they might be married to Christ by entering into the gospel church, and, in that new marriage, bring forth fruit unto God, ver. 4.—It is true this argument, at first sight, may perhaps appear inept. But if we consider it attentively, it will appear strong and in point, being founded on those passages of scripture, where God represents his connection with the Jews as their king, under the idea of a *marriage* solemnized at Sinai, when he gave them his law, Ezek. xvi. 8, 38. Jer. ii. 2. iii. 14. : For by that similitude, God intimated to the Jews, that as marriages are dissolved by the death of either of the parties, his connection with their nation as their king, was to end at the time when they, with the rest of mankind, should be put to death in the person of Christ. The apostle therefore argued justly, from the Jews being put to death in the person of Christ, that their *marriage* or connection with God as their king, was dissolved, and that they were loosed from the law of Moses, as the law of God's temporal kingdom. Besides, it was fit that that kingdom and its law, should end at the death of Christ. For the temporal kingdom having been erected among the Jews, for the sake of publishing, in the law of Moses, the curse of the law of works originally given to man in paradise, (see Gal. iii. 10. note 2. Rom. x. Illustr.) that they might be sensible of the grace of the gospel, it is evident that, when Christ removed the curse of the law of works, by suffering it for all mankind, and opened the gospel dispensation, the kingdom of God among the Jews, and the law of Moses, were no longer of use, but were set aside, that the Jews might be at liberty to enter into the gospel church, and there bring forth fruit to God.

Next, To shew them the true nature of the law of Moses, and to convince them that it was not intended as *a rule of justification*, the apostle told the Jews, that while, by their fleshly descent from Abraham, they were placed under the law of Moses as the law of God's temporal kingdom, their sinful passions wrought effectually in their members, to make them do such actions as, by the curse of that law, subjected them to death. For this, in effect, was to tell them, that the law of Moses was a mere law of works, which required perfect obedience under the penalty of death, and granted pardon to no sinner. See Chap. x. Illustr. ver. 4. Consequently, neither that law, nor any other

law

law of works, could be a rule of juſtification to ſinners, ver. 5.—And therefore at the fall, though Chriſt had not died, yet becauſe he was to die, to buy off all mankind from the curſe of the law, Gal. iii. 13. God was pleaſed, in the proſpect of his death, immediately to looſe Adam and his poſterity from the law of works as a rule of juſtification, and to place them under a new law, in which not perfect obedience, but the obedience of faith, was required in order to life. And to ſhew this, he told them, that as ſoon as Chriſt died, the Jews were not only looſed from the law of Moſes, which, by its curſe annexed to every tranſgreſſion, appears to have been the original law of works under which Adam fell, but as perſons delivered from the law of works, by their dying with Chriſt in the nature in which they were tied to that law, they were admitted into the Chriſtian church, that they might thenceforth ſerve God according to the new manner of the law under which mankind were placed at the fall, and not any longer according to the old manner of the law of works, ver. 6.

But leſt, from the apoſtle's telling the Jews, ver. 5. that their ſinful paſſions under the law, had put them to death, and from his affirming, ver. 6. that they were looſed from the law on that account, they might ſuſpect that he thought the law of Moſes a bad inſtitution, he aſſured them that he entertained no ſuch opinion. That law, though it could not juſtify the Jews, was of excellent uſe as a rule of duty. By its prohibitions, it made them ſenſible of their ſins; and by its curſe, it ſhewed them what their ſins deſerved. As an inſtance, he mentioned their not being able to know that the ſtrong deſire of things forbidden is ſin, unleſs the law had ſaid, *Thou ſhalt not covet*, ver. 7.—Wherefore, when he told them that their ſinful paſſions under the law, had wrought in their members to put them to death, his meaning was, that their ſinful paſſions, and not the law, had wrought in them ſtrong deſires of things forbidden, which, by the curſe of the law, ſubjected them to death: for without law, ſin is *dead;* it hath no power to kill the ſinner, ver. 8.—Farther, to ſhew the excellent nature of law, as it makes men ſenſible both of their ſins, and of the demerit of their ſins, he obſerved, that while men are ignorant of law, they fancy themſelves without ſin, and entitled to life: but when, by the operation of law upon their conſcience, they come to the true knowledge of their own character, they are ſenſible that ſin lives in them, and that they are dead by the curſe, ver. 9.—Thus it hath come to paſs, that the law of works, which was originally intended to give life to mankind, hath occaſioned their death, ver. 10.—Becauſe their ſinful paſſions, which law cannot ſubdue, deceive them into the commiſſion of evil actions, which, according to the tenor of the law of works, ſubjects them to death, ver. 11.—From all which it appears, that inſtead of being *a ſinful thing*, the law of works, as publiſhed in the law of Moſes, is *holy*, even

even in its curſe, and all its commandments are *holy, and juſt, and good*, ver. 12.

To this, however, a Jew is introduced replying; The good law, which you ſo highly praiſe, notwithſtanding its goodneſs, hath been, by your own acknowledgment, the occaſion of my death. This objection the apoſtle introduced, that he might have an opportunity of ſhewing more fully the excellent nature of law. For he affirmed a third time, that it is not the law but ſin, which kills the ſinner through the curſe of the law: and that it was fit the ſinner ſhould be ſo puniſhed, to ſhew all the ſubjects of God's government, the exceeding malignity of ſin, in deſtroying the peace and order of the world, ver. 13.—Farther, to diſplay the excellency of law ſtill more clearly, the apoſtle obſerves, that, by the very frame of their own minds, ſinners know the law to be *ſpiritual* or *holy*, and that, by comparing themſelves with the holy law, the unregenerated become ſenſible that they are carnal, and ſold under ſin, ver. 14.—The *ſpirituality* or *holineſs* of the law, every ſinner muſt know by this, that when he does the things which the law forbids, he does not approve of them. On the other hand, the corruption of his own nature, and his inability to do good, he feels, *firſt*, by his habitually neglecting to practiſe what the law enjoins, notwithſtanding he hath ſome feeble inclinations to comply with its good injunctions; and *next*, by his habitually doing what the law forbids, notwithſtanding he has ſome faint hatred of theſe evil actions, ver. 15.—Now theſe feeble volitions, and ineffectual averſions, demonſtrate, that our reaſon and conſcience aſſent to all the precepts of the law as *good*, ver. 16.—But reaſon and conſcience being the higher part of our nature, and our real ſelves, the evil actions which we do in oppoſition to their dictates, are not ſo much our work, the work of our higher part, as the work of the ſinful paſſions, which predominate in the animal or lower part of our nature, ver. 17.—Thus by the law, men are made ſenſible that in their fleſh, or animal part, no good thing dwells: and that being wholly governed by that part, though they have ſome inclination to what is good, they find it extremely difficult to practiſe it. This inability in the unregenerated, to do the good which they incline, the apoſtle inſiſted on, not to drive them to deſpair, but to make them put a juſt value on the goſpel, which, as he afterwards obſerves, is alone able to deliver them from the ſlavery of ſin, and to raiſe the higher part of their nature to its proper ſuperiority, ver. 18.—Next he tells us, that the extreme difficulty of the thing, is the true reaſon that the unregenerated do not the good they incline, but the evil which they do not incline, ver. 19.—And from this infers, that ſin is not the work of the higher part of their nature, which is their real ſelves, but the work of their carnal part. This he had ſaid before, ver. 17. but he repeats it here, not with any view to excuſe the

the ſinner, by laying the blame of his evil actions on the prevalence of his paſſions, but to ſhew that all the credit which ſinful actions derive, whether from the general practice of the world, or from the ſtation and abilities of the individuals who are guilty of them, is entirely deſtroyed by this conſideration, that they are contrary to the reaſon and conſcience of mankind.

To his account of the diſcovery which law makes, of the ſtate wherein men are by nature, the apoſtle ſubjoins a deſcription of the ſtruggle between reaſon and paſſion, which ariſes in the mind of the ſinner, when awakened by the operation of law on his conſcience. Such a perſon finds, that when he is moſt ſtrongly inclined by his better part, to do what is excellent, evil preſents itſelf to him as a deſirable object; and that ſo conſtantly, and with ſuch alluring influence, that it may be termed *a law*, ver. 21. :—So that, notwithſtanding he is pleaſed with the law of God in his *inward man*, or ſpiritual part, ver. 22.—he feels an oppoſite law in his *members*, or carnal part, warring ſtrongly againſt the law of his mind, and bringing him into captivity to the law of ſin, which is in his members, ver. 23.—And as mere law ſupplies neither ſtrength nor hope to the awakened ſinner, but, after ſhewing him ſin and death in all their frightful colours, leaves him under the power of ſin, and under the condemnation of the curſe, the apoſtle introduces him crying out, terrified leſt being overcome in the conflict he be ſubjected to eternal death, *O wretched man that I am, who will deliver me from the body of this death?* ver. 24.—Then to ſhew from whence his deliverance cometh, he makes the awakened ſinner thank God, who graciouſly delivers him from the ſlavery of ſin, and from the curſe of the law, through Jeſus Chriſt, whoſe goſpel offers the aſſiſtance of God's Spirit, and promiſes eternal life to the penitent believer. The effect of this happy deliverance, the apoſtle ſets forth, by making the delivered ſinner declare with joy, that he does not now, as formerly, ſerve God only with the ineffectual approbations and volitions of his *mind*, and with his *fleſh*, or animal part, the law of ſin; but as one delivered from that law, he habitually ſerves God, both with his *mind* and with his *fleſh*, ver. 25.

Although the apoſtle in this chapter, hath ſpoken more immediately of the Jews, as placed under the law of Moſes; yet, as the arguments by which he hath proved their freedom from that law *as a rule of juſtification*, are equally forcible for proving the freedom of mankind from the law of nature, *as a rule of juſtification*, the author hath not, in this illuſtration, departed from the truth, in ſuppoſing the apoſtle deſigned this paſſage for both.—Farther, as the moral precepts and curſe of the law of Moſes, are in effect the precepts and curſe of the law of nature, what the apoſtle hath written, to ſhew the excellent nature and operation of the law of Moſes, in making the Jews ſenſible of their ſins, and

and of their inability to deliver themselves, either from the power or from the punishment of their sins, consequently in leading them to seek sanctification and pardon from the grace of God published in the gospel, is equally applicable to the law of nature written on the hearts of men: for it hath the same operation and influence, in making sinners sensible both of their sins and of their danger, and in leading them to Christ. We may therefore believe the apostle had both laws in his eye, when he wrote this excellent passage.—His principal design however, was to wean the Jews from their extreme attachment to the law of Moses, and to make them sensible of the absurdity of pressing that law upon the gentiles; because, however excellent it might be in itself, or however useful for certain purposes, it was, through the infirmity of human nature, as ineffectual for the sanctification of mankind, as for their justification.

COMMENTARY.

CHAP. VII. 1 Ye Jews think the law of Moses is of perpetual obligation: but *know ye not, brethren, (for I speak to them who know law) that the law* of Moses, as the law of God's temporal kingdom among the Jews, *hath dominion over a man only so long as he liveth;* its obligation being that of a marriage?

2 *For a woman who hath an husband, is bound by* the *law* of marriage (Gen. ii. 21—24.) *to her husband while he liveth: but if her husband die, she is loosed from the law of* marriage, which bound her to *her husband*, and hindered her from marrying any other man.

NEW TRANSLATION.

CHAP. VII. 1 Know ye not, brethren, for I speak to them *who know* (νομον) *law*,[1] *that* the law hath dominion over a man, ONLY *so long* as he liveth?[2]

2 For *a* woman *who* hath an husband, is bound *by law* to HER husband[1] *while he* liveth:[2] But if HER *husband die*, (καταργηται) she is loosed from the law *of the husband.*

Ver. 1.—1. *I speak to them who know law.* Here *law* signifies the whole of the divine revelations recorded in the Jewish scriptures. See Rom. ii. 12. note 1. Or, as the article is wanting, it may denote *law in general;* not only the law of Moses, but the law of nature, which is the law of works. The truth is, the apostle's reasoning in this chapter is applicable to both these laws.

2. *That the law hath dominion over a man only so long as he liveth.* Elsner thinks *the law*, in this clause, is *the law of marriage* mentioned ver. 2. But I rather suppose the apostle means *the law of Moses*, as the law of God's temporal kingdom among the Jews: for his intention was to shew that the Jews were loosed from that law, by their being put to death with Christ. See ver. 6.

Ver. 2.—1. *For a woman who hath an husband,* &c. This argument was peculiarly adapted to the Jews, whose connection with God as their king, was represented by God himself, under the idea of a marriage solemnized with them at Sinai. See Illustr. ver. 4.—But the same argument is applied by the apostle to the gentiles likewise, Rom. vi. 7. because the law of marriage being of universal obligation, if it is dissolved by the death of either party, other obligations of a like nature, must be dissolved in the same manner.

2. *Is bound by law to her husband, while he liveth.* The law here referred to, is *the law of marriage* promulgated in paradise, Gen. ii. 24. whereby, as our Lord declared, Matt. xix. 6. marriages were appointed to continue for life, except in the case of adultery.

Ver. 4.—

3 So then, *she shall be called an adulteress*, if, while HER husband liveth, she be married to another *husband*: but if *the husband die*, she *is freed* from that law; so that she is no adulteress, *tho' married* to another *husband*.

3 *So then such a woman shall be reputed*, both by God and man, *an adulteress, if, while her husband liveth, she be married to another husband: but if her husband die, she is freed from that law*, which bound her to her husband, and hindered her to marry any other man; *so that she is no adulteress, though*, after his death, *she be married to another husband.*

4 (Ὡϛε) Wherefore, my brethren, ye also (εθανατωθητε) *have been put to death by the law*, [1] (δια, 117.) *in* the body of Christ, [2] (εις το, 147.) *in order that ye may be* married[3] to another,[4] EVEN to him who is raised from the dead,[5] that we should bring

4 *Wherefore, my brethren*, since marriages are dissolved by the death of either of the parties, ye Jews, who were married to God as your king, and thereby were bound to obey the law of Moses, are loosed from that marriage and law, because *ye also*, as well as the gentiles, (chap. vi. 6.) *have been put to death by* the curse of *the law in the person of Christ, that ye may be married to another, even to him who* died for you, but

Ver. 4.—1. *Ye also*, εθανατωθητε τω νομω, *have been put to death by the law.* Here τω νομω is the dative of the instrument. See Rom. vi. 2. note. The original word θανατοω, properly signifies, *I put to death.* The word *also*, is emphatical in this passage, and implies, that not the gentiles only, but the Jews also, were put to death by *the curse of the law.*

2. *In the body of Christ.* Believers being considered as members of Christ's body on acconnt of the intimate union which subsists between them and him, every thing happening to him, is in scripture said to have happened to them. Thus the Jews are here said to be *put to death in the body of Christ;* and *our old man*, is said to *be crucified with Christ*, Rom. vi. 6; and we are said to have *died together with Christ*, ver. 8.; and *to be buried together with him by baptism*, ver. 4. and *to be dead with Christ from the elements of the world*, Col. ii. 20. and *to be risen with Christ*, Eph. ii. 4.—6; and even *to be circumcised with Christ*, Col. ii. 11.; on which account, believers of all nations are called περιτομη, *the circumcision*, Philip. iii. 3.—These expressions St Paul took great delight in, because they make us sensible that Christ became man, was circumcised, crucified, and buried, and rose again to deliver us from punishment, and to procure for us a blessed resurrection to immortality. More particularly, as Christ suffered death for us, we are said to have been *actually put to death in him:* and whatever extrinsic obligations respecting religion, would have been dissolved by our own death, are dissolved by his. Wherefore, as the Jews were killed by the curse of the law of Moses in the person of Christ, its claim to their persons and services was abolished; so that they were at liberty to be married to another *husband* or *king*. In like manner the gentiles having been killed in the person of Christ, by the curse of the law of nature, they have, from the beginning, by that death been delivered from the *law of nature*, as a rule of justification. So the apostle tells us, Gal. iii. 13. *Christ hath delivered us from the curse of the law.*

3. *That ye may be married.* In this passage the union of Christ with his people is represented as *a marriage*. So likewise, Ephes. v. 31, 32. Rev. xxi. 9. xxii. 17. The apostles probably took that idea from the ancient phraseology concerning the Jews. See Illustr. ver. 4. But from whatever source it was derived, it is a strong representation of the friendship which subsists, and will subsist between Christ and believers to all eternity, and of the happiness which they will derive from his love to them, and from their entire subjection to him.

4. *To another.* The apostle speaks of Christ as *the husband* of the believing Jews, because he was now become their Lord and Head; and calls him *another husband*, because, while the theocracy subsisted, God was their husband, Isa. liv. 5. *Thy maker is thy husband.*

5. *Even to him who is raised from the dead.* The crucifixion of their *old man*, or corrupt nature, and their obtaining a new nature through the death of Christ, was a fit preparation of the Jews for becoming spouses to Christ, now raised from the dead.

is now *raised from the dead;* and *that we should bring forth fruit to God.*

forth fruit[6] to God.'

5 Besides, the law of Moses never was intended as the rule of our justification: *for when we were the subjects of God's temporal kingdom, the sinful inclinations which we had under the law, wrought effectually in the members*, both of our soul and body, (see Rom. vi. 13. note 1.) *to bring forth such evil actions as*, by the curse of that law, *subjected us to death*, without mercy.

5 For, when we were in the flesh,[1] *the sinful passions* (τα δια τȣ νομȣ) *which* WE HAD (73. 74. 117.) *under the law, wrought effectually* in our members, to bring forth fruit unto death.

6 *But now we* Jews *are loosed from the law* of Moses, *having died* with Christ by its curse, *in that* fleshly nature *by which*, as descendants of Abraham, *we were tied* to the law, and are placed under the law of the gospel; *so that we* now *should serve* God *in the new manner of the gospel, and not in the old manner of the law.*

6 But now (κατηργηθημεν) *we are loosed* from the law, *having died in that by which we were tied;*[1] (ὡϛε, 326.) *so that we ought to serve* in newness of THE spirit, and not *in oldness* of THE letter.[2]

6. *That we should bring forth fruit unto God.* The apostle says, *That we should bring forth*, to show that he was in the same circumstances with the Jews. The transition from one person to another, as Blackwall observes, Sacr. Class. Part I. ch. 2. § 6. is frequent in Homer, Virgil, Xenophon, Plato, and all the best writers in both languages, and is admired as emphatical and beautiful, by readers of taste.

7. *Fruit to God.* Holy actions brought forth by the Jews, in consequence of their new marriage with Christ, or introduction into Christ's church, is called *fruit to God*, to signify that, although the Jews were loosed from their former marriage with God as their king, they were not loosed from their obedience to God; and that all the good actions which men perform under the gospel dispensation, are considered by God as belonging to him. Perhaps also in the expression, *fruit to God*, there is an insinuation, that as law gives no assistance for conquering the corruptions of our nature, and allows no pardon to any sinner, the evil actions which men commit under law, whether the law of nature or of Moses, are properly *fruit to death.* See ver. 5.

Ver. 5. *For when we were in the flesh.* The apostle describes the state of the Jews under the law of Moses, by their *being in the flesh*, and their state under the gospel by their being *in the spirit*, (See Gal. iii. 3. note,) to shew, 1. That their relation to God as his people, was constituted merely by their descent from Abraham according to the flesh, and by their performing the services of the law of Moses, which all pertained to the flesh. 2. That mens relation to God as his people, under the gospel, is not constituted, either by their being descended from this or that father, or by their performing this or that ceremony pertaining to the flesh, but by their possessing those dispositions of mind which render men like God. They are God's people, not by *the flesh* but by *the spirit.* In other passages of scripture, by mens being *in the flesh*, is meant their being governed by the lusts of the flesh, and by their being *in the spirit*, their being guided by the spiritual principles of their nature, purified and strengthened by the Spirit of God. Rom. viii. 1. note 2. See ver. 14. of this chap. note. 1.

Ver. 6.—1. *Having died in that by which we were tied.* I have followed the reading adopted by Mill, Bengelius and others, *viz.* αποθανοντες εν ᾡ κατειχομεθα, because the apostle is speaking of the Jews, who, by their fleshly descent from Abraham, were tied to the law of Moses. But having received baptism, in token of their being put to death with Christ, they were, through that death, stripped of their fleshly relation to Abraham, by which they were bound to obey the law of Moses. If the common reading, αποθανοντος εν ᾡ κατειχομεθα, is retained, by supplying the word *that*, the translation will run thus: *That being dead by which we were tied.*

2. *In newness of the spirit, and not in oldness of the letter.* See 2Cor. iii. 6. note 1, 2. The Jews, being loosed from the law of Moses, were no longer to worship God with rites and ceremonies pertaining to their *flesh*, but with services of *their spirit*, consisting in faith and love. From this, however, we must not infer, that the Jews under the law did not serve God with spiritual services;

7 *What then do we ſay,* THAT *the law*[1] IS *ſin?*[2] *By no means.* Nay, I had not known ſin, *unleſs* (δια) *thro' law.*[3] *For even* (επιθυμιαν) *ſtrong deſire,*[4] *I had not known* TO BE SIN, *unleſs* the law had ſaid, Though ſhalt not covet.

7 *What then do I ſay,* when I affirmed, ver. 5. that, under the law, our ſinful paſſions wrought in our members, to bring forth fruit unto death? Do I ſay *that the law is a bad inſtitution? By no means. Nay, I could not have known ſin* in its extent and demerit, *unleſs through law. For even ſtrong deſire* of things ſinful, *I could not have known to be ſin* puniſhable with death, *unleſs the law* of Moſes *had ſaid, Thou ſhalt not covet.*

8 But *I* SAY THAT *ſin taking opportunity* (δια, 117.) *under* the commandment, *wrought effectually* in me *all ſtrong deſire.*[1] For *with-*

8 *But I ſay that ſin taking opportunity under the law* to kill me by its curſe, *wrought effectually in me the ſtrongeſt deſire* of things forbidden, and thereby ſubjected me to death, (ver. 5.) *For without law ſin is*

ſervices: all the ſervices in which true piety and morality conſiſt, were enjoined in the covenant with Abraham, and were practiſed by the pious Iſraelites. But to theſe the law of Moſes added numberleſs ſervices pertaining to the body, from which the converted Jews were freed ſince their death with Chriſt.

Ver. 7.—1. *What then do we ſay, that the law,* &c. The quotation in the end of this verſe, being from the tenth commandment in the decalogue, ſhews that the *law* here ſpoken of, is the law of Moſes, and chiefly the moral precepts of that law; which as they are a juſt tranſcript of the law of nature, every thing the apoſtle hath ſaid concerning them, is applicable to the law of nature alſo.

2. *Law is ſin,* is a ſinful or bad inſtitution, an inſtitution which occaſions men to ſin. That this is the apoſtle's meaning, is plain from ver. 12. where he mentions, by way of inference, the propoſition which his reaſoning was deſigned to prove: *Wherefore the law is holy, and the commandment holy and juſt and good.*

3. *By no means. Nay I had not known ſin, unleſs through law.* As the apoſtle is ſpeaking of the law of Moſes, this muſt not be underſtood univerſally. For it is not to be ſuppoſed, that the reaſon and conſcience of the heathens gave them no knowledge at all of their ſins. The contrary is affirmed by the apoſtle, Rom. ii. 14. Nevertheleſs, the moſt enlightened among them, had but an imperfect knowledge of the nature and demerit of ſin in general, and of the number and aggravations of their own ſins in particular, compared with the knowledge of theſe things, which they would have derived from revelation. The truth is, they fancied many things innocent, which were real enormities, and many things trivial ſins, which were very heinous, as is evident from their writings.

4. *For even ſtrong deſire, I had not known to be ſin, unleſs the law had ſaid, Thou ſhalt not covet.* The original word επιθυμια, ſignifies *ſtrong deſire,* whether good or bad. Here it is uſed in the bad ſenſe; as it is likewiſe, 1 John ii. 16. Επιθυμια της σαρκος, *The luſt of the fleſh, and the luſt of the eyes.* But it ſignifies ſtrong deſire of a good kind alſo, Luke xxii. 15. Επιθυμια επεθυμησα, *I have vehemently deſired to eat this paſſover.*—1 Theſſ. ii. 17. *Endeavoured the more abundantly,* πολλη επιθυμια, *with great deſire to ſee your face.*—In the commandment, the deſire that is forbidden, is of what belongs to others. Now, as the operation of ſuch a deſire, is to prompt men to acts of injuſtice, the exiſtence of it in the mind is ſin, becauſe it could not hold its place there for any length of time, unleſs it were indulged. However, the knowledge that ſtrong deſire, not exerted in outward actions, is ſin, is not very obvious; and therefore the apoſtle aſcribes it to the information given us by the revealed law of God.

Ver. 8.—1. *Sin taking opportunity under the commandment, wrought effectually in me all ſtrong deſire,* i. e. every kind of ſtrong deſire. Commentators who tranſlate δια της εντολης, *through the commandment,* explain this by the principle in human nature, which Ovid deſcribes in his famed lines, *Nitimur in vetitum,* &c. For they think the prohibitions of law awaken and irritate mens evil deſires. But though this interpretation may be admitted, in ſo far as it ſuppoſes evil deſires to exiſt in the mind previous to the prohibitions of law, and that theſe evil deſires prompt men to make trial of things forbidden; yet I prefer the explanation given in the commentary, becauſe the fleſhly appetites and other ſtrong evil deſires, which now prevail in

dead; hath no power to kill the finner.

9 *Accordingly, I was* in my own imagination *entitled to life,* while *without* the knowledge of *law formerly: but when the commandment* with its curfe, *came* to my knowledge in their full extent, *fin,* which I fancied had no exiftence in me, *lived again, and I died* by the curfe.

10 *And fo the commandment* written on the hearts of men, and publifhed in the law of Mofes, *which was intended for* giving *life, the fame was found by me,* in my prefent ftate, *to be the occafion of death.*

11 *For* as law neither remedies the weaknefs of human nature, nor fubdues its evil appetites, *fin taking opportunity* while I was *under the commandment* to kill me, *deceived me* into the commiffion of evil actions by its fpecious allurements, *and through the commandment flew me.*

12 *Wherefore, the law indeed,* as it reftrains us from fin by the fear of punifhment, *is holy* even in its curfe, *and the* moral *commandment* is *holy, and juft, and good.*

out law fin IS dead.[2]

9 (Δε, 106.) *Therefore,* I was alive (χωρις νομȣ) *without law formerly:* But when the commandment came, fin *lived again,* (fee ver. 8. at the end) and I died.

10 (Και, 212.) *And fo* the commandment which WAS INTENDED *for life,*[1] *the fame was found by me* TO END *in* death.[2]

11 For fin taking *opportunity* (δια, 122.) *under* the commandment,[1] deceived me,[2] and (δια) *thro'* it flew me.

12 (Ωϛε, 331.) Wherefore, the law *indeed* IS holy;[1] and the commandment holy, and juft, and good.

mens minds, do not owe either their exiftence, or their operation, but their power to kill, to the prohibitions and penalty of law. Hence it is faid, 1 Cor. xv. 56. *The ftrength of fin is the law.*

2. Χωρις γαρ νομȣ. *For without law fin is dead.* Sin, which he ftill confiders as a perfon, would have had no being, or at leaft no ftrength to kill men, unlefs law exifted: For the effence of fin confifts in its being a violation of law.—Though the apoftle fpeaks this more directly of the law of Mofes, it is equally true of the law of nature, and may be applied to the ftate of mankind before the law of Mofes was given. For unlefs there had been a law written in mens hearts, fin would have been dead, or have had neither exiftence nor power to kill.

Ver. 10.—1. *The commandment which was intended for life.* The law of nature, and its tranfcript in the moral precepts of the law of Mofes, were intended for life; becaufe the threatening of death for every offence, is virtually a promife of life to thofe who obey perfectly. This appears from the law given to Adam in paradife.

2. *The fame was found by me to end in death.* Perfect obedience being impoffible in the prefent ftate of human nature, the law which threatens death for every offence, neceffarily ends in death to the finner, although it was originally intended to give life to the obedient.

Ver. 11.—1. *Sin taking opportunity under the commandment.* So this claufe ought to be tranflated; for no perfon can fancy that mens evil defires are owing to the prohibitions of law. To entertain an opinion of this kind, is to make God the author of fin by his law. The apoftle's meaning is, that fin took the opportunity of men being under the commandment, firft to deceive them, and then to kill them.

2. *Deceived me.* This is an allufion to the excufe which Eve made for eating the forbidden fruit. *The ferpent deceived me,* by affuring me that I fhould not die. The apoftle fpeaks of a twofold opportunity taken by fin, while men are under the commandment. The firft is, finful difpofitions, deceiving men into the belief that the prohibitions of law are unreafonable, that the thing forbidden is pleafant or profitable, and that it will not be followed with punifhment, perfuade them to do it. This was the ferpent's difcourfe to Eve; and it is what mens finful inclinations always fuggeft to them. The fecond opportunity which fin takes under the commandment, is that of killing the finner by the curfe annexed to the commandment which he hath broken.

Ver. 12.—1. *Wherefore the law indeed is holy.* This character of the law is perfectly con-

nant,

13 *JEW, The good LAW*[1] *then, to me hath become death?* *APOSTLE, By no means.* But sin *HATH BECOME DEATH*,[2] *That sin might appear working out death*[3] *to me*, (δια, 113.) *through the good LAW; THAT IS*, that sin might become (Καθ' ὑπερβολην ἁμαρτωλος) *a most exceeding sinner*,[4] *through the commandment.*

13 *The good law then*, which you praise so much, *to me hath become* the cause of *death?* I reply, It is *by no means* the law, *but sin* which *hath become* the cause of *death* to sinners. And God hath so appointed it to be, *that sin might be seen to work out death to sinners, through the good law; that is, that sin might become known* to all God's subjects, *as a thing most exceedingly destructive, through the commandment* forbidding it under the penalty of death.

14 (Γαρ, 91.) *Besides*, we know that the law is spiritual;[1] but I am carnal, *being sold* under sin.[2]

14 *Besides, we know that the law is agreeable to our spiritual part, but* that *I am* led by my *carnal* part, *being enslaved to sin.*

sonant to truth, whether the apostle is speaking of the law of nature, or of the law of Moses. By *the commandment*, as distinguished from *the law*, Beza understood the command, *Thou shalt not covet.*

Ver. 13.—1. *The good law then to me hath become death?* As in this and in the subsequent clause, the adjective το αγαθον, *the good*, hath no substantive joined to it, I have supplied the substantive δικαιωμα, *law*, *ordinance*, because this is an objection stated by the unbelieving Jew to the apostle's affirmation, that *the law is holy, and just, and good. The good law then, hath become death to me?*

2. *By no means. But sin hath become death.* Here the apostle clearly distinguishes between a proper *cause* and an *occasion*, or *cause by accident.* The law is the occasion of death to sinners; but sin is the proper or efficient cause of that evil.

3. *Might appear working out death.* The participle κατεργαζομενη, may be translated infinitively thus; *might appear to work out death.*

4. *That sin might become a most exceeding sinner.* Our Translators supposed, that ἁμαρτωλος is put here for the adjective. But, as Beza observes, it is used as a substantive, and signifies *a sinner*. For the apostle carries on the personification of sin, begun chap. vi. 6. by shewing its exceeding sinfulness in this respect, that it makes the law, which was intended for life, the occasion of mens death.

Ver. 14.—1. *Besides we know that the law is spiritual.* The law enjoins actions conformable to the dictates of our spiritual part, our *reason* and *conscience.*

2. *But I am carnal.* This word is used, 1 Cor. iii. 1. to denote such a state of imperfection in knowledge and goodness, as persons may be in who are newly converted. But in most other passages, it signifies the highest state of alienation from God, Rom. viii. 5.—8. And the being *carnal*, is said, Ephes. ii. 3. to consist *in fulfilling the desires of the flesh.* That the apostle uses the word *carnal* in the worst sense here, is evident from his adding, *being sold under sin.* In his note on the words *spiritual* and *carnal*, Beza thus expresses himself: *Nec is esse velim, cui Paulinæ istæ formulæ displiceant, quibus nihil unquam gravius, aut expressius inveniri posse puto.*

3. *Being sold under sin;* that is, sold as a slave, to remain under the dominion of sin, and be obliged to do whatever evil actions, sinful inclinations prompt to. In this sense, the phrase is used in scripture, Judg. iii. 8. *He sold them into the hand of the king of Mesopotamia, and the children of Israel served*, &c.— 1 Kings xxi. 25. *There was none like unto Ahab, which did sell himself to work wickedness.*—Because the apostle in this passage uses the first person, *I am sold*, &c. Augustine in the latter part of his life, and most of the commentators after his time, with many of the moderns, especially the Calvinists, contend, that in this, and in what follows, to the end of the chapter, the apostle described his own state at the time he wrote this epistle, consequently the state of every regenerated person. But most of the ancient Greek commentators, all the Arminians, and some Calvinists, hold, that though the apostle speaks in the first person, he by no means describes his own state, but the state of an unregenerated sinner awakened, by the operation of law, to a sense of his sin and misery. And this opinion they support, by observing that in his writings the apostle often personates others. See Rom. xiii. 11. —13.

15 The spirituality of the law we know; *for what evil things* in an unregenerate state *I habitually work, I do not approve:* and our slavery to sin we know: *for I practise not the things which reason and conscience incline, but what they hate that I do.*

16 *And if,* as often as I disobey the law, *I do that which reason and conscience incline not;* by thus condemning these actions, *I acknowledge the law to be good.*

17 *Now therefore, it is not reason and conscience which work out these evil actions, but* they are wrought out

15 For *what I thoroughly work,*[1] *I do not approve.*[2] *For I practise not that* (ὁ θελω) *which I incline;* but what I hate, that I do.

16 *And if I do that which I incline not,* (συμφημι) *I assent to* the law that IT IS good. (ver. 12.)

17 (Νυνι δε, 106.) Now *therefore,* it is no more I [1]

—13. Wherefore, to determine the question, the reader must consider, to which of the two characters the things written in this chapter best agree; and in particular, whether the apostle could say of himself, or of other regenerated persons, That *they are carnal, and sold under sin.*

Ver. 15.—1. *What I thoroughly work:* So the original word κατεργαζομαι signifies, denoting earnestness and perseverance in working.

2. *I do not approve.* The word γινωσκω, which literally signifies *I know,* is used in the sense of *approving,* Matth. vii. 21.

3. *For I practise not that which I incline.* Θελω, *I incline,* in this passage, cannot signify the last determination of the will; for action always follows that determination: But it marks such a faint ineffectual desire, as reason and conscience, opposed by strong passions, and not strengthened by the Spirit of God, often produce.——They who think the apostle is here describing his own case, and the case of other regenerated persons, should consider that he does not speak of single instances of omission of duty, and commission of sin; for the words which he uses, κατεργαζομαι, πρασσω, ποιω, all denote *a continuation,* or *habit of acting.* Now how such a habit of doing evil, and neglecting good, can be attributed to any regenerated person, and especially to the apostle Paul, who, before this epistle to the Romans was written, told the Thessalonians, *Ye are witnesses, and God also, how holily and righteously and unblamably, we behaved among you,* I confess I do not comprehend. See also 2 Cor. i. 12. vii. 1. 2. x. 2, 3. To elude the force of this argument, Augustine affirms, that the apostle does not speak of his outward actions, but of the inward motions of his *concupiscence,* by which he means, *evil desire in general;* and that for the reason mentioned in the next note, he expresses these motions by the pronoun *I.* Be it so. On this supposition, ver. 15. will mean *what, I,* my concupiscence, *thoroughly worketh* in my mind, *I do not approve. For, I,* my concupiscence *practiseth not* in my mind *that which I incline, but what I hate, that, I,* my concupiscence, *doth.* Now, not to insist on the impropriety of applying words which denote outward actions, to the motions of evil desire in the mind, I ask, what sense is there in the apostle's telling us, *That his concupiscence did not practise in his mind what he inclined?* For, if what he inclined was good, it could not possibly be practised by concupiscence, if concupiscence be evil desire; consequently it was foolish in him either to expect it from concupiscence, or to complain of the want of it, as he does, ver. 19: He might complain of the existence of concupiscence in his mind. But, if it was suffered to remain there uncontrolled, and if it hindered the actings of his sanctified will so effectually, that he never did that which he inclined, but always did the evil which his sanctified will did not incline, is not this the clearest proof that *concupiscence* or *evil desire* was the prevailing principle in his mind, and that his sanctified will had no power to restrain its workings? Now, could the apostle give any plainer description of an unregenerate person than this?

Ver. 17.—1. *It is no more I who work it out.* Here the apostle considers man as composed of two parts, *flesh* and *spirit,* each of which has distinct *volitions, affections,* and *passions.* And because the influence of these on mens actions, is very powerful, he calls the one *the law of the members,* and the other *the law of the mind,* ver. 23.—And, like the ancient philosophers, he considers these two principles as distinct persons. The one he calls *the spirit,* or the spiritual part, Rom. viii. 1.—And ὁ εσω ανθρωπος, *the inward man,* Rom. vii. 22.—And *the hidden man of the*

who work it out, but *ſin dwelling* in me.[2]

by *the ſinful inclinations which prevail in my animal nature.*

18 For I know that *good dwelleth not* in me, that is, in my fleſh. (Γαρ, 94.) *Indeed, to incline lies near me*; (ver. 21.) *but to work out what is* (καλον) *excellent, I do not find* NEAR ME.

18 Theſe evil actions, I juſtly aſcribe to the prevalence of fleſhly appetites: *For I know that good is not predominant in me, that is, in my fleſh. Indeed, to have an inclination* to what is good, *is eaſy for me*, or any one, whoſe conſcience is not wholly ſeared; *but to practiſe what is excellent, I do not find eaſy.*

19 (Γαρ, 93.) *Therefore, I do not the good which I incline;* but the evil which *I do not incline*, that I *practiſe.*

19 *Therefore I*, and others, *do not the good which reaſon and conſcience incline; but the evil which theſe higher parts of our nature are averſe to, that we practiſe:* we omit many duties, and commit many ſins, contrary to the dictates of reaſon and conſcience.

20 Now, if I do that *which I do not incline*, it is no more I *who work it out*, but ſin *dwelling* in me.

20 *Now if I omit good, and commit evil, contrary to the inclination of my reaſon and conſcience*, which conſtitute my higher part, *it is no more I who practiſe it, but ſin dwelling in my carnal part.* See ver. 17. notes 1, 2.

the heart, 1 Pet. iii. 4. And as in this diſcourſe he perſonates mankind, he ſpeaks of this *inward man*, or ſpiritual part of human nature, as his real ſelf, and calls it εγω, *I*, ver. 17. 19. and αυτος εγω, *I myſelf*, ver. 25. becauſe it is the part in which man was made after the image of God.—The other perſon he calls, *his fleſh*, or carnal part; and Ὁ εξω ανθρωπος, *The outward man*, 2 Cor. iv. 16;—And *ſin dwelling in him*, Rom. vii. 17;—and *the body of ſin*, Rom. vi. 6;—and *the body of death*, Rom. vii. 24;—and *the old man*, Rom. vi. 6. Eph. iv. 22. Col. iii. 9;—and denies that this part is *his ſelf*, Rom. vii. 17;—and to prevent our confounding this with his real ſelf, having ſaid, Rom. vii. 18. *I know that good dwelleth not in me*, he immediately corrects himſelf, by adding, *that is, in my fleſh.*

But notwithſtanding the apoſtle conſidered *the fleſh* and *ſpirit* as diſtinct perſons, who have different affections and members; and though he aſcribes to thoſe perſons different volitions and actions, and denies that the actions of *the outward man* or *fleſh*, are his actions, it does not follow, that he thought himſelf no way concerned in, or accountable for the actions of his fleſh. For he told the very perſons to whom he ſaid thoſe things, chap. viii. 13. *If ye live according to the fleſh, ye ſhall die.* But he thus ſpake, for the reaſons to be mentioned in the following note, and to give a more lively idea of the ſtruggle between reaſon and paſſion, which ſubſiſts in the minds of thoſe whoſe conſcience is awakened by the operation of law, but who are not completely converted.—Doddridge, in his note on this verſe, conjectures that St Paul may have read the paſſage in Xenophon, lib. vi. where Araſpes complains of two ſouls contending within him.

2. *Sin dwelling in me.* The Hebrews expreſſed abſolute rule or dominion, by the figure of *dwelling*, Ezek. xliii. 7. 9. Zech. ii. 10. 11. Now, as the apoſtle had perſonified *ſin*, he very properly repreſents it as *dwelling in him;* becauſe this ſuggeſts to us the abſolute and continued influence which ſin hath, in controlling the reaſon and conſcience of the unregenerated, and in directing all their actions.—By diſtinguiſhing his *real ſelf*, that is *his ſpiritual part*, from the *ſelf* or *fleſh in which ſin dwelt*, and by obſerving that the evil actions which he committed were done, not by him, but by *ſin dwelling in him*, the apoſtle did not mean to teach that wicked men are not accountable for their ſins, but to make them ſenſible of the evil of their ſins, by ſhewing them, that they are all committed in direct oppoſition to reaſon and conſcience, the ſuperior part of their nature, at the inſtigation of paſſion and luſt, the lower part. Farther, by appealing to the oppoſition which reaſon and conſcience make to evil actions, he hath overturned the grand argument, by which the wicked juſtify themſelves in indulging their luſts. Say they, ſince God has given us paſſions and appetites, he certainly meant that we ſhould

gratify

21 *Well then*, what experience discovers to me, and to every one, is, *we find this law in us*, *inclining to do what is excellent*, *that evil lies near at hand;* is easy to be practised, being agreeable to our strongest passions.

21 *Well then, I find* (τον, 71.) *this law* [1] *to me inclining to do what is excellent, that evil* (παρακειται) *lies near* me. (See Rom. x. 8. note 1.)

22 *For I am pleased with the law of God, according to the* dictates of my *inward man*, or better self.

22 For *I am pleased with* the law of God, *according to* the inward man. [1]

23 *Yet I, and all other men*, while unregenerated, *find* in ourselves a variety of lusts, whose influence is so strong and constant, that it may be called *another law in our animal part, warring against the law of our mind*, and *making us abject slaves to the law of sin which is in our animal part.*

23 (Δε) But I see another law [1] in my members warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members.

24 In this miserable situation, having from law no assistance to subdue my lusts, nor any hope of pardon, I, in the name of mankind, cry out, *O wretched man that I am, who will deliver me from* the slavery of *the body, ending in this death!*

24 O wretched man that I am, (τις ῥυσεται) who *will* deliver me from the body of this death! [1]

25 Our deliverance from these evils does not come

25 I thank God, [1] (ρυσαντι με, from ver. 24.) WHO DE-

gratify them. True, says the apostle: but God hath also given you reason and conscience, which oppose the excesses of lust, and condemn its gratification. And as reason and conscience are the superior part of mens nature, a more certain indication of the will of God may be gathered from their operation, than from the impulses of the other.—Beza observes, that, in all probability the heresy of the Carpocratians took its rise from perverting this passage of Paul's epistle to the Romans. For they affirmed, that they were not guilty of the sins which the flesh committed, nor were they to be punished for them; and that they only sin, who, when they sin, think they sin.

Ver. 21. *Well then, I find this law*, &c. See Rom. ii. 12. note 1. By calling our sinful inclinations *a law*, the apostle teaches, that they are a principle of action, as steady and constant in impelling us to evil, as the law of God is, in directing us to what is good.

Ver. 22. *I am pleased with the law of God, according to the inward man.* By appealing so often to that approbation, which the reason and conscience of men give to all the good actions enjoined by the law of God, and to that disapprobation and hatred, which are raised in their minds by the evil actions which it forbids, the apostle has clearly established the holiness and excellence of the law of God. And his argument will appear the stronger, when we consider, that these feelings are never wholly extinguished in mens minds, not even by the longest course of vice.

Ver. 23. *I see another law in my members, warring against the law of my mind.* What the members are, see Rom. vi. 13. note 1.—This conflict between reason and passion, is mentioned Gal. v. 17. *For the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary, the one to the other.*—This conflict was taken notice of by the heathens also,

——————— *aliudque cupido,*
Mens aliud suadet. Video meliora proboque;
Deteriora sequor.

Ver. 24. *From the body of this death.* Some think the translation here may run, *from this body of death;* joining τουτου with σωματος, as is done in the Vulgate version. But I think this an emphatical Hebraism, signifying *the body*, that is, the lusts of the body, *which cause this death*, the death threatened in the curse of the law.

Ver. 25.—1. *I thank God who delivers me, through Jesus Christ our Lord.* The Clermont, and

LIVERS ME through Jesus Christ our Lord.

(Αρα ουν) *Do I myself then as a slave, serve with the mind* the law of God, but with the flesh the law of sin?[2] BY NO MEANS.

from the law, but from the gospel: therefore *I thank God who delivers us through Jesus Christ our Lord.*

Being thus delivered, *Do I myself then*, or any delivered person, *as slaves, still serve with the mind the law of God*, by ineffectual approbations of good, and disapprobations of evil, *but with the body the law of sin*, (ver. 23.) performing wicked actions habitually? *No*, as becomes delivered persons, we serve God both with the mind and with the body.

and some other copies, with the Vulgate, read here, χαρις τω Θεω, *The grace of God.* But the common reading being supported by almost all the ancient MSS. and by the Syriac version, is to be preferred; especially as it contains an ellipsis, which if supplied, according to the apostle's manner, from the foregoing sentence, will give even a better sense than the Clermont reading, thus, *Who will deliver me*, &c. *I thank God* who delivers me, *through Jesus Christ.* See ch. viii. 2. note 2.

2. *Do I myself then as a slave, serve with the mind the law of God, but with the flesh the law of sin?* Αρα ουν αυτος εγω, &c. Here αρα is a particle of interrogation. See Ess. iv. 88. This question is an inference from what the apostle had said concerning his being delivered from the body of death, through Jesus Christ. Being delivered, *Do I myself then as a slave serve with*, &c.? Translated in this manner, interrogatively, the passage contains a strong denial, that the person spoken of, after being delivered from the body of this death, any longer serves, as formerly, with the mind only, the law of God, and with the flesh the law of sin in his members. Whereas, translated as in our English bible; *So then with the mind I myself serve the law of God, but with the flesh the law of sin*, it represents the delivered person as still continuing in that very slavery to sin, from which he says he was delivered by God through Christ, and utterly overturns the inference drawn, chap. viii. 1. from what is said in this passage: *There is therefore now no condemnation to those in Christ Jesus, who walk not according to the flesh, but according to the Spirit.* 2. *For the law of the Spirit*, &c. But if those to whom there is no condemnation, *walk not according to the flesh, but according to the Spirit*, it surely cannot be said of such in any sense, that *they serve the flesh with the law of sin*; so that the common translation of ver. 25. is utterly wrong, and even dangerous.

CHAP. VIII.

View and Illustration of the Sentiments contained in this Chapter.

IN farther answer to the objection mentioned, chap. iii. 31. the apostle, in this chapter, with great feeling and energy, displays the many powerful motives which the doctrines of the gospel, explained in the preceding chapters, suggest for engaging both the understanding and the affections of believers, to a continued pursuit of holiness.

The *first* motive which he mentions, is, That under the new covenant, there is no condemnation to believers, who walk not according to the

flesh,

flesh, but according to the Spirit, ver. 1.—This greatest of all considerations, the apostle begins with, after having pathetically described the terror of the awakened sinner, arising from his consciousness of guilt, because, if mercy were not with God, he could neither be loved nor obeyed by men.

The *second* motive is, That under the new covenant, sufficient assistance being given to all, to free them from the law of sin and death, they cannot excuse their evil actions, by pleading the strength of their sinful passions, ver. 2.—This deliverance from the law of sin and death, God hath accomplished, by sending his Son in the flesh, to die as a sin-offering, to procure pardon for sinners, and to destroy the power of sin in their flesh by his word and Spirit, that they may attain the righteousness which the law of faith, the new covenant, requires, ver. 4.—And to shew the nature and extent of that righteousness, the apostle explains what it is *to walk after the flesh*, and what to walk *after the Spirit*, ver. 5.

The *third* motive to holiness is, That according to the new covenant, all who live a wicked sensual life, shall die eternally; but every one who lives in a holy spiritual manner, shall be rewarded with life eternal, ver. 6.—8.

The *fourth* motive is, The Spirit of God dwells with believers, whereby the lusts of their body are mortified, and their rational powers are habitually strengthened, ver. 10.—And even the animal part of their nature, after being subdued, is made subservient to righteousness, by the indwelling of the same Spirit, ver. 11.—Such being the effects of the gracious assistances promised in the gospel, no person under the new covenant is irresistibly forced, either by the corruptions of his nature, or by outward temptations, to live according to the flesh, ver. 12.;—and therefore God hath justly decreed, that all who live according to the flesh, shall die eternally, ver. 13. This declaration concerning future retributions under the new covenant, the apostle had made before, ver. 6.; but he repeats it here, to shew that, although the curse of the law, in so far as it allows no mercy to the penitent sinner, does not take place under the new covenant, mens obligations to holiness are not weakened. The sanctions of law are still continued under the gospel, but in a different form, and with a more happy efficacy.—Farther, to correct the error of the Jews, who contended, that no gentile could obtain eternal life, who did not obey the law of Moses, and to comfort the believing gentiles, whom the Jews thus excluded from the favour of God, the apostle declared, that according to the tenor of the new covenant, all who are led by the Spirit of God to mortify the deeds of the body, are the sons of God, whether they be Jews or Gentiles. And to shew the excellent disposition of the sons of God, he observes that, notwithstanding under the new covenant,

nant, the ſevereſt puniſhment is threatened againſt ſinners, the ſons of God do not obey him from that ſlaviſh fear of puniſhment, which was bred in the minds of the Jews by the curſe of the law, but from the filial diſpoſitions of gratitude and love to their Father, ver. 15.—This excellent temper, the apoſtle terms *the witneſs of our ſpirit* that we are children of God, and obſerves, that the Spirit of God alſo confirms that witneſs, by his gifts and graces, beſtowed indiſcriminately upon the believing gentiles, as well as on the Jews, ver. 16.

Having thus ſhewn, that all who obey God ſincerely, from a principle of faith, are his ſons, the apoſtle, as *the fifth motive* to holineſs, furniſhed by the goſpel, gives a particular account of the *honours, privileges and poſſeſſions* of the ſons of God. They are *heirs of God.* And to ſhew what an heir of God is, he adds, and *joint heirs with Chriſt*; ſo that the whole felicity of that immortal life, which Chriſt now enjoys in the human nature, really belongs to the other ſons of God, whether they be Jews or gentiles; and they ſhall be put in poſſeſſion thereof, if, when called to it, they ſuffer as Chriſt did, for righteouſneſs ſake, ver. 17. This concerning ſuffering, the apoſtle introduced, to teach the Romans, that their being the ſons of God would not ſecure them againſt, but rather expoſe them to ſufferings. And to prevent the Jews, who conſidered proſperity as a token of God's favour, from being ſcandalized at the goſpel, on account of the ſufferings which accompanied it, and even to encourage them to ſuffer, he obſerved that that glorious reſurrection, by which the ſons of God are to be diſtinguiſhed, is a bleſſing ſo great, that the pious gentiles ſupported the miſeries of life, by earneſtly looking for it, ver. 18, 19.—Nor was their expectation without foundation, inaſmuch as not for their own ſin, but for the ſin of the firſt man, the human race was ſubjected to death by God, ver. 20.—in the firm reſolution that he would deliver all mankind from the grave, through the obedience of Chriſt. ver. 21.—By inſinuating that the expectation which the gentiles entertained of a future life in the body, was derived from God's reſolution to raiſe all mankind from the dead, the apoſtle, I ſuppoſe, meant God's reſolution made known at the fall, that the ſeed of the woman ſhould bruiſe the head of the ſerpent. For that promiſe, in its true meaning, being preſerved among the gentiles by tradition, was the foundation of the hope which many of them, in different parts of the world, entertained of the reſurrection of the body, and of a future ſtate. See chap. I. View, remark 2. p. 139.—Then, by a beautiful rhetorical figure, the apoſtle introduces the whole gentile world, as ſuffering extreme pain under the miſeries of life, and earneſtly wiſhing for deliverance, ver. 22.—Believers alſo groan within themſelves, while they wait for the redemption of their body from the bondage of corruption, ver. 23.—But they wait patiently, and thereby ſhew the ſtrength of their faith,

ver. 24, 25.—And to this exerciſe of patience, they are helped by the Spirit, who, by afflictions, produces in them ſuch a diſpoſition of mind, as is an effectual complaint to God, ver. 26.—And being wrought in them by the Spirit, it is juſtly termed *the Spirit's complaining for the ſaints*, ver. 27.

The *ſixth* motive to holineſs, furniſhed by the diſcoveries made in the goſpel, is this: God having determined to ſave believers, they know that every thing, whether proſperous or adverſe, ſhall work together for that end; ſo that their ſalvation is abſolutely certain. The reaſon is, God hath *called* or denominated believers the ſeed of Abraham, and the ſons of God, 1 John iii. 1. and heirs of immortality, according to his purpoſe, ver. 28.—And whom he foreknew to be his ſons, them he alſo predeſtinated to be conformed to the image of his Son Chriſt, both in their body and mind, ver. 29.—Moreover, whom he predeſtinated to be conformed to the image of Chriſt, them he alſo called or denominated the ſeed of Abraham, and gave them a right to all the bleſſings promiſed to Abraham's ſeed; and whom he ſo called, them he alſo juſtified and glorified, ver. 30.—And having thus deſcribed the ſalvation of believers, in its origin, its intermediate ſteps, and its iſſue, the apoſtle ſtrongly impreſſed with the certainty thereof, aſks, What ſhall we ſay to theſe things? Since God is for us believing Jews and gentiles, no perſon can hinder our being accounted the ſeed of Abraham, and the ſons of God, or prevent us from receiving the inheritance promiſed to ſuch, ver. 31.—For he who delivered his own Son to death for us all, for the gentiles as well as for the Jews, will with him alſo freely give us all the bleſſings promiſed to the ſeed of Abraham, and ſons of God, ver. 32.—Then, as enraptured with the view which he had taken of thoſe grand ſubjects, and to ſhew that there is no condemnation to them who are in Chriſt Jeſus, he cries out, who ſhall dare to bring any accuſation againſt God's elect, ſince God hath declared that he will juſtify ſuch by faith? ver. 33.—Who is he that will pretend to condemn them, ſince Chriſt hath died to procure their pardon, and now governs the world for their benefit, and makes interceſſion with the Father in their behalf? ver. 34.—Then perſonating the whole body of believers, ſtrongly affected with the goodneſs of God ſhewn in their ſalvation, and highly elated with the view of their privileges ſo unanſwerably eſtabliſhed, he, in their name, profeſſes their firm reſolution of adhering to the goſpel, that they may continue the objects of Chriſt's love, however many or ſtrong the temptations may be with which they are aſſaulted, ver. 35. to the end of the chapter.

The latter part of this chapter, beginning at ver. 31. if compared with the moſt ſhining paſſages of the ſo much admired writings of the Greeks and Romans, will be found not inferior to any of them in ſublimity

blimity of thought, variety of figures, and beauty of language. It contains a deſcription in moſt forcible and glowing expreſſions, of the privileges, the hopes, and the temper of a true Chriſtian, and ſhews what magnanimity and what greatneſs of ſentiment the goſpel is able to infuſe into them who underſtand and believe its doctrines. It is therefore a moſt proper concluſion of a diſcourſe, in which, by the ſtrongeſt reaſoning, practices are recommended, which ennoble the human mind, yield the greateſt and the moſt permanent joys, and prepare men for becoming the companions of angels, and for living with God himſelf through all eternity.

On reviewing the encouragements to holineſs, propoſed by the apoſtle in this and the three foregoing chapters, the reader muſt be ſenſible, that the ſcheme of ſalvation revealed in the goſpel, ſuggeſts motives to perſuade men to forſake ſin and follow holineſs, and even to ſuffer for well doing, more in number and of greater efficacy, than any preacher, either of the law of nature, or of Moſes, ever propoſed, or indeed had it in his power to propoſe. And therefore the calumny of the Jewiſh ſcribes and heathen philoſophers, mentioned, chap. iii. 31. that by teaching the juſtification of ſinners, through faith without works of law, the apoſtles of Chriſt made void the obligations of morality, and encouraged men to ſin, was altogether without foundation. That doctrine, inſtead of weakening the obligation of law, ſtrengthens it in the higheſt degree.—Farther, becauſe in the chapters above mentioned, the apoſtle hath ſhewn that God's counting mens faith to them for righteouſneſs, on account of the death of his Son, furniſhes ſuch a variety of powerful motives for perſuading ſinners to repent and return to God, theſe chapters do in effect demonſtrate the natural efficacy of the death of Chriſt, in delivering believers from the power of ſin. Whence it follows, that the goſpel-method of pardoning ſinners through the death of Chriſt, is an exerciſe of mercy, which inſtead of weakening, hath greatly ſtrengthened the authority of the law of God; conſequently, it is perfectly ſuitable to his character, and ſubſervient to the ends of his moral government. The efficacy, therefore, of Chriſt's death, in delivering us from the power of ſin, being thus evident, we cannot doubt of its efficacy, as an atonement in delivering us from the puniſhment of ſin, notwithſtanding we are ignorant of the manner in which it operates for that end. See Heb. ii. 10. note 4.

COMMENTARY.

CHAP. VIII. 1 Mankind under the new covenant being delivered from the curse of the law, *there is therefore now no condemnation to those Christians who walk not according to the* inclinations of their *flesh, but according to the* inclinations of their *spirit*, enlightened and strengthened by the Spirit of God.

2 We the disciples of Christ are able so to walk, *because the law of the gospel, which promises eternal life by Christ Jesus, has delivered us from the power of sin* in our members, *and* from *the curse of death*.

3 *For God sending his own Son in the likeness of sinful men* to teach us, *and of a sin-offering* to procure pardon for us, *hath destroyed* the power of *sin in the flesh*, so that it can neither enslave nor kill believers, (which is *the thing impossible to be done by* the precepts

NEW TRANSLATION.

CHAP. VIII. 1 THERE is therefore now no condemnation *to those in* Christ Jesus,[1] who walk not (κατα σαρκα) *according to THE* flesh, but *according to THE* Spirit.

2 For the law of the Spirit of life[1] *by* Christ Jesus, hath *freed me* from the law[2] of sin and *of* death. (Rom. vii. 25.

3 For God sending his own Son in the likeness of sinful flesh,[1] *and of a sin-offering*,[2] *hath condemned*[3] *sin in the flesh*, (*the thing impos-*

Ver. 1. *To those in Christ Jesus, who walk not*, &c. The character of the persons to whom there is no condemnation consists of two parts. *First*, They are in Christ Jesus; they are members of that great society consisting of all believers, called *Christ's body*, Col. i. 24. John xv. 2. *Next*, They walk not according to the flesh, (Ess. iv. 43.) but according to the Spirit.—*To walk according to the flesh*, is to be wholly governed by these inordinate appetites which have their seat in the flesh. *To walk according to the Spirit*, is to be habitually governed by reason and conscience, enlightened and strengthened by the Spirit of God. Hence such are said to be *led by the Spirit*, ver. 14.

Ver. 2.—1. *For the law of the Spirit of life by Christ Jesus*. This according to some commentators, is, *The law of the mind*, (ch. vii. 23.) consisting in the predominancy of reason and conscience through the assistance of Christ; so that the person who is guided by that law, is qualified for eternal life. But I rather think the apostle speaks of *the gospel* called *the law of the Spirit*, because it was given by the Spirit, and confirmed with his gifts. See Gal. iii. 3. note. And *the law of life*, because it promises *life* to those who live according to the Spirit.

2. *Hath freed me from the law of sin and of death*; that is, the power of sin which brings on men the curse of death. This happy effect may with more propriety be attributed to *the law of the Spirit*, if thereby *the gospel* is meant, than if we understand it of *the law of the mind*.—It is observable, that the person who speaks in the foregoing chapter, is introduced here as continuing the discourse, and shewing the method in which his deliverance from the body of death, mentioned vii. 25. was accomplished.

Ver. 3.—1. *In the likeness of sinful flesh*. Christ's flesh was as real as ours; but it was *like sinful flesh*, in being exposed like ours, to pain, misery, and death.

2. *And of a sin-offering*. The expression περι ἁμαρτιας, Whitby tells us, is used by the LXX. as an indeclinable word. But from Heb. x. 18. it appears to be an elliptical phrase, for προσφορα περι ἁμαρτιας, consequently, may be in any case. Here it is in the genitive, being governed by εν ὁμοιωματι. The Son of God was sent in the likeness of two things, in the likeness of sinful flesh, and in the likeness of a sin-offering. He was like the old sin-offerings in this, that whereas they sanctified to the purifying of the flesh, he, by making a real atonement for sin, sanctifieth to the purifying of the spirit.

3. *Hath condemned sin in the flesh*; hath put sin to death in our flesh; *condemnation* the cause, being put for *death* the effect. The apostle in the two preceding chapters having represented *sin* as a person, he expresses himself in this verse very appositely, when he tells us, Christ put sin to death *in the flesh*, that is, in our body, where he had introduced himself at the fall. The word κριθωσι is used 1 Pet. iv. 6. in the sense of putting to death: for it is there opposed to the being made alive.

4. *The*

sible to the law,[4] *because* it was weak through the flesh,[5])

4 That the righteousness of the law[1] *may be* fulfilled (εν, 165.) *by* us who walk not *according to the flesh, but according to the Spirit.* (See Rom. viii. 1.)

5 *Now,* they (οι οντες) *who live*[1] *according to the flesh* mind[2] the things of the flesh, *and* they *who* LIVE *according to the spirit,* the things of the Spirit.

6 (Γαρ, 98.) *But the minding of the flesh*[1] is death, *and*

and threatenings of *the law, because it was weak through the corruption of our nature.)*

4 This destruction of sin in our flesh, God accomplished, *that the righteousness* enjoined *in the law* of the gospel, (ver. 2.) *may be fulfilled by us, who walk not according to the flesh,* the law in our members, (ch. vii. 23.) *but according to the spirit,* the law of our mind.

5 *Now they who live according to the flesh, employ themselves in enjoying sensual pleasures,* and in making provision for these enjoyments: *and they who live according to the spirit, employ themselves* in *the things which reason and conscience dictate,* Gal. v. 16.—26.

6 *But* whatever wicked men may think, *the minding of the body,* to the neglect of the soul, *is* eternal *death;*

4. *The thing impossible to the law.* Sin was condemned in mens flesh under the law, as well as under the gospel: for under the law, there were many pious and holy men; but sin was condemned in their flesh, not by any power inherent in, or derived from the law: their sanctification came from the grace of the gospel, preached to them in the covenant with Abraham, Gal. iii. 8. darkly set forth in the types of the law.

5. *Because it was weak through the flesh.* The law was not *weak* or defective, in itself. Its moral precepts were a perfect rule of duty, and its sanctions were sufficiently powerful to enforce obedience, in those who were able to obey. But it was weak through the depravity of mens nature, which it had neither power to remedy, nor to pardon; and so could not destroy sin in mens flesh. These defects of law are all remedied in the gospel. For therein pardon is promised to encourage the sinner to repent, and the assistance of the Spirit of God is offered to enable him to obey.

Ver. 4. *That the righteousness* (δικαιωμα, See Rom. ii. 26. note.) *of the law, may be fulfilled by us, who walk,* &c. *The righteousness of the law,* to be fulfilled by us, through the condemnation of sin in the flesh, and through our not walking according to the flesh, but according to the Spirit, is not perfect obedience to any law whatever, for that is not attainable in the present life: but it is such a degree of faith and holiness as believers may attain through the influence of the Spirit. And being the righteousness required in the gracious new covenant made with mankind after the fall, and fully published in the gospel, that covenant and the gospel in which it is published, are fitly called, *The law of faith,* Rom. iii. 27; and *the law of the spirit of life in Christ Jesus,* Rom. viii. 2.; and *the law of Christ,* Gal. vi. 2.; and *the law of liberty,* James i. 25.; and *the law* foretold *to go forth out of Zion,* If. ii. 3.; *and the law for which the isles* or gentiles *were to wait,* If. xlii. 4.—Beza gives a quite different turn to this passage, by translating it, *Ut jus illud legis: That that right of the law,* namely, its right to perfect obedience from men, *might be fulfilled in us* by the imputation of Christ's righteousness. But δικαιωμα no where has this signification: not to mention that Beza's translation represents the believer as absolutely passive in fulfilling the righteousness of the law; directly contrary to the apostle's meaning, who in so many words teaches, that the righteousness of the law is fulfilled not *in,* but *by* believers, through their walking not according to the flesh, but according to the Spirit.

Ver. 5. *Now they,* οι οντες, *who live according to the flesh.* One of the senses of ειμι, is *to exist* or *live,* Matt. ii. 18. Ουκ εισι, *They do not live,* they are dead. See Parkh. Dict. *voce* ειμι.

2. *Mind the things of the flesh.* The original word φρονειν, signifies to set one's affection on an object, and to use great pains in obtaining it, Col. iii. 2. Wherefore, *to mind the things of the flesh,* is to love and pursue sensual pleasure, as our chief happiness.

Ver. 6. *But the minding of the flesh is death.* According to the remark in the foregoing note,

and the minding of the soul, is the road to *eternal life.*

the minding of the spirit IS life and peace:

7 The minding of the body to the neglecting of the soul, will be justly punished with death: First, *Because to mind the body* in that manner, *is enmity against God;* secondly, *Because this temper of mind is not subject to the law of God, neither indeed can be;* it is actual rebellion against God.

7 (Διοτι) Because *the minding of the flesh* IS enmity [1] against God: for to the law of God it is not subject, neither indeed can be.[2]

8 *Wherefore they who live to the flesh, cannot be the objects of God's favour* in any dispensation whatever.

8 (Δε, 106.) *Wherefore, they* (εν σαρκι οντες) *who live to the flesh* cannot please God.

9 *Now ye live not* to *the flesh, but* to *the spirit,* (ειπερ, 128. 138.) *because the Spirit of God dwells in you. But if any one have not the Spirit of Christ* dwelling in him, and forming him into the temper and behaviour of Christ, whatever such a person's profession may be, *he is none of Christ's* disciples.

9 *Now ye live not* (εν, 163.) *to* the flesh, but *to* the Spirit, *because* the Spirit of God dwells [1] in you. But, [2] if *any one* have not the Spirit of Christ, he is none of his.

10 *And if* the Spirit of *Christ be in you, the body,* with its lusts, which formerly governed you, (ch. vii. 18.)

10 And, if Christ BE in you, the body, *verily,* IS

note, φρονημα της σαρκος, *The minding of the flesh,* is the employing of our whole thought, and pains, and time, in gratifying and in providing for the gratification of the lusts of the flesh. What Socrates said to his Judges may with propriety be mentioned here: "My whole employment is to persuade the young and old against too much love for the body, for riches, "and all other precarious things, of whatsoever nature they be, and against too little regard "for the soul, which ought to be the object of their affection."

Ver. 7.—1. *Because the minding of the flesh, is enmity against God.* This is an argument for punishing them who live sensual lives, which deserves attention. God, out of friendship to men, sent at different times prophets and righteous men, and last of all his own Son, to warn them against the immoderate love of sensual pleasures, and to train them to the love of spiritual enjoyments, that they might be capable of living with him in heaven as his friends. Wherefore, the minding of the things of the flesh, to the neglecting of the things of the spirit, disqualifying men for heaven, stands in direct opposition to God's friendly intentions; consequently is enmity against God, and is deservedly punished with death. Besides, the sensualist, looking on the law of God as obstructing his happiness, hates it. Nay, he hates even God himself, on account of his law, as too difficult and severe.

2. *For unto the law of God it is not subject, neither indeed can be.* A second reason why the minding of the things of the flesh shall be punished, is, it is a rebellion against the law of God, which he cannot suffer to pass unpunished, without overturning that eternal rule of righteousness, by which he preserves the moral order of the world.

Ver. 8. *They who live to the flesh* (see ver. 5. note 1.) *cannot please God.* According to Locke, οἱ εν σαρκι οντες, *They who are in the flesh,* are the Jews who were under the carnal dispensation of the law of Moses; a sense which the word *flesh* sometimes hath. But as the apostle's affirmation is true neither in that sense, nor in the sense of mens living *in the flesh* or body, I think εν here, as in many other passages, signifies *to;* and that *the living to the flesh* means, *the minding of the things of the flesh,* or *the performing the works of the flesh,* mentioned Gal. v. 19. by which men become the enemies of God.

Ver. 9.—1. *Because the Spirit of God dwells in you.* See ver. 11. note 2. By *the indwelling of the Spirit of God,* believers are delivered from the reigning power of sin, and are raised to true nobility. They become *the sons of God,* ver. 14. and *heirs of immortality.*

2. *But if any man have not the Spirit of Christ.* Εχει signifies to *hold fast, retain, possess.* 1 John v. 12. 'Ο εχων, *He that hath the Son, hath life.*

Ver.

dead (δια) *with respect to*[1] *sin*, but the Spirit IS life (δια) *with respect to* righteousness.

will certainly be dead with respect to sin; but the spirit, your rational powers, *will be alive*, or vigorous, *with respect to righteousness.*

11 (Δε, 105.) *For*, if the Spirit of him *who* raised up Jesus from the dead dwell in you, he WHO raised up *Christ* from the dead,[1] *will make even* (θνητα) *your mortal bodies alive, through* his Spirit *who* dwelleth in you.[2]

11 *For, if the Spirit of him who raised up Jesus from the dead, abide in you* by his influences, *he who raised up Christ from the dead, will make even* your dead bodies, (ver. 10.) *your* animal passions, together with the members of your *mortal bodies, alive*, that is, subservient to the spiritual life, *through his Spirit who dwelleth in you.*

12 Well then,[1] brethren, *we are not debtors* to the flesh,[2] to live *according to* the flesh.

12 *Well then, brethren*, having such assistances, *we are not constrained by the corruptions of our nature to live according to the flesh:* we may overcome our evil inclinations.

13 (Γαρ, 93.) *Wherefore*, if ye live *according to* the flesh ye shall die; but, if through the Spirit *ye put to death* the deeds[1] of the body, ye shall live.

13 *Wherefore*, I say a second time, *if ye live according to* the lusts of *the flesh, ye shall die* eternally; *but if through the Spirit* of God, (ver. 9.) *ye put to death the lusts of the body*, by continually restraining them, *ye shall live* eternally with God.

Ver. 10. *The body verily is dead* (δια) *with respect to sin.* Here I have followed Chrysostom, Photius, and Oecumenius, who explain δια in this verse by *κατα*, according to the usage of the Attics, and the true meaning of the passage. For what sense would there be in saying, "that "the bodies of men are dead through sin, if Christ be in them." Mens bodies certainly are dead through sin, whether Christ be in them or not. See Raphelius here, who has shewn that Polybius uses the preposition δια in this sense. It is so used likewise, Rom. iii. 25. Heb. v. 12.

Ver. 11.—1. *He who raised*, &c. Ὁ εγειρας τον χριστον εκ νεκρων, ζωοποιησει και τα θνητα σωματα. This is an allusion to our Lord's words, John v. 21. where, speaking of the spiritual resurrection, he says, *As the Father*, εγειρει τους νεκρους και ζωοποιει, *raiseth and maketh alive the dead, even so the Son*, ζωοποιει, *maketh alive whom he will*, namely, from the death of sin; as is plain from ver. 25. The apostle had told the Romans, ver. 10. that by the Spirit of Christ dwelling in them, their body was dead with respect to sin. Here, lest they might fancy that that death indisposed their bodies for works of righteousness, he added, *If the Spirit of him who raised up Jesus from the dead dwell in you—He will make even your mortal bodies alive*, namely, to perform works of righteousness.

2. *Through his Spirit who dwells in you.* He had told them, Rom. vii. 17. that *sin dwelling in them* was the ruling principle, from which formerly all their actions proceeded. But now, *the Spirit of God dwelling in them*, was the principle which directed both their body and soul. And as under a sense of indwelling sin, they formerly cried out, *Who will deliver me from the body of this death?* It is now, *God will make alive even my dead body*, my animal faculties and appetites, so that they shall become subservient to the spiritual life.

Ver. 12.—1. *Well then, brethren.* The conclusion introduced with these words, arises from the reasonings contained in the foregoing part of this and in the two preceding chapters.

2. *We are not debtors to the flesh, to live according to the flesh.* To be *a debtor*, is to be under a *constraining* obligation, Rom. i. 14. The apostle's meaning is, since men are under the gracious dispensation of the gospel, which furnishes them with the most powerful assistances, for correcting the depravity of their nature, and for performing good actions, they are under no necessity, either moral or physical, to gratify the lusts of the body, as they would be, if in their present weakened state they had no advantages but what they derived from mere law. Farther, we are under no obligation to live according to the flesh, as it offers no pleasures of any consequence to counterbalance the misery which God will inflict on all who mind the things of the flesh.

Ver. 13. *But if through the Spirit, ye put to death the deeds of the body.* Here *the deeds of the*

14 *Becauſe*, in every nation, *as many as are habitually guided by the Spirit of God, theſe are the ſons of God;* they partake of his nature, and are heirs of immortality.

14 (Γαρ, 90.) *Becauſe*, as many as are led by the Spirit of God, *theſe* are the ſons of God. [1]

15 That ye Romans are the ſons of God, appears from your diſpoſitions. *For ye have not received the ſpirit of ſlaves again to* ſerve God from *fear;* that diſpoſition the law produces: *but* through the diſcovery of the mercy of God in the goſpel, *ye have received the ſpirit of children, by which* in our prayers *we call him, Father*, each in our own language.

15 For ye have not received the ſpirit of bondage (ſee Gal. iv. 3. note.) again to fear; but ye have received the Spirit of adoption,[1] *by which* we cry Abba,[2] Father.

16 *Alſo the Spirit itſelf*, beſtowed on us in his extraordinary operations, *beareth witneſs along with* the filial diſpoſitions of *our own minds, that we are children of God.*

16 *ALSO*, the Spirit itſelf beareth witneſs *together with* our ſpirit [1] that we *are children* of God.

the body are perſoniſied, and repreſented as ſo many enemies, whom we muſt ſlay. They are mentioned, Gal. v. 19. under the name of *the works of the fleſh.—If the deeds of the body* are put for the *luſts and appetites of the body*, from which the deeds of the body proceed, the meaning will be, that we muſt ſubdue them in ſuch a manner, that they ſhall not lead us to commit ſin habitually, but rather, by lending their vigour to our better inclinations, become ſubſervient to piety and virtue.

Ver. 14. *Theſe are the ſons of God.* Iſaac, by his ſupernatural birth, being in a peculiar manner *the ſon of God*, the Iſraelites his children, were called by God himſelf *his ſon*, Exod. iv. 22. But they were God's ſon only in an inferior ſenſe: for by that relation they were entitled to nothing but the earthly inheritance. Whereas believers are in a higher ſenſe the ſons of God. Being ſpiritually begotten of God they partake of his nature, are heirs of the heavenly country, and by the redemption of their body, becoming immortal like God, Rom. ix. 8. note, they are capable of enjoying the everlaſting inheritance. Perhaps alſo the high title of *the ſons of God* is given to believers, to convey an affecting idea of their dignity and felicity; becauſe of all the things men glory in, noble birth is the chief.

Ver. 15.—1. *Ye have received the Spirit of adoption.* In proof that the gentile, as well as the Jewiſh believers are the ſons of God, the apoſtle appealed to theſe ſentiments of reverence and love, and to that aſſurance of God's favour, with which their minds were filled ſince they had believed the goſpel, and which he very properly terms *the Spirit of adoption*; that is, the ſpirit of *children*.

2. *By which we cry Abba, Father.* To the ſame purpoſe the apoſtle told the Galatians, ch. iv. 6. *Becauſe ye are ſons, God hath ſent forth the Spirit of his Son into your hearts, crying, Abba, Father.*—Crying, ſignifies praying with a loud voice, from a ſtrong emotion of mind: Exod. xiv. 15. *And the Lord ſaid unto Moſes, Wherefore crieſt thou unto me?——Father*, being the fiducial appellation, wherewith Chriſt in his laſt ſufferings addreſſed God, Luke xxiii. 46. it ſuggeſts to us, that in their greateſt diſtreſſes, they who are led by the Spirit of God, may, after the example of Chriſt, expreſs entire confidence in the fatherly affection of God, that he will not forſake them, but will make their troubles iſſue in good to them.—Becauſe the article ſhews ὁ πατηρ to be the nominative caſe, ſome commentators think the apoſtle added the Greek word πατηρ, as the interpretation of the Syriac word αββα. But if that had been his intention, he would have written ὁ εστι πατηρ. In the LXX. there are many examples of the nominative put for the vocative. So alſo Luke xviii. 13. Ὁ Θεος, *God be merciful to me a ſinner.*

Ver. 16. *The Spirit itſelf beareth witneſs together with our ſpirit, that we are children.* &c. By this argument, the apoſtle proved that the great honour of being the *ſons of God*, was not reſtricted to the Jews. All who believe, are *the ſons of God;* as is evident from their poſſeſſ-

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17 And if children, then heirs; heirs, *verily*, of God, and joint-heirs with Christ: *if we jointly suffer, that also we may be jointly glorified.* [1]

17 *And if children, then* we are *heirs; heirs verily of God,* heirs of immortality, and of the felicity of God's house *jointly with Christ, if we jointly suffer* with him what afflictions God appoints, *that also we may be jointly rewarded.*

18 *However,* I reckon that the sufferings of *the* present time, ARE not worthy TO BE COMPARED with the glory which *is about to be revealed* (εις) in us. 1 Pet. i. 4.

18 *However,* the thoughts of suffering with Christ need not terrify you. *For, I reckon that the sufferings of the present time are not worthy to be compared with that glorious resurrection which is about to be revealed,* to the whole universe, *in* the persons of *us* the heirs thereof.

19 For the earnest *desire* [1] of the creature, [2] *looketh for* [3] the *revelation* [4] of the sons of God.

19 What a blessing a resurrection to immortality is, may be understood by this, *That the earnest desire of mankind hath ever been to obtain that glorious endless life* in the body, *by which the sons of God shall be made known.*

ing the spirit of God's children. Besides, in the first age, the sonship of the gentiles was demonstrated by the spiritual gifts bestowed on them. The former of these attestations, the apostle had described under the name of *the spirit of adoption.* The latter he speaks of in this verse, and calls it *the spirit,* because the spiritual gifts come from the Spirit. And as these testimonies concurred in establishing the same fact, the apostle justly affirmed, that the Spirit of God in the first age, bare witness with the spirit of believers, that they were the *children of God.* Hence God is said to have *sealed* the believing gentiles as his sons, by giving them the Spirit. See 2 Cor. i. 22. v. 5. but especially Ephes. i. 13, 14.—Because συμμαρτυρεω is thought to be used for μαρτυρεω, Rom. ii. 15. ix. 1. Rev. xxii. 18, some translate the clause thus, *The Spirit itself bears witness to our spirit.* But this translation makes no alteration in the sense; provided by the *Spirit's witness* we do not understand a particular revelation to individuals, but the common witness which the Spirit bears, by producing filial dispositions in the hearts of the faithful.

Ver. 17. *If we jointly suffer, that we may be jointly glorified.* Taylor's remark on this passage is very proper: "Observe how prudently the apostle advances to the harsh affair of "suffering. He does not mention it till he had raised their thoughts to the highest object of "joy and pleasure; the happiness and glory of a joint inheritance with the ever blessed Son of "God." In this excellent passage, the apostle opens a source of consolation to the children of God in every age, by drinking at which, they may not only refresh themselves under the severest sufferings, but derive new strength to bear them with fortitude.

Ver. 19.—1. *For the earnest desire.* The word αποκαραδοκια, translated *earnest desire,* signifies, as Blackwall observes, the lifting of the head, and the stretching of the body as far as possible, to hear and see something very agreeable, or of great importance: it is therefore fitly used to denote the greatest earnestness of desire.

2. *Creature.* Κτισις in this passage signifies *every human creature.* See ver. 22. note 1.

3. *Looketh for.* The word απεκδεχεται, which I have translated *looketh for,* hath that signification, ver. 24. *Looking for the adoption.* And it is so translated in our English bible, Philip. iii. 20.

4. *The revelation,* αποκαλυψιν, *of the sons of God.* Though the gentiles in particular knew nothing of the *revelation of the sons of God,* the apostle calls their *looking for a resurrection from the dead,* a looking for that revelation, because the sons of God are to be revealed by their being raised with incorruptible and immortal bodies.—Farther, it is here insinuated, that the pious gentiles comforted themselves under the miseries of life, by that hope of immortality, and of the resurrection of the body, which they entertained. At the fall, God declared his purpose of rendering the malice of the devil, in bringing death on the human species, ineffectual, and thereby gave mankind not only the hope of a future life, but the hope of the resurrection

20 Nor is their expectation without foundation; *for mankind were subjected to misery and death, not by their own act, but by God, who*, for the disobedience of the first man, *hath subjected all his offspring* to these evils,

20 For the creature [1] was *subjected* (τῃ ματαιοτητι) to vanity, not *willing* IT, [2] but *by him* who hath subjected IT

21 *In the resolution that*, on account of the obedience of the second man, *even the heathens themselves shall be set free from the bondage of the grave*, and those who believe, be brought *into the full possession of the happiness which belongs to the children of God.*

21 *In hope*, [1] (ὁτι) *that even* the creature itself shall be *liberated* from the bondage of corruption, [2] *into the freedom of the glory* of the children of God.

22 *Besides, we know that every* human *creature hath groaned together* under the miseries of life, *and hath undergone together sharp pain*, like that of child-

22 (Γαρ, 91.) *Besides*, we know that *every creature* [1] (συστεναζει) *groaneth together*,

of the body, as the apostle intimates, ver. 21. And that hope preserved in the world by tradition, as was observed in the illustration of ver. 21, may have been the foundation of the earnest desire of the gentiles, here taken notice of. Accordingly, it is well known that the Egyptians, Persians, Arabians, Indians, and all the Pythagoreans, with even the northern nations, entertained the hope of a future life, and of the resurrection of the body.—The apostle having appealed to the general expectation of mankind concerning a future life, leaves his readers to draw the conclusion; namely, that if the gentiles bare the miseries of the present life by the power of this hope, which in them was rather a desire, than a hope well founded, the first Christians who in the gifts of the Spirit had a demonstration, and as it were an anticipation of their immortality, were much more to shew fortitude and patience, in bearing the sufferings to which they were exposed for the cause of their master.

Ver. 20.—1. *For the creature was subjected to vanity. The creature* here, as in ver. 19. signifies *all mankind.* See ver. 22. note 1. Vanity, denotes mortality or *corruption*, ver. 21. and all the miseries of the present life. These the apostle expresses by *vanity*, in allusion to Pf. lxxxix. 47. where the Psalmist, speaking of the same subject says, *Why hast thou made all men in vain?* ματαιως, LXX. The truth is, if we consider the noble faculties with which man is endowed, and compare them with the occupations of the present life, many of which are frivolous in themselves, and in their effects of short duration, we shall be sensible that the character which Solomon has given of them is just; *vanity of vanities, all is vanity.* And that if so excellent a creature as man, were designed for nothing but to employ the few years of this life in these low occupations, and after that to lose his existence, he would really be made in vain.

2. *Not willing it.* Mankind were not made mortal and miserable, on account of their own offence, but by the sentence of God, passed for the offence of the first man and woman, Gen. iii. 19. Nevertheless they were not by that sentence doomed always to remain subject to mortality. God passed that sentence in the purpose of delivering them from corruption, as the apostle affirms, ver. 21.—Some commentators consider this verse as a parenthesis, and join the 19th and 21st verses together thus, 19. *The earnest desire of the creature looketh for the revelation of the sons of God,* 21. *In hope*, &c.

Ver. 21.—1. *In hope.* See ver. 19. note 4.

2. *That even the creature itself shall be liberated from the bondage of corruption.* Φθορα, *corruption*, being here opposed to *the freedom of the glory of the children of God*, must signify the destruction of the body by death; and *the bondage of corruption*, the continuation of the destroyed body in the grave. Besides, the word φθορα signifies bodily destruction, Col. ii. 22. note 1.

Ver. 22.—1. *We know that every creature groaneth.* According to some commentators, the words πασαν ἡ κτισις, denote *the whole creatures of God*, animate and inanimate, which as they were cursed for the sin of the first man, may by a beautiful rhetorical figure be represented as groaning together under that curse, and earnestly wishing to be delivered from it. Such figures indeed are not unusual in scripture. For example, Pf. xcvi. 12. The *trees of the wood*

are

and travaileth in pain together until now.[2]

bearing, till now, on account of their uncertainty with respect to a future state.

23 And not only THEY, but ourselves also, *who* have (απαρχην) the first-*fruit* of the Spirit,[1] even we ourselves groan[2] within ourselves, waiting for the adoption, NAMELY the redemption[3] of our body.

23 *And not only* do *they* groan under these evils, *but ourselves also*, who are the sons of God by faith in Christ, and *who have the chief gifts of the Spirit*, as the earnest of eternal life, *even we ourselves groan within ourselves, while we wait for* that great event, by which *our sonship* will be constituted and manifested, (ver. 19.) *namely the deliverance of our body* from corruption, by raising it glorious and immortal.

are said to *rejoice:* and *the floods to clap their hands*, Ps. xcviii. 8. Nevertheless, ver. 21. where it is said, that *the creature itself will be liberated from the bondage of corruption, into the freedom of the glory of the children of God*, and the antithesis, ver. 23. *Not only they, but ourselves also*, shew that the apostle is speaking, not of the brute and inanimate creation, but of mankind, and of their earnest desire of immortality. For these reasons, and especially because Mark xvi. 15. *Preach the gospel*, παση τη κτισει, *to every creature*, means to every human creature, I think, παση η κτισις, in this verse, and η κτισις, in the three preceding verses, signify *mankind* in general, Jews as well as gentiles. See also Col. i. 23. where παση τη κτισει, signifies *every human creature*.

2. *Groaneth together, and travaileth in pain together, until now.* How David groaned under the miseries of the present life, may be seen, as Locke observes, from Ps. lxxxix. 47, 48, &c. The original word συνωδινει, may be translated, *suffereth acute pain together*; for ωδινω does not signify *to bring forth*, but *to suffer pain in child-bearing*. Accordingly ωδιν, from which this word is derived, signifies any acute pain whatever, Matth. xxiv. 8. Mark xiii. 8.—The apostle, very properly on this occasion, mentions the miseries of the present state, and particularly that greatest of all temporal evils, *death*, as unsupportable, were it not for the hope which mankind have all along entertained of a happy life after death, called, ver. 21. *The glory of the children of God.*

Ver. 23.—1. *Who have the first-fruit of the Spirit.* Because *first-fruits* signify the best things of their kind, it is thought that the apostles, and such as possessed the most excellent spiritual gifts, are spoken of in this passage. But as the privileges described, ver. 24, 25, 26. equally belong to all, I rather think the apostle speaks of believers in general, who had the gifts of the Spirit bestowed on them as *first-fruits*, or as *the earnest* of those greater virtues, and spiritual endowments, which they shall enjoy in heaven. See 2 Cor. i. 22. note 2.

2. *Groan within ourselves.* This groaning of the persons who had the first-fruits of the Spirit, was not the effect of impatience. See 2 Cor. v. 4. For it is said afterwards, that the Spirit by these groanings made complaint for the saints.

3. *Waiting for the adoption, namely, the redemption of our body.* This is an allusion to our Lord's words, Luke xx. 36. *And are the children of God, being the children of the resurrection.* For if men are the children of God, by being the children of the resurrection, the apostle had good reason to call *the redemption of our body* from the bondage of corruption, υιοθεσιαν, *the adoption.* Besides, it is that by which the saints are enabled, as the children of God, to inherit the kingdom of their father.—And as this high and happy adoption, was signified by the adoption of Isaac and his descendants as God's sons, whereby they obtained a right to the inheritance of Canaan, the apostle, in speaking hereof, does not allude to the customs, either of the Greeks or of the Romans, but to the phraseology of God himself, concerning his church and people, Exod. iv. 22. *Israel is my son, even my first-born.*——Perhaps the phrase απολυτρωσιν του σωματος ημων, *redemption of our body*, is used, because the resurrection of the children of God to eternal life, is obtained by the merit of the blood of Christ; agreeably to the meaning of the original word, Rom. iii. 24. note.

Ver-

24 The redemption of the body is not beſtowed at preſent; *for we are ſaved* only *in hope*, that our faith and patience may be exerciſed. *Now hope, which hath obtained its object, is no longer hope: For what a man poſſeſſes, how alſo can he hope for it?*

24 For we are ſaved (τη ελπιδι, 25.) *in* hope: *now hope* ſeen, is not hope:[1] for what a man ſeeth, (τι, 302.) *How alſo can he hope for it?*

25 *But if we hope for what we do not poſſeſs, we wait with patience for it*, and ſo diſplay our faith in the promiſes of God.

25 But, if we hope for *what we do not ſee, we wait* (δι') *with patience for it.*

26 *And likewiſe* for your encouragement to ſuffer with Chriſt, know that *even the Spirit helpeth our weakneſſes*, by ſtrengthening us to bear. *For what we ſhould pray for as we ought, we do not know*, being uncertain what is good for us: *but the Spirit himſelf*, who ſtrengthens us, *ſtrongly complaineth for us, by* thoſe *inarticulate*, but ſubmiſſive *groanings*, which our diſtreſſes force from us.

26 (Ὡσαυτως δε και) *And* likewiſe, *even* the Spirit[1] helpeth our infirmities: For *what we ſhould pray for as we ought, we do not know*;[2] but the Spirit *himſelf ſtrongly complaineth for us by inarticulate groanings.*[3] (ver. 23.)

27 *And God who ſearcheth the hearts* of men, *knoweth what the deſign of the Spirit is*, in ſtrengthening us to bear afflictions; *that to God he complaineth for the ſaints*, by theſe ſubmiſſive groanings, that he may deliver them, when the end of their affliction is attained.

27 And he *who* ſearcheth the hearts, knoweth what the mind of the Spirit is,[1] (ὁτι, 253. κατα Θεον εντυγχανει ὑπερ) *that to God he complaineth*[2] for the ſaints.

Ver. 24. *Now hope ſeen, is not hope. Hope*, by an uſual metonymy, is put for the object of hope.—And in ſcripture *to ſee*, ſignifies *to enjoy*, and ſometimes *to ſuffer*.

Ver. 26.—1. *The Spirit helpeth our infirmities.* Properly the Greek word αντιλαμβανομαι ſignifies, *I bear together with another*, by taking hold of the thing born on the oppoſite ſide, as perſons do who aſſiſt one another in carrying heavy loads. The word ασθενειαις, tranſlated *infirmities*, ſignifies *weakneſſes and diſeaſes of the body.* But it is often transferred to the mind. Ambroſe interprets it of the weakneſs of our prayers; an interpretation which ſeems to be confirmed by what follows in the text. Perhaps the apoſtle meant that the Spirit helped their infirmity, by inſpiring them with a proper prayer. See 1 Cor. xiv. 15.

2. *For what we ſhould pray for as we ought, we do not know.* Of this Paul himſelf was an example, when he prayed thrice to be delivered from the thorn in the fleſh, 2 Cor. xii. 8. 9.

3. *But the Spirit himſelf ſtrongly complaineth for us, by inarticulate groanings.* Στεναγμοις αλαλητοις; literally, *unſpoken groanings.* For the meaning of ὑπερεντυγχανει, ſee ver. 27. note.——The apoſtle having obſerved, ver. 22. that every creature groaneth, to be delivered from vanity and corruption; alſo having told us ver. 23. that they who have the firſt-fruit of the Spirit, groan within themſelves, waiting for the redemption of the body, he now aſſures us, that theſe ſecret groanings, and vehement deſires, eſpecially under the preſſure of affliction, are not fruitleſs. For although we utter no words, becauſe we do not know what we ſhould pray for as we ought, the Spirit himſelf complaineth for us, by theſe inarticulate groanings under afflictions, patiently born through his aſſiſtance.

Ver. 27.—1. *And God who ſearcheth the hearts, knoweth what the mind*, or deſign, *of the Spirit is*; in working patience and reſignation in the afflicted; that it is to prepare them for deliverance, and to move God to deliver them. In this manner, the Spirit by his powerful aids converts thoſe inarticulate groanings, which are mere expreſſions of diſtreſs, into ſtrong arguments for deliverance. This interpretation is confirmed by Exod. ii. 23. *And they cried, and their cry came up to God, by reaſon of their bondage.* 24. *And God heard their groaning, and God remembered his covenant.* So alſo Chriſt twice *groaned in ſpirit*, John xi. 33.—38.

2. *That*, κατα Θεον, *to God he complaineth for the ſaints.* Beza tranſlates κατα Θεον, *according to*

28 (Δε, 104.) *Besides* we know that all things work together for good to them *who* love God, to them who *are called* according to HIS purpose. [1]

28 *Besides*, we patiently suffer, because *we know*, from God's love and from Christ's power, *that all things*, whether prosperous or adverse, *cooperate for the salvation of them who love God*, whether they be Jews or gentiles, even *to them who are called* the children of God, *according to his purpose*.

29 (Ὁτι οὑς) For whom *he foreknew*,[1] he also *predestinated*[2] TO BE conformed to the image of his Son, (1 Cor. xv. 49.) that he might be the first-born among many brethren.

29 *For* those *whom God foreknew* were to be called his sons, *he also predestinated to be conformed to the image of his Son*, by having their minds adorned with his virtues, and their bodies fashioned like to his glorious body, *that he might be the first-born of many brethren*, the children of God.

30 (Δε) Moreover, whom *he predestinated*, them he also called: and whom he called, them he also justified:[1]

30 *Moreover*, *whom he predestinated* to be conformed to the image of his Son, *them he also called* his sons, (ver. 28.): *and whom he called* his sons, *them he also justified*, by counting their faith for righteousness:

to the will of God.—I have translated εντυγχανει in this verse, *He complaineth;* and ὑπερεντυγχανει, in ver. 26. *He strongly complaineth*, because the former word hath the sense I have given it, Acts xxv. 24. where Festus says, the Jews, ενετυχον μοι περι, *complained to me concerning Paul.* Also Rom. xi. 2. where Elijah is said, εντυγχανειν κατα, to have *complained against Israel.* 1 Maccab. viii. 32. Εαν ϰν ετι εντυχωσι κατα σοι, *If they complain any more against thee.*—Besides, no where in scripture is the Spirit said *to intercede for men*, in the proper sense of *intercession*, which is the merit of the intercessor pleaded in behalf of another. In this proper sense, there is but one intercessor with God, the man Jesus Christ. See ver. 34. note 3.

Ver. 28. *Called according to his purpose.* If the apostle alludes here to God's words, Gen. xxi. 12. *In Isaac shall thy seed be called*, *The called* are those, whether they be Jews or gentiles, whom God hath *called* or denominated his children, Rom. ix. 8. 1 John iii. 1. And the *purpose* here spoken of, is God's purpose or determination of bestowing the title and privileges of sons on all who believe and obey him sincerely; or, as it is expressed in the following verse, all who *are conformed to the image of God's Son;* all who imitate the faith and obedience which the Son of God shewed while he lived on earth as a man. This *purpose* or determination, God made known to men in his covenant with Abraham. See ver. 30. note 1.

Ver. 29.—1. *For whom he foreknew.* Ὁυς προεγνω. This *foreknowledge* is different from that mentioned, Rom. xi. 2. *God hath not cast away his people*, ὁν προεγνω, *whom he foreknew:* For since it is connected with *sanctification*, *justification*, and *glorification*, it must be a foreknowledge of individuals as heirs of eternal life: whereas the other was the foreknowledge of a whole nation or race of men, to be the people or visible church of God. Besides, that God foreknows and determines all things which come to pass, is evident from other passages of scripture. For example, the delivery and crucifixion of Christ is said by the apostle Peter, Acts ii. 23. to have happened *according to the determinate counsel and foreknowledge of God.* And Acts iv. 28. Herod and Pontius Pilate, with the gentiles and people of Israel, *were gathered together, to do whatever the hand and counsel of God determined before to be done.* And Matth. xi. 26. The blindness of the wise and learned is said by Christ to have happened *according to the good pleasure of God.*—This verse, and what follows, is a beautiful addition to the arguments, whereby the apostle has proved, that the gentiles as well as the Jews are justified by faith, without obedience to the law of Moses. Says he, the salvation of the believing Jews and gentiles, is no alteration of God's plan: it was determined from eternity, in the wise purpose and foreknowledge of God.

2. *He also predestinated to be conformed to the image of his Son.* From this it appears that *predestination* has for its object, to render believers perfect in holiness.

Ver. 30.—1. *And whom he called, them he also justified.* Seeing many who are called with the external call of the gospel, shall not be justified, the *call* spoken of in this passage, cannot be the external call. And therefore, some understand it of an inward call from the Spirit of God, producing

and whom he juſtified, them he alſo glorified, by putting them in poſſeſſion of the eternal inheritance.

and whom he juſtified, them he alſo glorified.[2]

31 *What ſhall we ſay then to theſe things*, whereby believers are proved to be the ſons and heirs of God? *Since God*, who hath the whole power of this matter in his hand, *is for us*, ſince he ſuſtains our claim to theſe honours, *who can be againſt us?*

31 What ſhall we ſay then to theſe things? *Since*[1] God *is* for us, who CAN BE againſt us? [2]

32 *He certainly who ſpared not his proper Son, but delivered him up* to die *for us all*, for believers among

32 He *certainly* who ſpared not *his proper*[1] *Son*,

ducing faith and holineſs in individuals. But I rather think the perſons here ſaid to be *called* by God, are thoſe who in ver. 28. are denominated *the called according to his purpoſe.* For to ſhew what the purpoſe of God is, the apoſtle adds, ver. 29. *For whom he foreknew*, he would call his ſons, *them he alſo predeſtinated to be conformed to the image of his Son*; and whom he thus predeſtinated, *them he alſo called.* He actually called *his ſons*, by a ſolemn covenant with Abraham, in which he promiſed, that all in every age and nation who believe and obey God, ſhall be accounted righteous perſons, and inherit heaven, on account of the coming of God's only Son in the fleſh. Hence the gentiles are ſaid, Eph. iii. 6. to be *partakers of God's promiſe concerning Chriſt through the goſpel.*

2. *Whom he juſtified, them he alſo glorified.* Becauſe the Greek verbs, in this and the preceding verſe, are all in the *aoriſt* or *indefinite tenſe*, Le Clerc thinks they ſhould be tranſlated thus: *Whom he foreknows, them he alſo predeſtinates*, &c. Beza likewiſe thinks the paſt time in this paſſage, is uſed for the preſent. The truth is, when it is conſidered, that it cannot be ſaid in ſtrictneſs of ſpeech, of the many thouſands of the *foreknown* and *predeſtinated*, who are not yet born, that they are actually *called*, and *juſtified*, and *glorified*, the propoſed amendment will not ſeem improper. Neverthelefs, the common tranſlation may be retained; becauſe, though ſome of the things mentioned are future, they may according to the uſage of ſcripture be repreſented as paſt, to ſhew the certainty of their happening. Thus, before his death, Chriſt ſpake of his body as already *given*, Luke xxii. 19.; and *broken*, 1 Cor. xi. 24.—Whitby, following the Greek commentators, affirms that the bleſſings mentioned in this and the preceding verſe, belong to all without diſtinction who profeſs to believe the goſpel. Accordingly, by their being *juſtified*, he underſtands their having their paſt ſins pardoned, immediately on their believing the goſpel; and by their being *glorified*, their receiving the Spirit as the earneſt of their future glorification. But theſe interpretations I think cannot be admitted. For the apoſtle tells us, ver. 29. *Whom God hath called, them he hath predeſtinated to be conformed to the image of his Son;* and in this verſe, he repreſents that conformity as going before their juſtification and glorification. Farther, in ver. 18. he tells us, that the glory of the ſons of God is a thing not yet beſtowed on them, but to be revealed in them; namely, at the reſurrection.—In theſe verſes, the apoſtle ſets before us the ſcheme of our ſalvation, in its beginning and ending, and in the intermediate ſteps by which it is carried on. It began in the purpoſe of God to beſtow ſalvation upon believers, and it will end in their actual glorification. And his purpoſe of thus ſaving believers, God accompliſhed in the following manner: Thoſe whom he foreknows he will call his ſons, he predeſtinates to be conformed to the image of his Son: thoſe whom he thus predeſtinates, *he calls* his children: thoſe whom he thus calls, he juſtifies: and thoſe whom he juſtifies, he glorifies.—But notwithſtanding the whole ſteps by which God accompliſheth his purpoſe, are thus arranged and connected in the divine decree, human liberty remains entire, and man's ſalvation, or damnation, is imputable to themſelves. See Illuſtration prefixed to ch. ix. 2d remark.

Ver. 31.—1. *Since God is for us.* Ει here, is not a conditional particle; for that would imply *doubting*. But it ſtands for επει, *ſince*, and is an affirmation.

2. *Who can be againſt us?* Can Satan, or the world, or the unbelieving Jews, with any ſucceſs, oppoſe our enjoying the inheritance of the children of God, with the other bleſſings promiſed to the ſeed of Abraham?

Ver. 32. *He who ſpared not* (ιδιȣ υιȣ) *his proper Son.* The word ιδιȣ is much more emphatical here, than the word αυτȣ; as it is likewiſe, John v. 18. *But ſaid alſo that God was*, πατε-

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but delivered him up for us all, (See 2 Cor. v. 15. note 1.) How *will* he not with him also *graciously* give us all things?

33 Who *will bring an accusation against the elect* [1] *of God?* IT IS God *who justifieth* THEM, ver. 30.

34 Who IS he *who* condemneth THEM? IT IS Christ *who* died, *or* rather (και, 219.) *who hath risen*, [1] who *also is* at the right hand of God, [2] *and who* maketh intercession [3] for us.

35 (Τις ἡμας χωρισει) Who *will* separate us from the

the gentiles, as well as among the Jews, *how* do ye think, *will he not with him also gratuitously give us all the other blessings* promised to the children of God?

33 At the judgment, *who will bring an accusation against the elect of God?* Since *it is God who justifieth them* by faith, neither angel nor man can frustrate his sentence.

34 *Who is he who can condemn* us believers? Since *it is Christ who died* to obtain pardon for us, *or rather who hath risen* from the dead, to take possession of the government of the universe for our behoof: *who also is at the right hand of God* as ruler; *and who maketh intercession for us.*

35 Elated with our privileges, we cry out, *will any thing* induce us to renounce our faith, and *make us*

ρα ιδιον, *his proper Father*. Christ is called God's *proper Son*, to distinguish him from others, who are sons of God by creation, or by *adoption*, that is, by some temporal dignity conferred on them.—No argument was ever addressed to creatures capable of being persuaded and obliged, equal to this. For while it convinces the understanding, it raises every tender and devout feeling in the heart, and is a continual source, both of hope and gratitude.

Ver. 33.—1. *Who will bring an accusation against the elect of God?* In this passage, the phrase *elect of God*, hath a more restricted meaning, than it has Rom. ix. 11. 1 Thess. i. 4. 1 Pet. i. 1. For it is applied to such of the Jews and gentiles only, as God *calls* or acknowledges to be his sons, and whom he has predestinated to be conformed to the image of his Son, and to be heirs of glory.—It is reasonable to think, the apostle had the believing Jews in his eye here, as well as the gentiles, because their unbelieving brethren accused them of apostasy from the law of Moses.

2. *It is God who justifies them;* 'Ο δικαιων being opposed to εγκαλεσει in the preceding verse, must be understood in the forensic sense, for *a judicial acquittal* from some crime, of which the justified person was accused, and from all the consequences which would have followed, if the crime had been proved. See Rom. ii. 13. note 2.—God is said *to justify his elect*, not because he will judge them, for that office belongs to Christ, but because he authorises Christ to justify them.—This clause and the following, Augustine translated interrogatively: *Will God who justifies* accuse them? *Will Christ who died* for them, condemn them? But the common translation, at least of the first clause, is better, as it avoids the impropriety of representing God as an accuser at the tribunal of his Son. Besides, it is fully as emphatical as the other. God having declared his purpose of justifying his elect through faith, Will any one after that presume to bring any accusation against them?

Ver. 34.—1. *It is Christ who died, or rather who hath risen.* Christ who died to save God's elect, and who since his resurrection governs the world for their benefit, and maketh intercession for them, will neither condemn them himself when he sitteth in judgment upon them, nor suffer any other to condemn them.

2. *Who also is at the right hand of God*; that is, who now governs the universe for their benefit. There is here an allusion to Psalm cx. 1. where the empire of the Christ after his resurrection is foretold.

3. *Who even maketh intercession for us.* Christ's intercession is foretold, Isa. liii. 12. *And made intercession for the transgressors.* Aquinas in his commentary on the verse before us, explains Christ's intercession in the following manner. Christ makes intercession for us, "quatenus humanitatem pro nobis assumptam et mysteria in ea celebrata, conspectui paterno repre-sentat, utiq; cum desiderio nostræ salutis." See ver. 27. note. Also Heb. vii. 25. And Whitby's note on Rom. iv. 23, 24, 25. towards the end.

no longer the objects of Christ's love? will affliction in body, *or distress* in our affairs, *or persecution, or famine, or nakedness, or danger, or deadly weapons,* be able to do this?

36 Sufferings have always been the lot of God's people: *As it is written,* Ps. xliv. 22. (ὅτι, 240.) *truly for thy sake, we are put to death in a lingering manner; we are accounted as sheep for the slaughter,* by our persecutors.

37 These evils have not hitherto made us forfeit the love of Christ. *Nay, in all these things, we do more than overcome, through* the aid of *him who hath loved us.*

38 *For I am persuaded, that neither* the fears of *death, nor* the allurements of *life, nor all the different orders of evil angels,* against whom we fight, (Ephes. vi. 12.) *nor things present, nor things to come,* whether good or evil,

39 *Nor prosperity, nor adversity, nor any thing else*

love of Christ?[1] WILL *affliction,* or distress,[2] or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, *Truly* for thy sake we are *put to death* all the day long: we are accounted as sheep for the slaughter.[1]

37 Nay, in all these things *we do more than overcome,*[1] (διὰ) through him *who hath loved* us.

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers,[1] nor things present, nor things to come,[2]

39 Nor height,[1] nor

Ver. 35.—1. *Who will separate us?* By saying τις, *who,* the apostle hath personified the things he is going to mention; namely, *affliction, distress, persecution.*

2. *From the love of Christ?* By this some understand the love which we bear to Christ. But *separate us from our own love,* is an unusual expression.

3. *Will affliction or distress?* Estius thinks the word θλιψις translated *affliction,* signifies sickness, and other bodily evils: whereas στενοχωρια, *distress,* is trouble of mind, arising from doubtful and perplexed affairs.

Ver. 36. *For thy sake we are put to death all the day long: we are accounted as sheep for the slaughter.* The Psalm from which this quotation is taken is thought to have been written during the Babylonish captivity, when the Jews suffered great persecution for their religion.

Ver. 37. *Nay in all these things we do more than overcome.* Ὑπερνικαν is to obtain a great victory. The victory which the people of God obtain over their persecutors, is of a very singular nature. It consists in their patient bearing of all the evils which their persecutors inflict upon them, and that through the assistance of Christ, and in imitation of his example. For by suffering in this manner, they maintain his cause in spite of all opposition, and confound their persecutors.

Ver. 38.—1. *Nor angels, nor principalities, nor powers.* Because *angels* are distinguished from *principalities* and *powers,* Beza and Drusius are of opinion, that *powers* in this passage, as in Luke xii. 11. signify the persecuting rulers and potentates of the earth, who endeavoured to make the first Christians renounce their faith. But as evil angels, in other passages of scripture, are called *principalities* and *powers,* and as the apostle rises in his description, it is probable that he speaks of these malicious spirits, the inveterate enemies of mankind; and that he calls them *principalities* and *powers,* by an usual metonymy of the office or power possessed, for the persons possessing it.

2. *Nor things present, nor things to come.* The apostle does not mention things *past,* because they have no influence on the mind, unless in so far as the like things are either hoped or feared.

Ver. 39.—1. *Nor height.* Ὑψωμα, *height,* seems to have the same signification with ὑψος, *height,* 2 Cor. x. 5. where it denotes a thing *raised up;* only it is here used metaphorically for an height of honour or of office.

2. *Nor*

depth, nor any other creature,[2] *will* be able to separate us from the love of God which is *through* Christ Jesus our Lord.

made by God, *will be able to make us*, the elect, (ver. 33.) through apostasy, *forfeit the love of God, which is* bestowed on us *through Christ Jesus our Lord.*

2. *Nor any other creature.* In this general clause, the apostle includes whatever else could be named, as having any influence to separate believers from the love of God, exercised towards us through Christ.

CHAP. IX.

View and Illustration of the Matters handled in this Chapter.

THE apostle having insinuated, ch. iii. 3, that God would cast off the Jews, because they refused to believe on Jesus, a Jew was there introduced replying, that their rejection would *destroy the faithfulness of God.* To this the apostle answered, that the faithfulness of God would be established, rather than destroyed, by the rejection of the Jews for their unbelief; because God had expressly declared, Gen. xviii. 19. That Abraham's children were *to keep the way of the Lord*, in order to their obtaining the promised blessings; and thereby insinuated, that if they did not keep the way of the Lord, they would lose these blessings, of which their being made the visible church of God was one. See chap. iii. 4. note 1. This was all the answer the apostle thought proper to make, in that part of his letter. But the objection being specious, and much insisted on by the unbelieving Jews, he introduced it a second time in this place, that he might reply to it more fully.

His answer the apostle introduced with a solemn asseveration, that he felt the bitterest grief when he considered the induration and rejection of the Jewish nation, and the many miseries that were coming on them, ver. 1. 2.—Insomuch that he could have wished to be cut off from the visible church of Christ on earth, by excommunication, and even by death, if it could have prevented these evils, ver. 3.—For he loved the Jews as his kinsmen, and respected them as the ancient people of God, and thought highly of their privileges, which he enumerated on this occasion as just matter of glorying to them, ver. 4. 5.—Having therefore such a love and respect for his brethren, they could not suspect that, in speaking of their rejection, he was moved, either by ill will or envy.

Having thus endeavoured to gain the good opinion of the Jews, the

the apoſtle proceeded to give a full anſwer to the objection above mentioned. He told them, the promiſes in the covenant would not fall to the ground, though the whole natural ſeed of Abraham ſhould be caſt off. For, ſaid he, all who are deſcended of Iſrael according to the fleſh, meaning the twelve tribes, theſe are not the whole Iſrael of God. There is a ſpiritual Iſrael, to whom likewiſe the promiſes belong, ver. 6.—To ſhow this, he obſerved, that becauſe perſons are the ſeed of Abraham, according to the fleſh, it does not follow that they are the children of Abraham, to whom the promiſes in their firſt and literal meaning were made. His children according to the fleſh, who are heirs of the promiſes in their firſt meaning, were limited to Iſaac, by the declaration, *In Iſaac ſhall thy ſeed be called*, ver. 7.—That is, Abraham's children according to the fleſh, are not all of them the children of God, and heirs of Canaan; but only thoſe who were given to him by promiſe, are *counted to him for ſeed*, ver. 8.—Now the promiſe by which they were given to Abraham for ſeed, was this, *Lo Sarah ſhall have a ſon*, ver. 9.

The limitation of the natural ſeed, to the children of promiſe, the apoſtle hath mentioned, without applying it to the ſpiritual ſeed, as his argument required. The reaſon was, his readers could eaſily make the application in the following manner: Since in the covenant with Abraham, thoſe only of his natural progeny, are counted to him for ſeed and made heirs of Canaan, who were given to him by promiſe, namely Iſaac and his deſcendants by Jacob, and ſince by this limitation, all his other children according to the fleſh were excluded from being accounted the children of God, and heirs of the promiſes in their firſt and literal meaning, it follows by parity of reaſon, that none of the children of Abraham, not even his deſcendants by Iſaac, are the children of God, and heirs of the promiſes, in their ſecondary, ſpiritual, and higheſt meanings, but thoſe who were given to Abraham by the promiſe, *A father of many nations I have conſtituted thee*. Theſe are believers of all nations and ages; as is plain from what the apoſtle told the Galatians, ch. iv. 28. *We brethren, as Iſaac was, are the children of promiſe*. And becauſe believers are counted to Abraham for ſeed, in reſpect of their faith, they are called *his ſeed by faith*, Rom. iv. 16. For by partaking of his diſpoſitions, they are more really his children, than thoſe whoſe only relation to him is by natural deſcent.—Thus it appears, that Abraham's natural deſcendants by Iſaac, are not the whole of his ſeed, who are heirs of the promiſes. He hath a *ſeed* alſo *by faith*, who are far more numerous than his natural ſeed by Iſaac. And they being the ſeed principally ſpoken of in the covenant, if the promiſes are fulfilled to them, the faithfulneſs of God will not be deſtroyed, though the whole of the natural ſeed ſhould be rejected for their unbelief.

Theſe

These things the Jews might easily have understood. Nevertheless, privileges conferred on them by a covenant with their progenitor, and which were solemnly confirmed to them at Sinai, they persuaded themselves could not be taken from them, and given to the gentiles, without destroying God's veracity. But to shew them their error, the apostle put them in mind, that as Isaac was chosen to be the root of the people of God, in preference to Ishmael, by mere favour, so afterwards Jacob had that honour conferred on him, in preference to Esau, by a gratuitous election, before Jacob and Esau were born. As therefore the Jews, Jacob's posterity, were the church of God by mere favour, God might, without any injustice to them, or violation of his covenant with Abraham, admit the gentiles into his church, at any time he pleased, ver. 10.—13.

To enforce this argument, the apostle observed, that in preferring Jacob the younger brother, to Esau the elder, God neither acted unjustly towards Esau, nor violated his promise to Abraham, because he might bestow his favours on whom he pleased, ver. 14.—As appears from what he said to Moses, when he forgave the Israelites their sin respecting the golden calf: *I will have mercy on whom I will have mercy,* &c.: For this implies, that as in pardoning national sins, so also in conferring national favours, God acts according to his own good pleasure, ver. 15.—So then, it did not depend on Isaac, who willed to make Esau the heir of the promises, by giving him the blessing; nor on Esau, who ran to bring venison, that his father might eat and bless him; but on the good pleasure of God, who willed to confer that honour on Jacob, preferably to Esau, ver. 16.—He might therefore, without any injustice, admit the believing gentiles to share with the Jews, in those privileges which he had gratuitously bestowed on the descendants of Jacob, in preference to those of Esau.

But the apostle in his discourses to the Jews, had on different occasions carried this matter farther, and had declared to them that they were to be deprived of their privileges, and driven out of Canaan, for their sin in crucifying Jesus of Nazareth. To this it seems they replied, that the unbelief, and even the rebellion of their fathers, had not been so punished; and inferred, that although the present generation, in crucifying Jesus, had really disobeyed God, it was not to be thought that he would now cast off and destroy his people on that account. In answer, the apostle told them, that in punishing nations, God exercises the same sovereignty as in conferring favours. Of the wicked nations which deserve to be punished, he chooses such as it pleaseth him to make examples of, and he defers punishing them, until the measure of their iniquity is full, that their punishment may be the more conspicuous. This appears from God's words

words to Pharaoh: I have upheld thee and thy people hitherto, that the meaſure of your iniquity, as a nation, becoming full, I might ſhew my power and juſtice in puniſhing you the more ſeverely, ver. 18.—If ſo, God's upholding the Jews ſo long, was no proof that he would not at length caſt them away, and drive them out of Canaan, for their ſin in crucifying the Chriſt.—But thou wilt reply, ſince God hath determined to deſtroy the Jewiſh nation for its wickedneſs, why hath he not done it ere now, and thereby put an end to his ſtill finding fault with them, on account of their repeated rebellions, to which his ſparing them ſo long, hath given occaſion; for who hath reſiſted his will? ver. 19.—To this the apoſtle anſwers, who art thou that preſumeſt to find fault with God's government of the world? Shall the thing formed ſay to him that formed it, why haſt thou made me thus? ver. 20.—Hath not the potter power over the clay? &c. ver. 21.—But, ſaid he, not to reſt my anſwer wholly on the ſovereignty of God, what can be ſaid againſt God's forbearing for ſo long a time to deſtroy the Jewiſh nation, if it was done to ſhew, more fully, his diſpleaſure againſt the greateſt national abuſe of religious privileges long continued in, and the more ſignally to puniſh the nation guilty of ſuch an abuſe, ver. 22.—Alſo, that he might take in their place, believers of all nations, whom he had determined from the beginning to make his church and people, and whom by his diſpenſations towards the Jews, he had been preparing for that great honour? ver. 23. 24.—Which calling of the believing Jews and gentiles, was long ago foretold by Hoſea. ver. 25. 26.—Beſides, the deſtruction of the greateſt part of the Jewiſh nation, for crucifying the Chriſt, is not more contrary to the covenant with Abraham, than their almoſt total ſubverſion by the Aſſyrians and Babylonians, for their repeated idolatries, ver. 27.—29.—Thus it appears, that the believing gentiles were called into the viſible church of God, and received the great bleſſing of faith counted for righteouſneſs, promiſed to Abraham's ſpiritual ſeed, agreeably to God's covenant with him, and to the predictions of the prophets, ver. 30.—But the unbelieving Jews who ſought to become righteous, by obeying the law of Moſes, have not attained righteouſneſs, ver. 31.—becauſe they ſought it not by *faith*, according to the tenor of the covenant with Abraham, but by *works of law*, and ſtumbled at the promiſed ſeed, as at a ſtumbling ſtone, ver. 32.—Agreeably to what Iſaiah had foretold concerning them, ver. 33.: So that they are now juſtly caſt off.

I ſhall finiſh this illuſtration with two remarks. The firſt is, that in diſcourſing of the election of the Jews to be the people of God, and of their degradation from that high honour, the apoſtle has eſtabliſhed ſuch general principles, as afford a complete anſwer to all

all the objections which Deiſts have raiſed againſt revelation, on account of its want of univerſality. They affirm, that if the ancient revelations, of which the Jews are ſaid to have been the keepers, had been from God, the knowledge of them would not have been confined to an inconſiderable nation, pent up in a corner of the earth, but would have been univerſally ſpread. In like manner they aſſert, that if the Chriſtian religion were from God, it would long ago have been beſtowed on all mankind. To theſe, and to every objection of the like nature, the apoſtle has taught us to reply, That God has an indiſputable right to beſtow his favours on whom he pleaſes. And therefore, without unrighteouſneſs, he may withhold the benefit of revelation from whom he will, ſince he was under no obligation to beſtow it on any; juſt as in the diſtribution of his temporal favours, he beſtows on ſome a more happy country and climate, or a better bodily conſtitution, or greater natural talents, or a better education, than on others. And if Deiſts aſk, Why God, in the diſtribution of his ſpiritual favours, hath preferred one nation or perſon before another, the apoſtle bids us anſwer, *Shall the thing formed ſay to him that formed it, why haſt thou made me thus? Hath not the potter power over the clay, to make out of the ſame lump one veſſel to honour, and another to diſhonour?* The very ſame right which entitled God to make ſome of his creatures angels, and ſome of them men, entitled him to place men, in the endleſsly various ſituations in which we ſee them. Nor can thoſe who ſeem to be moſt unkindly treated, complain of the want of revelation, or of any other advantage, which God hath thought fit to withhold from them, ſince at the laſt day none ſhall be condemned for the want of theſe things: and in judging men, due regard will be had to the circumſtances of each; ſo that the ſentences paſſed will all be according to truth, as the apoſtle hath taught in the ſecond chapter. Wherefore, ſince men may be ſaved, who have not enjoyed revelation, the giving or the withholding of that benefit is to be conſidered, not as an appointing of men, either to ſalvation or damnation, but merely as a placing them in more or leſs advantageous circumſtances of trial.—To conclude, God hath been pleaſed, in many inſtances, to make the reaſons of his conduct incomprehenſible to us, on purpoſe to teach us humility. At the ſame time, from what we know, we may believe, that however unſearchable God's judgments are, and his ways paſt finding out, they are full of wiſdom and goodneſs. We ought therefore to change our doubts into adoration, and ſhould join the apoſtle in crying out, *O the depth of the riches, both of the wiſdom and of the knowledge of God!* chap. xi. 33.

My ſecond remark is, That although ſome paſſages in this chapter, which pious and learned men have underſtood of *the election* and

reprobation

reprobation of individuals, are, in the foregoing illuſtration, interpreted of *the election of nations* to be the people of God, and to enjoy the advantage of an external revelation, and of their loſing theſe honourable diſtinctions, the reader muſt not, on that account, ſuppoſe the author rejects the doctrines of the decree and foreknowledge of God. Theſe doctrines are taught in other paſſages of Scripture. See Rom. viii. 29. note 1.: Not to mention, that being founded in the nature of God, and in his government of the world, they are ſuggeſted by the light of nature, as well as by revelation, and have been ſubjects of diſquiſition among philoſophers in all ages. It is true, to reconcile the decree and foreknowledge of God, with the liberty and accountableneſs of man, is beyond the power of human reaſon, and therefore, perſons of great probity and learning, have ranged themſelves, ſome on the ſide of the divine decree, and ſome on the ſide of human liberty, in the imagination that the two are incompatible. In ſuch an arduous queſtion, however, the ſafeſt courſe perhaps is, to hold both doctrines, and to leave it to the light of a future ſtate to diſcover how the liberty of man can ſtand with the decree of God. Nor will this appear an improper courſe, when it is remembered, that many things muſt be held for certain, which to human reaſon appear as inconſiſtent, and as inconceivable, as that God hath decreed all things which come to paſs, and yet that men are free agents, and accountable for their actions. For example, we muſt hold the creation of matter, the eternity and infinitude of ſpace, the union of ſpirit with body: or if the exiſtence of ſpirit is denied, the capability of matter to think muſt be maintained, with other things of a like nature, as indubitable facts. Yet whoever puſhes his ſpeculations concerning theſe matters, to any length, will find himſelf utterly loſt in them, without reaping any benefit from theſe ſpeculations, except it be to teach him humility, from the experience which they will afford him of the limitedneſs and weakneſs of his own underſtanding.

NEW TRANSLATION.	COMMENTARY.
CHAP. IX. 1 I *speak* the truth in Christ,[1] I lie not, my conscience bearing me witness in the holy Ghost,	CHAP. IX. 1 *I speak the truth in* the presence of *Christ, and do not lie, my conscience bearing me witness* in the presence of *the Holy Ghost*, when I assure you,
2 That I have great *grief and unceasing anguish*[1] IN my heart.	2 *That I have great grief and unceasing anguish in my heart*, because the Jews are to be cast off, the temple is to be destroyed, and the nation to be driven out of Canaan.
3 For *I myself could wish to be separated*[1] *from Christ*, (ὑπερ, 308.) *instead of my brethren*, my kinsmen according to the flesh:	3 *For I myself could wish to be cut off from the church, instead of my brethren, my kinsmen by descent from Abraham:* and therefore in what I am going to write, I am not influenced by ill will towards my nation:
4 Who are Israelites (see ver. 6. note 2.) *Whose* ARE the adoption, (see Rom. viii. 14. note) and the glory,[1] and the covenants, (Gal. iv. 24.) and the giving of the law, and *the worship, and* the promises.	4 *They are the ancient people of God, theirs is the high title of God's sons, and the visible symbol of God's presence, and the* two *covenants, and the giving of the law*, which, though a political law, was dictated by God himself, *and the* tabernacle *worship*, formed according to a pattern shewed to Moses, *and the promises* concerning the Christ.

Ver. 1. *I speak the truth in Christ*, &c. This being an appeal to Christ and to the Holy Ghost, as knowing the apostle's heart, it is of the nature of an oath.

Ver. 2. *That I have great grief and unceasing anguish in my heart.* The apostle, when he wrote this chapter, being exceedingly grieved on account of the destruction which Christ had foretold was coming on the Jewish nation, he stopped after declaring his sorrow, without explaining the cause of it, as persons in perplexity are wont to do. But in the next verse, by wishing to be devoted to destruction instead of his brethren, he shews plainly enough that their ruin as a nation, foreseen by him, was the cause of his unceasing anguish.

Ver. 3. *For I myself*, ηυχομην for ευχοιμεν αν, *could wish to be separated from Christ, instead of my brethren.* The word αναθεμα, which I have translated *separated*, answers to the Hebrew word *Hherem*, which signifies *a thing separated* by the sentence of men to be destroyed, as Achan was, Josh. vii. 25. The word is elegantly used on this occasion for a violent death, because, as Locke observes, the Jewish nation was now αναθεμα, a thing *cast away* by God, and *separated* to be destroyed. The apostle was willing to suffer death, if thereby he could have prevented the terrible destruction which was coming upon the Jews. Wherefore, *separated from Christ*, means, cut off by death from the visible church, called *Christ*, Rom. xvi. 7. *Who were in Christ before me*, who were *in the church of Christ* before me.—The apostle's wish thus understood, was not contrary to piety. Because if he had been cut off from the church of Christ, either by the hand of God or man, that evil might have been cheerfully borne by him, on account of the great good that was to follow from it.—In this wish, the apostle seems to have imitated Moses, who desired to be blotted out of God's book, rather than that the Israelites should be destroyed, Exod. xxxii. 32.—Waterland, Serm. vol. 1. p. 77, 78. observes, that as απο των προγονων, 2 Tim. i. 3. signifies, *after the example of my forefathers*, απο τȣ Χριςȣ, in this passage, may signify, *after the example of Christ.*—Others translate αναθεμα απο Χριςȣ, *separated by Christ*, that is, *put to death by Christ.* For St John, 1. Ep. iii. 16. says, *Because Christ laid down his life for us, therefore we ought to lay down our lives for the brethren.*

Ver. 4. *And the glory.* The visible symbol of the divine presence, which rested above the ark, was called *the glory*, 1 Sam. iv. 21. and *the glory of the Lord.* Hence the introduc-

5 *Theirs are the fathers*, Abraham, Isaac, and Jacob; persons eminent for piety, and high in favour with God: *and from them the Christ descended, according to his flesh, who is over all God blessed for ever. Amen.* The Jews therefore by their extraction and privileges, are a noble and highly favoured people.

5 Whose ARE the fathers, and (εξ ὡν) *from whom* (ὁ Χριϛος) *the Christ* DESCENDED *according to the flesh*,[1] who is over all,[2] God[3] blessed for ever. Amen.

tion of the ark into the temple, is called *the entrance of the King of glory*, Ps. xxiv. 7.—The apostle enumerated the privileges of the Jews, not only to shew, that he respected them on account of these privileges, but to make them sensible of the loss they were about to sustain by God's casting them off. They were to be excluded from the better privileges of the gospel church, of which their ancient privileges were but the types. For their relation to God as his people, signified by the name *Israelite*, prefigured the more honourable relation which believers, the *true Israel*, stand in to God.—Their *adoption* as the sons of God, and the privileges they were entitled to by that adoption, were types of believers being made partakers of *the divine nature* by the renewing of the Holy Ghost, and of their title to the inheritance of heaven.—The residence of the *glory*, first in the tabernacle, and then in the temple, was a figure of the residence of God by the Spirit in the Christian church, his temple on earth, and of his eternal residence in that church, brought to its perfect form in heaven.—The *covenant with Abraham*, was the new or gospel covenant, the blessings of which were typified by the temporal blessings promised to him and to his natural seed: and the *covenant at Sinai*, whereby the Israelites, as the worshippers of the true God, were separated from the idolatrous nations, was an emblem of the final separation of the righteous from the wicked for ever.——In the *giving of the law*, and the formation of the Israelites into a nation, or community, the formation of the city of the living God, and of the general assembly and church of the first-born, was represented.——Lastly, The heavenly country, the habitation of the righteous, was typified *by Canaan*, a country given to the Israelites by God's promise. See ver. 8. last part of the note.

Ver. 5.—1. *From whom the Christ descended according to the flesh.* This limitation, *according to the flesh*, intimates, that Christ has another nature, according to which he did not descend from the fathers. See chap. i. 3, 4.

2. *Who is over all.* Ὁ ων επι παντων. See the use of επι, as distinguished from εν and δια, Ephes. iv. 6. also 1 Cor. xv. 28. note 2. where the import of the general expression is explained.

3. *God blessed for ever;* that is, God honoured and praised for ever by all. Mill on this verse proves against Erasmus, that the omission of the word Θεος, *God*, in some MSS. of Cyprian's works, and its not being commented upon by Chrysostom, is of no value, in opposition to the best and most ancient MSS. and versions, the Syriac not excepted, who all have the word Θεος here.—Whitby in his Last Thoughts, says the true reading of this verse is, ὡν ὁ επι παντων Θεος, *Whose is the God over all:* because by this reading, the climax is completed, and the privilege in which the Jews gloried above all others, of having the true God for their God, is not omitted. But as this reading is found in no copy whatever, it ought not to be admitted on conjecture. The Greek text runs thus; και εξ ὡν ὁ Χριστος το κατα σαρκα ὁ ων επι παντων Θεος ευλογητος εις τους αιωνας αμην. Erasmus proposed two methods of pointing and translating this passage. The first is, to place the comma after the word παντων, *all*, so as to join, *who is over all*, with Christ thus, *Christ descended according to the flesh, who is over all;* and to make a separate sentence of the clause, *God be blessed for ever.* The second is, to end the sentence with the word σαρκα, *flesh*, in this manner; *Christ descended according to the flesh*, and to make what follows a new sentence, *God who is over all*, be *blessed for ever*, namely, for the great privileges bestowed on the Jews. But as the phrase, *blessed be God*, occurs above twenty times in scripture, and as often as it occurs, See Luke i. 68. 2 Cor. i. 3. Ephes. i. 3. 1 Pet. i. 3. ευλογητος goes before Θεος, and Θεος always hath the article prefixed, the common pointing and translation of the clause, ὁ ων επι παντων Θεος ευλογητος ought to be retained, even in Socinus's opinion, as more agreeable to the scripture phraseology, than the pointing proposed by Erasmus. Besides, to declare that the *Christ*, who is both the subject and the author of the gospel, *is God o-*

ver

6 *Now* IT IS *not possible that* (ὁ λογ@, 60.) *the promise of God* (ver. 9.) *hath fallen.* [1] *For all who* ARE *of Israel*[2] *these* ARE *not Israel.*[3]

6 *Now, it is not possible that the promise of God hath fallen* to the ground; nor will it fall, though the Jews be cast off. *For all who are* descended *of Israel, these are not Israel;* they do not constitute the whole of the people of God.

7 Neither because they are the seed of Abraham, ARE THEY all children. But in Isaac shall thy seed be called, (Gen. xxi. 12.)

7 *Neither, because persons are the seed of Abraham* according to the flesh, *are they all* the *children* to whom the promises belong; otherwise Ishmael would not have been excluded from the covenant, (Gen. xvii. 20. 21.) *But* God said, *In Isaac shall thy seed be called,*

8 That is, *The children of the flesh, these* ARE *not* the children of God: but the children of the promise are counted *for seed.*

8 *That is, the children* of Abraham *by natural descent, these are not* all *the children of God* and heirs of Canaan, of whom God spoke to Pharaoh; Exod. iv. 22. *But* only *the children* given to him *by the promise, are counted* to him *for seed.*

ver all, was highly necessary, because while it shows the great honour which the Jews derived from Christ's being one of them according to the flesh, Luke ii. 32. it adds the greatest authority to the doctrines of the gospel.—It need not surprise us, that Christ in the flesh, is called *God over all blessed for ever;* since *God hath highly exalted him* in the human nature, *and given him a name above every name,* Philip. ii. 9.—And *hath put all things under his feet,* 1 Cor. xv. 27.—*And will judge the world in righteousness, by that man whom he hath ordained,* Acts xvii. 31.

Ver. 6.—1. *Now it is not possible that the promise of God hath fallen.* Ουχ οἱον δε οτι, verbatim, *Non quale autem quod; it is not such as that the promise of God hath fallen.* Erasmus translates the clause thus; *Non autem hoc loquor quod exciderit, I do not say this, that the word of God hath fallen;* in which he follows the Greek scholiast, who supplies the words τυτο δε ϋ λεγω.—Εκπιπτειν, is a metaphor taken from ships, which miss their port, Acts xxvii. 29. Or from flowers, whose leaves wither and fall to the ground, 1 Pet. i. 24.

2. *For all who are of Israel.* Jacob, the father of the twelve tribes, was named *Israel,* by an angel with whom he wrestled, in token of his being high in favour with God: and the name was given to all Jacob's descendants, to signify that they were Abraham and Isaac's posterity, not by Esau, but by Jacob, and that as God's visible church and people, they were the objects of his favour, and types of his invisible church, consisting of believers of all nations.

3. *These are not Israel.* Here *Israel* denotes not the natural seed of Abraham only, but the spiritual seed also, namely, believers of all nations, called *the Israel of God,* Gal. vi. 16. because they were typified by the natural Israel. In that large sense alone, the apostle's affirmation is true, that *all who are of Israel, these are not Israel.* The natural descendants of Israel, do not constitute the whole of the people of God. Besides them, there is the *spiritual Israel,* of whom the invisible church consists, who are more truly the children of Abraham, than his natural descendants by Jacob, and to whom the promises of the covenant belong, in their second and highest meaning.

Ver. 8. *That is, the children of the flesh, these are not the children of God; but the children of promise are counted for seed.* (See the Illustration.) *The children of the flesh* are Ishmael and Abraham's children by Keturah, all of whom he begat in the ordinary course. But *the children of promise,* are Isaac and his descendants, called *the children of promise,* because Isaac was begotten through the strength which God communicated to his parents along with the promise, *Lo Sarah shall have a son.* In calling the children of the flesh, which Abraham had by that promise, *the children of God,* the apostle followed both God himself, who said to Pharaoh, Exod. iv. 20. *Israel is my son;* and Moses, who said to the Israelites, Deut. xiv. 1. *Ye are the children of the Lord your God,* thereby intimating to them, that the honourable appellation of *the children of God* was given them, because they were God's visible church and people. Ac-

 cordingly,

9 *Now, the word of promise was this: I will return to thee according to the time of life, and lo Sarah thy wife shall have a son.* Wherefore, Isaac is the only seed whom God acknowledged for his son and heir.

9 (Γαρ, 97.) *Now,* the *word of promise* WAS *this, According to* this time *I will* come, and Sarah shall have a son, (Gen. xviii. 10.)

10 *And not only was there that limitation* of the seed to the promised son, *but* to prevent the Jews from thinking Ishmael was excluded on account of his character, *when Rebecca also had conceived twins, by the one son of Abraham, even* by *Isaac our father,*

10 And not only *WAS THERE THAT* (supp. ορισμ☉) *LIMITATION; but Rebecca also having conceived TWINS* by one [1], EVEN *Isaac* our father,

11 And *these twins verily not being yet born, neither having done any good or evil, that the purpose of God* in making the one twin the root of his visible church rather than the other, *might stand by an election,* made, *not on account of works, but* from the mere pleasure *of him who called* Isaac the seed preferably to Ishmael, See ver. 7.

11 *They* (Γαρ, 94.) *verily not being yet born,* neither having done any good or evil, [1] that the purpose of God *might stand by an election, not on account of works,* [2] but of him *who* calleth,

cordingly, Hosea, i. 10. foretelling the calling of the gentiles into the church, expresses it by their being named *the sons of the living God.* Farther, Abraham's natural seed by Isaac were called *God's sons,* and had the land of Canaan given them to inherit, because they were *types of the invisible church,* consisting of believers of all nations, who, partaking the nature of God by faith and holiness, are truly the sons of God; and because Canaan their inheritance, was *a type of the heavenly country,* the inheritance of the children of God. See ver. 4. note 1.—Now, in making the natural seed the type of the spiritual, and the temporal blessings the emblems of the eternal, there was the greatest wisdom, not only because the emblematical method of representing things was usual in the early ages, but because the birth of Isaac was a pledge of the birth of the spiritual seed, and because, when the temporal blessings promised to the natural seed, particularly their introduction into Canaan, was accomplished by most extraordinary exertions of the divine power, it was such a pledge and proof of the introduction of the spiritual seed into the heavenly country, as must in all ages, till that event happen, strengthen their faith, and give them the greatest consolation.

Ver. 10. *Having conceived twins by one.* Isaac being the only son of Abraham, to whom the promises were made, he is called by God himself, Abraham's *only son,* Gen. xxii. 2.

Ver. 11.—1. *They verily not being yet born, neither having done any good or evil.* The apostle makes this observation, to prevent the Jews from imagining that Esau lost the honour of being the root of the people of God, on account of his profanity in despising that honour, Heb. xii. 16.—The apostle's observation, that these children before they were born, had done neither good nor evil, overthrows, as Whitby remarks, the doctrine of the pre-existence of souls. For if these children had pre-existed before they were born, they might have done good or evil, for which the one was favoured, and the other rejected.

2. *That the purpose of God might stand by an election, not on account of works, but,* &c. The apostle, according to his manner, cites only a few words of the passage on which his argument is founded; but I have inserted the whole in the commentary, to shew that Jacob and Esau are not spoken of as individuals, but as representing the two nations springing from them: *Two nations are in thy womb,* &c. and that *the election,* of which the apostle speaks, is not an election of Jacob to eternal life, but of his posterity to be the visible church and people of God on earth, and heirs of the promises in their first and literal meaning, agreeably to what Moses declared, Deut. vii. 6, 7, 8. and Paul preached, Acts xiii. 17.—That this is *the election* here spoken of, appears from the following circumstances: 1. It is neither said, nor is it true of Jacob and Esau personally, that *the elder served the younger.* This is only true of their posterity. 2. Though Esau had served Jacob personally, and had been inferior to him

in

12 It was said *to* her, (Gen. xxv. 23.) The elder shall serve the younger:

12 *It was said to Rebecca,* "Two nations are in "thy womb, and two manner of people shall be "separated from thy bowels, and the one people shall "be stronger than the other people, and *the elder* "*shall serve the younger.*"

13 As it is written, Jacob [1] *I have* loved, but Esau *I have* hated. [2]

13 This election proceeded from God's own pleasure, *as it is written,* Mal. i. 2. 3. *I loved Jacob and I hated Esau,* "and laid his mountain waste."

14 *JEW,* What shall we say then? (μη) *Is not injustice* with God? [1] *APOSTLE, By no means.*

14 *What shall we say then,* concerning the election of Isaac preferably to Ishmael, and of Jacob preferably to Esau, to be the seed to whom the temporal promises were made? *Is not injustice with God? By no means.*

15 For he saith to Moses, (Exod. xxxiii. 19.) I will have mercy [1] on whom I will have mercy, and I will have compassion on whom I will have compassion.

15 *For,* to shew that God may bestow his favours on whom he pleases, *he saith to Moses, I will be gracious to whom I will be gracious, and I will shew mercy on whom I will shew mercy.* In conferring favours on nations, and in pardoning those who deserve destruction, I act according to my own pleasure.

in worldly greatness, it would have been no proof at all of Jacob's election to eternal life, nor of Esau's reprobation. As little was the subjection of the Edomites to the Israelites in David's days, a proof of the election and reprobation of their progenitors. 3. The apostle's professed purpose in this discourse, being to shew that an election bestowed on Jacob's posterity by God's free gift, might either be taken from them, or others might be admitted to share therein with them, it is evidently not an election to eternal life, which is never taken away, but an election to external privileges only. 4. This being an election of the whole posterity of Jacob, and a reprobation of the whole descendants of Esau, it can only mean, that the nation which was to spring from Esau, should be subdued by the nation which was to spring from Jacob; and that it should not like the nation springing from Jacob be the church and people of God, nor be entitled to the possession of Canaan, nor give birth to the seed in whom all the families of the earth were to be blessed. 5. The circumstance of Esau's being elder than Jacob was very properly taken notice of, to shew that Jacob's election was contrary to the right of primogeniture, because this circumstance proved it to be from pure favour. But if his election had been to eternal life, the circumstance of his age ought not to have been mentioned, because it had no relation to that matter whatever.

Ver. 13.—1. *Jacob I have loved.* See Deut. vii. 6.—8. Hosea uses the word *beloved,* to express God's restoring the Jews to the honour of being his church and people, after having cast them off for a time. See ver. 25.

2. *But Esau I have hated.* What God's hatred of Esau was, is declared in the words of the prophecy which immediately follow, namely, *and laid his mountain waste.*

Ver. 14. *What shall we say then? is not injustice with God?* To judge of God's conduct in this election, we must distinguish between his justice and his benevolence. For whereas justice supposes some good or bad action, as the foundation of the rewards and punishments which it dispenses, benevolence in its operations supposes neither, but diffuses itself to all sorts of men. And therefore, in making the Israelites his church and people, and in denying that honour to the posterity of Esau, God was guilty of no injustice whatever: he might do with his own what he pleased.

Ver. 15. *For he saith to Moses, I will have mercy on whom I will have mercy.* Here *mercy* is not an eternal pardon granted to individuals, but the receiving of a nation into favour, after being

16 So then, IT IS not of him *who* willeth,[1] nor of him *who* runneth, (Gen. xxvii. 3, 4.) but of God *who* sheweth mercy.

16 *So then, the election did not depend on Isaac, who willed* to bless Esau, *nor on Esau, who ran* for venison, that his father might eat and bless him; *but* it depended *on God, who may bestow his favours* as he pleaseth.

17 (Γαρ, 91.) *Besides,* the scripture saith *to* Pharaoh,[1] Even for this same purpose *I have raised* thee up,[2] that I might shew *in thee my power,*[3] and that my

17 *Besides,* the punishment of nations is sometimes deferred, to shew more conspicuously the divine justice and power in their after punishment; *for the scripture saith* to Pharaoh, *even for this same purpose I have raised thee* and thy people to great celebrity, and have upheld you during the former plagues, *that,*

being displeased with it; for these words were spoken to Moses, after God had laid aside his purpose of consuming the Israelites for their sin in making and worshipping the golden calf, Exod. xxxiii. 19. See Rom. xv. 9. note 1.

Ver. 16. *So then it is not of him who willeth,* &c. It may be thought that this conclusion should have been introduced immediately after ver. 13. But the apostle reserved it to this place, that he might have God's answer to Moses, as its foundation likewise. For as in electing the Israelites to be his church and people, so in pardoning them as a nation for worshipping the golden calf, God acted from his mere good pleasure. But if God from mere good pleasure, elected them at the first, and afterwards continued them his people, notwithstanding they deserved to have been cast off for their idolatry, why might he not under the gospel, make the gentiles his people, although formerly idolaters?

Ver. 17.—1. *Besides, the scripture saith to Pharaoh.* Though Pharaoh alone was spoken to, it is evident that this, and every thing else spoken to him in the affair of the plagues, was designed for the Egyptian nation in general, as we learn from Exod. iv. 22. *Say unto Pharaoh, thus saith the Lord, Israel is my son, even my first-born.* 23. *And I say unto thee, let my son go, that he may serve me. And if thou refusest to let him go, behold I will slay thy son, even thy first-born.* For as *Israel* here, signifies the nation of the Israelites, so *Pharaoh* signifies the nation of the Egyptians: and Pharaoh's *son,* even his *first-born,* is the first-born of Pharaoh and of the Egyptians. In like manner, Exod. ix. 15. *I will stretch out my hand, that I may smite thee and thy people with pestilence, and thou shalt be cut off from the earth;* that is, thou and thy people shall be cut off; for the pestilence was to fall on the people as well as on Pharaoh. Then follow the words quoted by the apostle, ver. 16. *And in very deed, for this same purpose I have raised thee up, for to shew in thee my power,* &c. Now as no person can suppose, that the power of God was to be shewn in the destruction of Pharaoh singly, but in the destruction of him and his people, this that was spoken to Pharaoh, was spoken to him and to the nation of which he was the head.—Lastly, as in this discourse, *Jacob* and *Esau,* ver. 12, 13. signify the people that sprang from them, it is reasonable to suppose, that in the same discourse, *Pharaoh* signifies the people over whom he reigned, and for whom he appeared in all his transactions with Moses. See also Rom. x. 1. xi. 2. where *Israel* signifies the people descended from Israel.

2. *Even for this same purpose I have raised thee up.* This being spoken to Pharaoh as king of Egypt, it is to be understood of the nation which he governed, and not of himself as an individual. In the Hebrew, the words addressed to Pharaoh literally signify, *stare te feci: I have made thee to stand.* Accordingly, they are translated by the LXX. ενεκεν τουτου διετηρηθης, *For the sake of this,* namely, of shewing my power, *thou hast been preserved,* thou and the people whom thou governest have been raised to their present celebrity, and have been preserved amidst the plagues hitherto sent on you, that thou and thy people, having an opportunity by your actions, to shew your wickedness, I might shew the greatness of my power in punishing you. The apostle's translation of this passage, εις αυτο τουτο εξεγειρα σε, *For this same purpose I have raised thee up,* does not alter its meaning. For the LXX. have used the original word εγειρειν, in the sense of *preserving,* Isai. xlv. 13. &c. Taylor understands this of Pharaoh's being recovered from the plague of the blains, which is said to have been on him, Exod. ix. 11.

3. *That*

name might be *published through* all the earth.[4]

in punishing you, *I might shew my power, and that my name*, as the righteous Governor of the world, *might be published through all the earth.*

18 *Well, then, he hath mercy on whom he will, and* whom he will he hardeneth.[1]

18 *Well, then*, from the election of Jacob, it appears, that *God bestows his favours on what nations he will; and* from the destruction of Pharaoh and the Egyptians, it appears, that *whom he will he hardeneth*, by enduring their wickedness with much long-suffering, ver. 22.

19 (Οὐν, 262.) *But* thou wilt say to me, Why doth he *still* find fault? For who hath resisted his will?[1]

19 *But thou wilt reply to me*, since God is to cast off the Jews, *why doth* he *still find fault?* By destroying them, he might easily have put an end to their provocations. *For who hath resisted his will?*

3. *That I might shew in thee*, δυναμιν, LXX. ισχυν, *my power*. God made Pharaoh and the Egyptians to stand in the midst of the plagues, by removing the plagues one after another, on Pharaoh's promising to let the people go. But this lenity being the occasion of hardening them, new plagues were sent to humble them, whereby God still farther shewed his power. At last the prince and his people, having discovered the greatest obstinacy, God destroyed them in the Red Sea, and thereby made an illustrious display of the greatness, both of his power and justice in the government of the world.

4. *And that my name might be published through all the earth.* According to Warburton, God in this speech to Pharaoh declared, that Egypt was chosen by him as the scene of his wonders, and that the Israelites were sent thither, for this very purpose, that through the celebrity of the Egyptian nation, the fame of the power of the true God, in destroying the people of that nation, and in delivering the Israelites, might be published far and wide, and draw the attention of all the nations who had any intercourse with the Egyptians. Accordingly, Rahab told the Israelitish spies, that the Canaanites had heard of the drying up of the waters of the Red Sea, Josh. ii. 9.—11. 1 Sam. iv. 8. And considering the communication which the other nations had with Egypt, on account of its being so early advanced in legislation, sciences, and arts, it is reasonable to believe that any thing extraordinary, which happened in that country, would soon be divulged through all the earth.

Ver. 18. *And whom he will he hardeneth.* If this is understood of nations, God's *hardening* them, means his allowing them an opportunity to harden themselves, by exercising patience and long-suffering towards them. See Ess. iv. 5. This was the way God hardened Pharaoh and the Egyptians, Exod. vii. 3. *I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.* For when God removed the plagues one after another, the Egyptians took occasion from that respite to harden their own hearts. So it is said, Exod. viii. 15. *But when Pharaoh saw that there was respite, he hardened his heart and hearkened not unto them, as the Lord had said.* See Ex. viii. 32.—If the expression, *whom he will he hardeneth*, is understood of individuals, it does not mean that God hardens their hearts, by any positive exertions of his power upon them, but that by his not executing sentence against their evil works speedily, he allows them to go on in their wickedness, whereby they harden themselves. And when they have proceeded to a certain length, he withholds the warnings of prophets and righteous men, and even withdraws his Spirit from them, according to what he declared concerning the antediluvians, Gen. vi. 3. *My Spirit shall not always strive with man.* The examples of Jacob and Esau, and of the Israelites and the Egyptians, are very properly appealed to by the apostle on this occasion, to shew that, without injustice, God might punish the Israelites for their disobedience, by casting them off, and make the believing gentiles his people in their place.—Here it is proper to observe, that the unbelieving Jews and Judaizing Christians, by putting an active sense on the verse under consideration, and on Rom. i. 24. xi. 7. and on some expressions in the Old Testament, made God the author of mens sin; a blasphemy which the apostle James was at great pains to confute. Chap. i. 13.

Ver. 19. *Why doth he still find fault? for who hath resisted his will?* By this question, the Jew who objects to the apostle's doctrine, insinuates, that since God had not rejected his people formerly

20 *Nay, but, O man, who art thou that argueſt to the diſhonour of God? Is it reaſonable for the thing formed,* who hath its being merely by the will and power of its maker, *to ſay to him who made it, why haſt thou made me thus?*

20 (Μενουνγε) Nay, but O man, Who art thou that replieſt againſt God?[1] Shall the thing formed ſay to him *who* formed IT, Why haſt thou made me thus?[2]

21 To uſe the argument whereby God formerly illuſtrated his ſovereignty, in the diſpoſal of nations, Jer. xviii. 6. *Hath not the potter power over the clay, to* make *of the ſame lump, one veſſel* fitted *to an honourable uſe, and another to a meaner ſervice?*

21 Hath not the potter (εξουσιαν) *a juſt power* over the clay,[1] to make of the ſame lump, one veſſel *to* honour, and another *to* diſhonour?[2]

22 *Yet,* not to reſt the matter on God's ſovereignty; *if God, willing to ſhew his wrath* for the abuſe of privileges beſtowed, *and to make known his power*

22 (Ει δε, 100.) *Yet,* if God, willing to ſhew HIS wrath, *and make* known his power,[1] (ηνεγκεν) *hath car-*

formerly for their wickedneſs, as he might eaſily have done, there was no reaſon to think that he would ever caſt them off.

Ver. 20.—1. *Who art thou that replieſt againſt God?* In this queſtion, the impiety of forming arguments againſt God, on account of his diſtributing to ſome nations, or to ſome individuals, favours which he denies to others, is ſtrongly repreſented. What God is obliged to give to none, he may, without injuſtice, withhold from whom he will.

2. *Shall the thing formed, ſay to him who formed it, why haſt thou made me thus?* The apoſtle alludes to Iſ. xlv. 9. where, in anſwer to the Jews, who ſeem to have taken it amiſs, that their deliverance was to be accompliſhed by Cyrus, a heathen prince, the prophet ſays, *Wo unto him that ſtriveth with his Maker; let the potſherds ſtrive with the potſherds of the earth: ſhall the clay ſay to him that faſhioned it, what makeſt thou? or thy work, he hath no hands?* Queſtions which imply, that nations who derive their exiſtence and continuance, merely from the power and goodneſs of God, have no right to find fault with him, becauſe he hath denied them this or that advantage, or becauſe he bears with the wickedneſs of ſome nations for a long time, while he inſtantly puniſhes others.

Ver. 21.—1. *Hath not the potter a juſt power over the clay?* This is the ſimilitude which God himſelf uſed, for illuſtrating his power and ſovereignty, whereby he is entitled to make ſome nations great and happy, and to puniſh and deſtroy others. Jer. xviii. 6. *O houſe of Iſrael, cannot I do with you as this potter, ſaith the Lord? Behold, as the clay is in the potter's hand, ſo are ye in mine hand, O houſe of Iſrael.* 7. *At what inſtant I ſhall ſpeak concerning a nation, and concerning a kingdom, to pluck up,* &c. Here every reader muſt be ſenſible, that nothing is ſaid concerning God's creating individuals, ſome to be ſaved and ſome to be damned, by an exerciſe of abſolute ſovereignty. It is his power and ſovereignty in the diſpoſal of nations only, that is deſcribed by the figure of the potter.

2. *To make out of the ſame lump, one veſſel to honour, and another to diſhonour. The ſame lump* ſignifies the maſs of mankind, out of which particular nations are formed; conſequently the *one veſſel* means, not any particular perſon, but a nation or community. And *a veſſel to honour*, or an honourable uſe, means a nation made great and happy by the favour and protection of God, and by the advantages which he confers on them. On the other hand, a *veſſel to diſhonour*, ſignifies a nation which God depreſſes, by denying it the advantages beſtowed on others, or by depriving it of the advantages which it formerly enjoyed, Acts xiii. 17. The meaning of this queſtion is, May not God, without injuſtice, exalt one nation, by beſtowing privileges upon it, and depreſs another, by taking away the privileges which it has long enjoyed?

Ver. 22.—1. *And make known his power.* As this is the reaſon aſſigned by God, for his upholding Pharaoh and the Egyptians, amidſt the plagues, ver. 17. we may reaſonably ſuppoſe the apoſtle is ſpeaking of God's dealings, not with individuals, but with nations. Beſide

ried[2] with much long-suffering, the vessels of wrath,[3] fitted *for* destruction:[4]

in the punishment of such wickedness, *hath upheld, with much long-suffering, the* Jews, who, because they are to be destroyed, may be called *vessels of wrath fitted for destruction,* where is the fault?

23 And that he might make known the riches of his glory (see Rom. i. 23. note 1.) on the vessels of mercy,[1] which he had *before* prepared (εις) *for* glory.[2]

23 *And* what fault is there, if God hath long preserved these vessels of wrath for this other purpose; *that he might make known the exceeding greatness of his goodness on the objects of his favour, whom,* by his dealings with the Jews, *he had before prepared for the honour of becoming his people?*

sides, God's power is not made known in the present life, by the punishment of individuals.

2. *Hath carried with much long-suffering,* &c. The word ηνεγκεν, literally signifies *to bear* or *carry*, in which sense, I think it is used here. For as the apostle had termed the nations of the world *vessels*, in allusion to the similitude of the potter, he terms the Jews, *vessels of wrath*, because God would in wrath soon dash them in pieces. See the next note. Farther, he represents God as bearing these vessels in his hand for a long space of time, before he casts them from him, that his power and justice might become the more conspicuous, when he actually threw them away and broke them.

3. *The vessels of wrath.* The apostle, by giving the Jews the appellation *of vessels of wrath, fitted for destruction*, carries on the similitude of the potter, by which he had illustrated God's sovereignty in his dealings with nations, ver. 21. For as a potter, when he finds that a vessel which he hath made, does not answer the use he intended it for, casts it from him in anger, and breaks it, and hath a just title so to do, God, in like manner, was about to cast the Jewish nation away, and to destroy it in his displeasure; and he had a right to do so, on account of its multiplied idolatries and rebellions, and more especially for their crucifying Christ. See Psal. ii. 9. where the figure of a potter's vessel dashed in pieces, is introduced to express the destruction of a nation.—By assigning the same reason, for God's bearing the Jewish nation in his hand, so long before he cast them from him, which God assigned for his upholding Pharaoh and the Egyptians, the apostle shewed the Jews the absurdity of inferring, that God would never cast off their nation, because he had not done it hitherto. He had preserved them for so long a time, notwithstanding their manifold and great iniquities, that when he should punish them, it might be with the severest judgments; whereby his power as well as his justice would be displayed the more illustriously.

4. *Fitted for destruction.* The word κατηρτισμενα, in the middle voice, may be translated, *fitted themselves for destruction.* Or, if it is in the passive voice, it means, that by their wickedness, the Jews were fitted for destruction.—In verse 23. a different phraseology is used concerning the vessels of mercy: for it is said of them; *Which he had before prepared for glory.*

Ver. 23.—1. *On the vessels of mercy.* As *the vessels of wrath*, are the whole Jewish nation continuing in unbelief, *the vessels of mercy*, are all who believed in Jesus, whether they were Jews or gentiles; as is plain from ver. 24. where this explication of the phrase, *vessels of mercy* is given. The believing Jews and gentiles are appositely called *vessels of mercy*, because the prophet Hosea, foretelling the conversion of the gentiles, expressed it, chap. ii. 23. by *God's having mercy on her that had not obtained mercy.*

2. *Which he had before prepared for glory.* This is not the glory of eternal life; for the scripture never speaks of that as to be bestowed on nations, or bodies of men complexly, ver. 24. But it is the *glory* of being made the church and people of God. This honour, as bestowed anciently on the Jews, might fitly be named *glory*, because they had *the glory of the Lord*, or visible symbol of the divine presence, resident among them. And with equal propriety, the same honour, as enjoyed by them who believe in Christ, may be called *glory*, because the Christian church is still *an habitation of God through the Spirit*, Eph. ii. 22. who dwells in the hearts of the faithful by his graces. God had been preparing Jews and gentiles for becoming his church, by suffering the latter to remain under the dispensation of the law of

24 *Even us whom*, instead of the Jews, *he hath called* his church and people, *not only among the Jews, but also among the gentiles*, because we have believed the gospel.

25 This need not surprise the Jews: *It is agreeable to what God saith by Hosea*, "I will have mercy on her "that had not obtained mercy," on the ten tribes whom I cast off for their idolatry: "and I will say "to them which were not my people, Thou art my "people;" I will call the gentiles my people.

24 Even us whom he hath called, [1] *not only* (εξ, 157.) *among the Jews, but also* (εξ) *among the* Gentiles.[2]

25 *Even as* he saith *by Hosea* (ii. 23.) I will call [1] *that* my people,[1] which *was* not my people, and her beloved, *who was* not beloved.[2]

nature, and the former under the dispensation of the law of Moses, so long as to make them sensible of the insufficiency of these dispensations, for their justification. Gal. iv. 4. note 1.

In this verse, the apostle assigns a second reason for God's bearing the vessels of wrath in his hand, with much long-suffering, before he dashed them in pieces. It was, that he might display the riches of his goodness, in making the believing Jews and gentiles his church and people. In other words, the existence of the Jews as a nation, was necessary to the establishment of the gospel dispensation. For, according to the ancient oracles of God, of which they were the keepers, Christ was to come of them, and was to exercise his ministry among them, and to be put to death by them, and the first preachers of the gospel were to carry the gospel or new law from Zion, and they were to persuade both Jews and gentiles to receive it, by shewing that in all points it agrees with the former revelations, and that it had been foretold by all the holy prophets of God, since the world began. Wherefore the existence of the Jewish nation being necessary for the preservation of the oracles of God, and for the establishment of the gospel, God upheld them from perishing, amidst the manifold and great oppressions of the Babylonians, Persians, Grecians, and other heathen nations, notwithstanding they had long merited to be destroyed, for their repeated rebellions.

Ver. 24. *Even us whom he hath called, not only among the Jews, but also among the gentiles.* In the expression, *whom he hath called*, the apostle alludes to the phraseology of Hosea's prophecy concerning the conversion of the gentiles, quoted in the following verse. Beza does not construe this verse as I have done. He makes τα σκευη the antecedent to ὁυς, because the relative may agree in gender, either with the antecedent or the consequent. According to this manner of construction, ὁυς και εκαλεσεν ἡμας, must be translated, *whom also he hath called*, namely *us, not only of the Jews*, &c.

Ver. 25.—1. *Even as he saith by Hosea, I will call that my people, which was not my people.* In this passage it is foretold, that the decrease of the people of God, by the rejection and dispersion of the ten tribes, should be abundantly supplied, by the calling of the gentiles to be God's people, and by bestowing on the posterity of the ten tribes, the mercy of the gospel. In the prophetic writings, *to call* or *name* a thing, is to make it what it is called. For the power of God is such, that he makes all things to be what he calls them. Perhaps Hosea alludes to Moses's history of the creation, where God is represented as calling things into being, merely by saying, *Let them be.*

2. *And her beloved, who was not beloved.* This is the apostle's interpretation of Hosea's words, *I will sow her to me in the earth, and I will have mercy on her that had not obtained mercy.* The words of the apostle are different from those of the prophet, but their meaning is the same. In the beginning of the chapter, Hosea having described the idolatry of the Jews, under the figure of *whoredom*, and their chastisement by hedging up their way with thorns, he foretells their return to their first husband, who would speak comfortably to them, and betroth them a second time. Then adds, ver. 23. *I will have mercy on her that had not obtained mercy*, which the apostle very properly expresses by, *I will call her beloved, who was not beloved;* I will pardon her, and restore her to her former place in my affection, and to her ancient relation to me, by introducing her into the gospel church. In quoting this passage from Hosea, the apostle begins with the conversion of the gentiles, because it was to happen first; but the prophet speaks first of the conversion of the Jews.

26 And (chap. i. 10.) it ſhall come to *paſs*, *in* the place where it was ſaid *to* them, Ye ARE not my people, there *they ſhall* be called *the ſons* of the living God.

27 (Ἡσαιας δε, 104.) *Beſides, Iſaiah crieth* (ὑπερ τȣ Ισραηλ) concerning Iſrael, Though the number of the children of Iſrael be as the ſand of the ſea, *ONLY* a remnant ſhall be ſaved, (Iſaiah x. 22.)

28 *For finiſhing and cutting ſhort*[1] (λογον) *the work in righteouſneſs*,[2] (ὁτι) *certainly* the Lord *will make IT a ſpeedy work* upon the earth.[3]

29 And as Iſaiah *hath ſaid* before,[1] *Unleſs* the Lord *of Hoſts*[2] had left us a ſeed, *we ſhould have become as Sodom*, and been made like *to* Gomorrha.

26 The calling of the gentiles is foretold by Hoſea ſtill more plainly; *And it ſhall come to paſs*, that *in the countries where it was ſaid to the idolatrous gentiles, Ye are not my people, there they ſhall be called the ſons of the living God:* the heirs of immortality, by believing the goſpel. See Rom. ix. 8. note.

27 *Beſides*, the rejection of the Jews at this time is not more contrary to the promiſes, than the rejection of the ten tribes, who were carried into captivity by the Aſſyrians, a rejection almoſt total; for *Iſaiah lamenteth concerning Iſrael*, that "though the number "of the children of Iſrael," who are carried away captives, "be as the ſand of the ſea, only a remnant "of them ſhall return."

28 *For* as the ſame prophet adds, ver. 22. *Finiſhing and executing ſpeedily this rejection, according to the righteous threatening of God, certainly the Lord will make their rejection a ſpeedy work upon the land* of Iſrael.

29 *And as Iſaiah hath ſaid before*, ch. i. 9. *Unleſs the Lord of Hoſts had left unto us a very ſmall remnant* of our nation, *we ſhould have become as Sodom, and been made like to Gomorrah;* we ſhould have been utterly deſtroyed as a nation.

Ver. 28.—1. *For finiſhing and cutting ſhort the work.* This is the LXX. tranſlation of Iſ. x. 22. 23. with a ſmall variation. Elſner and Wolf have ſhewn, that συντεμνων ſignifies *to cut ſhort*, or *execute ſpeedily*.—The beſt Greek authors uſe λογος for *a matter*, *work*, or *thing*. See Eſſ. iv. 60.

2. *In righteouſneſs*, or *truth*; that is, according to the truth of his threatenings; a ſenſe which *righteouſneſs* hath, Dan. ix. 7.

3. *Will make it a ſpeedy work upon the earth*; that is, upon the land of Judea. For though in the LXX. it is οικȣμενη ὁλη, *the whole world*, the ſcope of the paſſage reſtricts the ſenſe to the land of Judea. Beſides, οἰκȣμενη is uſed in this reſtricted ſenſe, Luke ii. 1.

Ver. 29.—1. *And as Iſaiah hath ſaid before.* The apoſtle means, that Iſaiah ſaid this before he ſpake the paſſage laſt quoted from him. In this ſenſe προειρηκεν is uſed, Gal. i. 9.

2. *Unleſs the Lord of hoſts.* In the original it is, *Lord of Sabaoth.* But the Hebrew word *Sabaoth*, ſignifies *Hoſts*; and is ſometimes uſed to denote the ſun, moon, and ſtars, and alſo the angels. *The Lord of Sabaoth*, therefore, as one of the titles of the Deity, marks his ſupreme dominion over the univerſe; and particularly over the different orders of angels, who on account of their multitude, and of their ſerving under the command of God, are named *Hoſts*. 1 Kings xxii. 19.—The LXX. in the paſſages where this Hebrew word occurs, commonly expreſs it in Greek letters; in which Paul has followed them. So alſo, James, ch. v. 4. ſuppoſing that it would be agreeable to the ears of the Jews.—Ainſworth on Exod. iii. 13. tells us, that the Rabbins teach, when God judgeth his creatures, he is called *Elohim*, when he ſheweth them mercy, he is called *Jehovah*, and when he warreth againſt the wicked, he is called *Sabaoth*.

Ver. 30. *The gentiles, who did not purſue righteouſneſs, have laid hold on righteouſneſs.* Hammond obſerves, that the words in this and the following verſe, are properly *agoniſtical*, being thoſe which the Greeks uſed in ſpeaking of the foot race in the Olympic games. They who ran together for the prize, were ſaid, διωκειν, *to purſue*, and he who came firſt to the goal, and obtained it by the ſentence of the judge, was ſaid, καταλαμβανειν, *to lay hold* on the prize.

30 *What then do we infer* from these prophecies? Why this: *That the gentiles, who* being ignorant of the righteousness necessary to salvation, *did not pursue righteousness, have obtained righteousness* by embracing the gospel: not that righteousness which consists in a perfect obedience to law, *but a righteousness of faith.*

30 *What then do we say? That the gentiles who did not pursue righteousness,*[1] *have laid hold on righteousness, a righteousness, however,* which *is of* faith.

31 *But the Jews, who endeavoured to obtain righteousness,* by obedience to the law, *have not obtained righteousness,* by obedience to law.

31 But Israel, *who pursued* the law of righteousness,[1] hath not attained to the law of righteousness.

32 *For what reason* have they not obtained it? *Because not by* obedience to the law of *faith, but verily by obedience to the law of Moses they pursued it: for they stumbled at the stumbling-stone,* and fell: they refused to believe on a crucified Messiah, and were broken.

32 *For what reason? Because not by faith, but* (ὡς, 319.)*verily,*[1] *by works of law* THEY PURSUED IT; (from ver. 31.) for they stumbled[2] at *the stone of stumbling.*

33 This happened *according to what was foretold, Behold I place in Sion a stone of stumbling, and a rock of offence. Yet whosoever believeth on* this crucified *Christ,* as a sure foundation of the temple of God, and rests his hope of righteousness on that foundation,

33 As it is written, (Is. viii. 14.) Behold *I place* in Sion *a stone of stumbling,* and *a* rock of offence:[1] *Yet* whosoever believeth on him shall

The other word, φθανειν, *to get before another,* signifies *to gain the race.* The prize for which the gentiles are said to have run, was *righteousness* or *justification;* which the Jews lost, because they did not pursue the real prize, *the righteousness of faith,* but a legal righteousness of works. Besides, in running, they stumbled at the rock of offence, so as not to rise and continue the race. See ver. 32. note.

Ver. 31. *Israel, who pursued the law of righteousness, hath not attained to the law of righteousness.* Estius and Beza think *the law of righteousness,* is an hypallage, for *the righteousness of law,* as Heb. vii. 16. *the law of a carnal commandment,* signifies *the carnal commandment of the law:* and that the apostle's meaning is, Israel who pursued the righteousness of law, hath not attained it, because they pursued it by works of law, which they could not perfectly perform, and stumbled, &c. Others are of opinion, that as the word *law,* when applied by the Hebrews to a quality of the mind, denotes the reality, strength, and permanency of that quality, *the law of righteousness* may signify *a real and permanent righteousness,* just as *the law of kindness,* Prov. xxxi. 26. is a strong and permanent kindness; and *the law of truth,* Mal. ii. 6. is a real and permanent truth.—By *attaining the law of righteousness,* Locke understands their attaining the profession of that religion in which the righteousness necessary to justification is exhibited. But the Jews could not be said to pursue such a religion. They thought themselves in possession of it already in the law.

Ver. 32. *They stumbled at the stone of stumbling.* This is an allusion to one who in running a race, stumbles on a stone in his way, and falling, loses the race.

Ver. 33. *Behold, I place in Sion, a stone of stumbling, and a rock of offence; yet whosoever,* &c. Here two passages of Isaiah are joined in one quotation, because they relate to the same subject. Is. xxviiii. 16. *Behold I lay in Sion for a foundation, a stone, a tried precious corner stone, a sure foundation,* namely, of the new temple or church which God was about to build.—Is. viii. 14. *But for a stone of stumbling and a rock of offence.* See 1 Pet. ii. 8. note 1. Accordingly, those in Israel who expected Messiah to be a great temporal monarch, *stumbled at Jesus,* when they found him nothing but a teacher of religion, *and fell.* They lost righteousness, together with all their privileges as the people of God. The words in the original, πας ὁ πιστευων επ' αυτον ȣ, may more literally be translated, *No one who believeth on him shall be ashamed.*

For

not be aſhamed. (Iſ. xxviii. 16.)	*ſhall not make haſte*, out of the preſence either of men or of God, *as aſhamed* of believing on him.

For to uſe Grotius's note on this verſe: "Univerſalis vox, ſequente negativa, apud Hebræos "eſt pro negativa univerſali."

CHAP. X.

View and Illuſtration of the Matters contained in this Chapter.

IN what follows, the apoſtle lays open the cauſes of the unbelief of the Jews, and anſwers the two chief objections, whereby they juſtified their oppoſition to the goſpel. The firſt objection was, that by teaching the juſtification of the Jews by faith without the works of law, the expiations of the law of Moſes were rendered of no uſe in their juſtification. The ſecond was, that by admitting the gentiles into the church and covenant of God without circumciſion, the covenant with Abraham was made void.

His anſwer to the firſt of theſe objections, the apoſtle began with telling the Jews, his deſire and prayer to God was, that they might be ſaved, ver. 1.—Becauſe he knew they had a great zeal in matters of religion, though it was not directed by knowledge, ver. 2.—Wherefore being ignorant of the kind of righteouſneſs which God requires from ſinners, and miſtaking the nature of the law of Moſes, they ſought to become righteous by obſerving its precepts; and where they failed, by having recourſe to its expiations. So that vainly endeavouring to eſtabliſh a righteouſneſs of their own, they had not ſubmitted to the righteouſneſs of God's appointment, now fully revealed in the goſpel, ver. 3.—But in all this they counteracted the true end of the law of Moſes, which, though a political law, being given by God, and requiring a perfect obedience to all its precepts under the penalty of death, was in fact a republication of the original law of works, See Gal. iii. 10. note 2. Rom. vii. Illuſtr. ver. 5. made, not for the purpoſe of juſtifying the Jews, but to ſhew them the impoſſibility of their being juſtified by law, that they might be obliged to go to Chriſt for that bleſſing, who was exhibited in the types of the law, ver. 4.—— That the law required perfect obedience to all its precepts, the apoſtle proved from Moſes's deſcription of the righteouſneſs which it enjoined, and the reward which it promiſed. The former conſiſted in doing all the ſtatutes and judgments of God, delivered in the law. The

The latter in a long and happy life in Canaan. But an obedience of this kind is impoſſible, and its reward of no great value, ver. 5.—Whereas the righteouſneſs enjoined by the goſpel, and the reward which it promiſes, are very different. It enjoins a righteouſneſs of faith, which is eaſy to be attained; and promiſes eternal life, a reward no where promiſed in the law. For, ſaith the apoſtle, the goſpel which requires the righteouſneſs of faith, to ſhew that that righteouſneſs may eaſily be attained, thus ſpeaketh to all mankind to whom it is now preached: Do not object to the method of juſtification revealed in the goſpel, that Chriſt the object of thy faith is removed far from thee, and there is no perſon to bring him down from heaven ſince his reſurrection and aſcenſion, that thou mayeſt ſee and believe on him, ver. 6.—Neither object to his being the promiſed ſeed, in whom all the families of the earth are to be bleſſed, that he was put to death, and there is no perſon to bring him up from the grave, that thou mayeſt ſee him crowned with glory and honour by the miracle of his reſurrection, ver. 7.—For the goſpel tells thee, the object as well as the duty of faith is brought nigh thee; it is explained and proved to thee in the cleareſt manner, and is eaſy to be performed, as it hath its ſeat in the mouth and in the heart, being the doctrine concerning Chriſt, which we preach by inſpiration, and confirm by miracles, ver. 8.—namely, That if thou wilt confeſs with thy mouth before the world, that Jeſus is *Lord* and *Chriſt*, and wilt believe in thine heart, that God raiſed him from the dead, and thereby declared him to be both *Lord* and *Chriſt*, thou ſhalt be ſaved: a reward which the law does not promiſe to any one, ver. 9.—For with the heart we believe, ſo as to obtain righteouſneſs, and with the mouth confeſſion of our faith is made, ſo as to have aſſurance of our ſalvation, ver. 10. The righteouſneſs of faith, therefore, enjoined in the goſpel, is in its nature and in its reward, entirely different from the righteouſneſs enjoined in the law.

To the ſecond objection, that the admiſſion of the gentiles into the church and covenant of God without circumciſion, is contrary to the covenant with Abraham, the apoſtle replied, that the prophets have taught the ſalvation of the gentiles by faith; particularly Iſaiah, in theſe words; *Whoſoever believeth on him ſhall not be aſhamed*, ver. 11.—And to ſhew that the expreſſion *whoſoever*, does not mean *whoſoever of the Jews* only, but *whoſoever of the gentiles* alſo, the apoſtle obſerved, that in beſtowing ſalvation, God makes no diſtinction between Jew and Greek; but being equally related to all, is rich in goodneſs towards all who call upon him, ver. 12.—Beſides, Joel hath expreſsly declared, ch. ii. 32. *That whoſoever ſhall call on the name of the Lord ſhall be ſaved*, ver. 13.—But perhaps ye will reply, that Joel does not ſpeak of the gentiles, becauſe it cannot be ſaid, that they believe on the true God, and worſhip him, ſince he was never preached to them by any meſſengers

gers divinely commiſſioned, ver. 14.—although ſuch meſſengers ought to have been ſent to them long ago, according to Iſaiah, who inſinuates, that they would have been received with joy, namely in that paſſage, where he ſays, *How beautiful are the feet of them, &c.* ver. 15.—But to this I anſwer, that in the paſſage laſt mentioned, Iſaiah declares what ought to have happened, and not what would have happened, if the true God had been preached to the gentiles. For he foreſaw, that even the Jews, who were well acquainted with the true God, would not believe the report of the preachers of the goſpel, concerning the Chriſt, notwithſtanding it ought to have been as acceptable to them, as the preaching of the true God to the gentiles, ver. 16.—However, granting that faith in the true God cometh by hearing, and hearing by the word of God preached, it will not follow, that the gentiles could not believe on the true God, ver. 17.—For though ye ſay, they have not heard concerning him, ſo as to be able to believe on him and worſhip him, I muſt tell you, yes verily they have heard; for from the beginning of the world, God hath preached to all men his own being, perfections, and worſhip, by that grand exhibition of himſelf which he hath made in the works of creation, as is plain from Pſ. xix. 4. *Their ſound hath gone through all the earth, and their words to the end of the world.* All mankind, therefore, may know and worſhip the true God, and be ſaved, agreeably to Joel's declaration above mentioned, ver. 18.—But ye will ſay, Is it not a great objection to this doctrine, that Iſrael, to whom the oracles of God were intruſted, is ignorant of the ſalvation of the gentiles through faith, and of their reception into the church and covenant of God equally with the Jews? I anſwer, If the Jews are ignorant of theſe things, it is their own fault. For Moſes foretold them in the law, ver. 19.—and Iſaiah yet more plainly, ver. 20.—who inſinuated, that the calling of the gentiles to be the people of God, by the preaching of the goſpel, would provoke the Jews exceedingly, and harden them in their infidelity; inſomuch, that though Chriſt in perſon, and by his apoſtles, ſhould long and earneſtly endeavour to perſuade them, they would not believe on him, ver. 21.

In this manner did the apoſtle lay open the true cauſes of the unbelief of his countrymen. They rejected the goſpel, becauſe it reprobated that meritorious righteouſneſs, which they endeavoured to attain, by performing the ſacrifices and ceremonies of the law of Moſes; and becauſe it required them to ſeek ſalvation, by believing on Jeſus, as Lord and Chriſt, and offered ſalvation to all the gentiles, who believed. But the Jews were greatly to blame in rejecting the goſpel upon theſe grounds, ſeeing their own prophets had taught, that whoſoever believeth on the true God, and worſhippeth him ſincerely, ſhall be ſaved, although he be preached to them no otherwiſe than by the works of creation. To conclude, the ſame prophets having expreſsly foretold,

that

that the Jews, by the calling of the gentiles, would be provoked to reject the gospel, and for that sin should themselves be cast off, the apostle represented these things to them, in the hope that such among them as were candid, when they observed the events to correspond with the predictions, would acquiesce in the appointment of God concerning the gentiles; sensible, that it was proper to preach *him* to all the nations of the earth, in *whom* all nations were to be blessed.

COMMENTARY.

CHAP. X. 1. *Brethren*, knowing the punishment which they shall suffer, who reject Jesus, *my earnest desire and prayer to God for Israel is, that they may be saved* from the sin of unbelief. See chap. xi. 26.

2 *For I bear them witness, that they have a great zeal* in matters of religion: (See examples, Acts xxi. 27.—31. ch. xxii. 3.) *But their zeal not being directed by knowledge*, hath misled them.

3 *Wherefore, being ignorant of the righteousness which God appointed* at the fall, as the righteousness of sinners; *and seeking to establish their own righteousness*, by observing the sacrifices and ceremonies, and other duties enjoined in the law of Moses, *they have not submitted to the righteousness of God's appointment* by faith.

4 *Although* the believing on *Christ*, as the Messiah, *is the end for which the law was given, that righteousness might be* counted *to every Jew who believeth.*

New Translation.

CHAP. X. 1 Brethren, *indeed* my heart's desire and prayer *which is to God* for Israel is, that they *may be* saved.[1]

2 For I bear them *witness* that they have (ζηλον Θεϐ) *a great zeal*, but not according to knowledge.

3 (Γαρ, 93.) *Wherefore, being* ignorant *of the righteousness of God*, (see ver. 10. note 1.) and *seeking* to establish their own righteousness, (Phil. iii. 9.) *they have not submitted to* the righteousness of God:

4 (Γαρ, 98.) *Altho'* Christ is the end[1] of the law for righteousness to every one *who* believeth.

Ver. 1. *That they may be saved. Israel*, or the whole body of the Jewish nation, who were ignorant of the righteousness of God, being the subject of this wish, *saved* must mean *their coming to the knowledge and belief of the gospel;* a sense in which the word is used, 1 Tim. ii. 4. *Who willeth all men to be saved, and to come to the knowledge of the truth.* Also Rom. xi. 26. *And so all Israel shall be saved.* Farther, if the vessels of wrath fitted for destruction, mentioned ch. ix. 22. were the unbelieving Jews, and if that description implied that they were under God's curse of reprobation, the apostle would not here have prayed for their salvation at all.

Ver. 4. *Christ is the end of the law for righteousness.* Estius and Elsner are of opinion, that by τελ@ νομϐ, is meant *the fulfilling of the law;* both because τελ@ is used in that sense, Luke xxii. 37. *These things which are predicted of me*, τελ@ εχει, *are fulfilled;* and because in giving an account of what our Lord said when he expired, the evangelist John, chap. xix. 30. uses the derivative word in that sense, Τετελεςαι, sup. παντα; *All things are accomplished.* Beza thinks, that as the law was designed to justify them who obeyed it perfectly, Christ may be called the end of the law, because by his death he hath procured that justification for sinners through faith, which the law proposed to bestow through works. But in my opinion, *the end of the law* is neither of these, but the end or purpose for which the law was given, namely, to lead the Jews to believe in Christ. Accordingly, its types were intended to preserve among the Jews, the expectation of that atonement for sin, which Christ was to make by his death, and its curse, to make them sensible that they could not be justified by obeying the law, but must

come

5 For Moses (Levit. xviii. 5.) describeth the righteousness which is *by* the law, That the man *who* doth these things shall live [1] *in* them.

6 But the righteousness *by faith thus speaketh*, [1] (Deut. xxx. 12—14.) say not in thine heart, Who shall ascend into heaven? that is, *to bring down Christ*. [2]

7 Or who shall descend into the deep? that is, *to bring again Christ* (εκ, 157.) *from among the dead*. [1]

8 But what *does it say?* (το ρημα, 60.) *The matter is nigh thee*, [1] *in thy mouth*,

5 *For Moses* thus *describeth the righteousness which is by the law, That the man who doth its statutes, shall live by them.* Now that kind of righteousness being impossible, the law obliges all to have recourse to Christ for righteousness, ver. 4.

6 *But* the gospel which enjoins *the righteousness which is by faith*, to shew that it is attainable, *thus speaketh, Say not in thine heart, who shall ascend into heaven? that is, to bring down Christ* to take possession of the kingdom, as if that were necessary to one's believing on him.

7 *Or who shall descend into the deep? that is, to bring again Christ from among the dead*, raised to life, as if the crucifixion of Jesus, had proved him an impostor.

8 *But what does it say* farther? why this, *The matter* required of thee by the gospel, *is nigh thee*, and hath its seat *in thy mouth, and in thy heart: that*

come to Christ for righteousness, that is, to the gospel concerning Christ, which was preached to Abraham in the covenant made with him, Gal. iii. 8. Hence the law is called, *a pedagogue to bring the Jews to Christ*, Gal. iii. 24.

Ver. 5. *The man who doth these things shall live in them.* This is taken from Lev. xviii. 5. and is generally thought, to be a promise of eternal life to those who obeyed the law of Moses perfectly. But any one who reads that chapter throughout, will be sensible, that though *the doing of these things* means a perfect obedience to the whole law, and more especially to the statutes and judgments written in that chapter, the life promised to the Israelites, as a reward of that general obedience, is only their living long and happily as a nation in Canaan. See Levit. xviii. 26.—29.

Ver. 6.—1. *But the righteousness which is by faith thus speaketh.* Here the apostle personifies the gospel, and makes it say of its doctrines and precepts, what Moses said concerning his *commandment* or law, Deut. xxx. 11.—14. though in a sense somewhat different.—We have a personification of the same kind in Plato's Apol. Socrat. where the laws of Athens are introduced addressing Socrates in a long speech, to dissuade him from escaping out of prison, as his friend Crito proposed, who had bribed the jailor for that purpose.

2. *Who shall ascend into heaven, that is to bring down Christ.* The Jews, it would seem, thought it not reasonable to believe on Jesus as the Christ, unless he was brought from heaven in a visible manner, to take possession of the kingdom. For they expected Messiah to appear in that manner, and called it *the sign from heaven*, Matth. xvi. 1.

Ver. 7. *Or who shall descend into*, την αβυσσον, *the deep, that is, to bring again Christ from among the dead.* The Jews expected that Messiah would abide with them for ever, John xii. 34. Wherefore, when the disciples saw Jesus expire on the cross, they gave up all hope of his being *the Christ*, Luke xxiv. 21. *We trusted that it had been he who should have redeemed Israel.* It is true, the objection taken from Christ's death, was fully removed by his resurrection. But the Jews pretending not to have sufficient proof of that miracle, insisted, that Jesus should appear in person among them, to convince them that he was really risen. This they expressed by one's descending into the abyss to bring Christ up from the dead.—*The abyss* here signifies the receptacle of departed souls, called *Hades*, because it is an invisible place; see 1 Cor. xv. 55. note; and *the abyss*, or *deep*, because the Jews supposed it to be as far below the surface of the earth, as heaven was thought to be above it, Psal. cxxxix. 8.

Ver. 8.—1. *The matter is nigh thee.* Το ρημα, here translated *the matter*, answers to a Hebrew word, which signifies not only a *speech*, *doctrine*, *command*, *duty*, &c. but any *matter* or *thing* whatever, Ess. iv. 60. Thus Luke i. 37. *For with God*, παν ρημα, *nothing shall be impossible.* Here it signifies *the duty* of faith; as is plain from the latter clause, where we

 have

is, the matter of faith which we preach, as the righteousness appointed by God, *is nigh thee;* is easily understood and attained.

and in thy heart: that is, *the matter* of faith which we preach,[2] *IS NIGH THEE.*

9 For we preach, *that if* notwithstanding the danger accompanying it, *thou wilt* before the world, *confess with thy mouth the Lord Jesus*, as the seed in whom all nations are blessed, *and*, as the ground of that confession, *wilt sincerely believe, that God hath raised him from the dead, thou shalt be saved.*

9 That, if thou *wilt* confess with thy mouth the Lord Jesus,[1] and *wilt* believe *with* thine heart that God hath raised him from the dead,[2] thou shalt be saved.[3]

10 *For with the heart we believe, so as to attain righteousness, and with the mouth we confess* our be-

10 For with the heart (πιστευεται εις δικαιοσυνην) *we believe* unto righteousness,[1]

have, το ρημα της πιστεως, *the matter of faith.*—*Things obscure and difficult*, were said by the Hebrews to be *far off:* but *things easily understood*, and *easily attained*, were said to be *nigh*, Rom. vii. 18. 21. Of this latter character was *the matter* or *duty of faith*, as the apostle observes in the following clause.

2. *In thy mouth and in thy heart; that is the matter of faith which we preach.* The apostle's meaning is, that the duty of faith in Christ which he preached, was nigh them, was easy to be performed; because it was founded on the strongest evidence. The eye-witnesses by testifying the resurrection of Christ from the dead, and by confirming their testimony with miracles, gave all men more full assurance of his resurrection, than if he had shewn himself alive after his resurrection, to all the world. For such an appearance would have been no proof of his resurrection, to any but to those who had known him in his lifetime, and had seen him expire on the cross. Or if it is thought, that such an appearance would have convinced those who never had seen Jesus before, I ask, How could they know that the person who called himself *Jesus risen from the dead*, was really he, except by the testimony of those who knew him in his lifetime, and had seen him die? So that even this loudly demanded proof of Christ's resurrection, resolves itself into the very evidence which we now possess; namely, the testimony of the persons who conversed with him familiarly during his lifetime, and saw him die, and who gained credit to the testimony which they bare to his resurrection, by working miracles in support of it.—Farther, by preaching that the deliverance which the Christ was to work for the Jews, was not a deliverance from the dominion of the gentiles, but from the dominion and punishment of sin, called ver. 9. *salvation*, the apostles made the Jews sensible, that to work this kind of salvation, there is no occasion for the Christ's coming down from heaven in a visible pompous manner, to take to himself a temporal kingdom. The duty therefore of faith, which the apostles preached as necessary to salvation, was both plain and easy, and was to be performed with the mouth and with the heart, in the manner explained ver 9.

Ver. 9.—1. *That if thou wilt confess with thy mouth the Lord Jesus*, &c. The duty of faith, which we apostles preach as necessary to salvation, is this: *That if thou wilt confess with thy mouth the Lord Jesus;* that is, wilt openly confess Jesus to be *Lord* and *Christ*. This interpretation, the apostle Peter hath taught us, Acts ii. 36. *Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ*, that is, ruler over all, and the promised Messiah, Ps. ii. 2. 6.

2. *And wilt believe with thine heart that God hath raised him from the dead.* The apostle mentions the resurrection of Jesus from the dead, as the principal article to be believed in order to salvation; because by that miracle, God demonstrated Jesus to be his son, established his authority as a lawgiver, and rendered all the things which he taught and promised indubitable.

3. *Thou shalt be saved:* Thou shalt obtain that deliverance from sin and punishment, which the Christ was to accomplish by his appearing on earth; because, as the apostle observes in the next verse, this faith shall be counted to thee for righteousness.

Ver. 10.—1. *For with the heart we believe unto righteousness.* To believe with *the heart*, is to believe in such a manner as to engage the affections, and influence the actions. This sincere faith carrying the believer to obey God and Christ, as far as he is able, it is called *the obedience*

and with the mouth *we confess* unto salvation.[2]

lief in Christ, *so as to have* in ourselves a strong assurance of *salvation.*

11 For the scripture saith, (Isa. xxviii. 16.) Whosoever believeth on him shall not be ashamed. (See chap. ix. 33.)

11 That all who believe on Christ, and confess him, shall be saved, is certain: *For the scripture saith, Whosoever believeth on the precious corner stone, shall not make haste* out of the presence of God or men, *as ashamed.*

12 (Γαρ, 94.) *Indeed there is no distinction* (τε) *either of Jew* (και) *or of Greek*: for the same Lord *of all* is rich *towards* all *who* call upon him.

12 *Indeed,* in the salvation of mankind, *there is no distinction of Jew or gentile. For the same Lord of all is rich* in mercy, *towards all who call upon him.* He will save not those only who believe on Jesus, but all in every nation who sincerely worship the true God.

13 For whosoever *will* call[1] *on* the name of the Lord shall be saved.

13 *For* so the prophet Joel hath declared, chap. ii. 32. *Whosoever will worship the true God,* sincerely, *shall be saved.*

14 *JEW,* (Ουν, 264.) *But how* shall they call on *HIM* in whom they have not believed? And how shall they believe *IN HIM* of whom they have not heard? And how shall they hear without a preacher?

14 *But* in the passage just now quoted, Joel cannot be supposed to speak of the gentiles. For *how shall they worship the true God, in whom they have not believed? and how shall they believe in him, of whom they have never heard? and how shall they hear* of him, *without a preacher* to declare him?

obedience of faith, and *the righteousness of faith.* Also, because God for the sake of Christ will count this kind of faith to the believer for righteousness, it is called *the righteousness of God;* the righteousness which God hath appointed for sinners, and which he will accept and reward.

2. *And with the mouth we confess unto salvation.* In the first ages, the spreading of the gospel depended, in a great measure, on Christ's disciples confessing him openly before the world, and on their sealing their confession with their blood. Hence Christ required it in the most express terms, and threatened to deny those who denied him, Matth. x. 32, 33. 1 John iv. 15.—The confessing Christ being so necessary, and at the same time so difficult a duty, the apostle very properly connected the assurance of salvation therewith: because it was the best evidence which the disciple of Christ could have of his own sincerity, and of his being willing to perform every other act of obedience required of him.—There is a difference between the *profession,* and *the confession* of our faith. To *profess,* is to declare a thing of our own accord; but to *confess,* is to declare a thing when asked concerning it. This distinction Cicero mentions in his oration, *Pro Cecinna.*

Ver. 13. *For whosoever will call on the name of the Lord.* See 1 Cor. i. 2. note 6. This text is quoted by the apostle to prove, that the heathens who worship the true God sincerely will be saved; as is evident from the objection stated in the following verse. It is true Joel, after having foretold the effusion of the Spirit on the first disciples of Christ, adds the words quoted by the apostle. But it does not follow, that according to Joel, those only are to be saved who called on the name of the Lord after the effusion of the Spirit. The *salvation* which Joel speaks of, is *eternal salvation,* consequently it was not then to be bestowed. It was only foretold, that after the effusion of the Spirit, salvation would be preached as a blessing to be bestowed at the general judgment, on all who from the beginning to the end of the world *called on the name of the Lord;* that is, who sincerely worshipped the true God.—The publication of this great event, was extremely proper after the effusion of the Spirit, because salvation had been procured for the sincere worshippers of God, by what Christ had done in Zion and Jerusalem; which I think the true import of the prophet's words, ver. 32. *And it shall come to pass, that whosoever shall call on the name of Jehovah, shall be delivered: For in mount Zion,*

 and

15 *And how ſhall they preach* God to the gentiles, *unleſs they be ſent* by him? which ought to have been done long ago, becauſe ſuch preachers would have been well received, as Iſaiah inſinuates, chap. lii. 7. ſaying, *How beautiful are the feet of him that bringeth good tidings, that publiſheth peace, that bringeth good tidings of good.*

15 And how ſhall they preach *unleſs* they be ſent? as it is written, How beautiful are the feet [1] of them *who bring good tidings of peace, of them who bring good* tidings of good things?

16 *Nevertheleſs*, that the preaching of the true God, would have been acceptable to the gentiles, in former times, is not certain: ſince *all* of the Jews, to whom the preaching of the Meſſiah, ought to have been acceptable, *have not obeyed the good tidings; for Iſaiah ſaith, Lord who hath believed our report?*

16 *APOSTLE*, (Αλλα, 81.) *Nevertheleſs, all have not obeyed the good tidings;* for *Iſaiah* ſaith, Lord who hath believed (τῃ ακοῃ, 46.) our report?

17 *So then* you acknowledge that *belief* in the true God, *cometh from hearing* concerning him; *and this hearing, by the word* or ſpeech *concerning God*, uttered in ſome intelligible manner.

17 *JEW*, (Αρα, 89.) So then, (πιστις) *belief* COMETH *from* hearing, and (ἡ) *this* hearing by the word of God. [1]

18 Be it ſo. *But I aſk, have the gentiles not heard*, concerning the true God? *Yes, verily* they have all heard. For the Pſalmiſt ſays, "The heavens declare "the glory of the Lord, &c. *Their line is gone out*

18 *APOSTLE*, But (λεγω, 55.) *I aſk*, Have they not heard? [1] Yes verily, their ſound *hath gone out to* all the earth, [2]

and in Jeruſalem, ſhall be deliverance. Deliverance ſhall be wrought for whoſoever calleth on the name of Jehovah: and that deliverance ſhall be preached to all with the greateſt aſſurance, through the gifts of the Spirit, beginning at Jeruſalem, according to Chriſt's command, Luke xxiv. 47.

Ver. 15. *How beautiful are the feet of them who bring good tidings of peace!* This figurative idea was not peculiar to the Hebrews. Bos tells us, that Sophocles repreſents the hands and feet of them who come on ſome kind errand, as beautiful in the eyes of thoſe who are profited thereby. The figure, as applied by Iſaiah, is extremely proper. The feet of thoſe who travel through dirty or duſty roads are a ſight naturally diſagreeable. But when they are thus disfigured by travelling a long journey, to bring good tidings of peace and deliverance, to thoſe who have been oppreſſed by their enemies, they appear beautiful.

Ver. 17. *And this hearing*, δια ῥηματος, *by the word of God:* In alluſion, perhaps, to Iſaiah lvii. 19. where faith is repreſented as *the fruit of the lips.* Ρημα here ſignifies a ſpeech or diſcourſe of ſome length; as it does likewiſe, Matt. xxvi. 75. 1 Pet. i. 25. In this latter text, ρημα denotes the whole of the goſpel.—The ſpeech uttered by the works of creation, may fitly be called *the ſpeech of God*, both becauſe it is a ſpeech concerning the being and perfections of God, and becauſe it is a ſpeech uttered by God himſelf.

Ver. 18.—1. *But I aſk, Have they not heard?* In reaſoning againſt the ſalvation of the gentiles, the Jew proceeds on the ſuppoſition that they could not know and worſhip the true God, unleſs he had ſent among them preachers to make himſelf known to them: and inſinuates, ver. 15. That this ſhould have been done long ago, becauſe the preaching of the true God would have been acceptable to them. To this the apoſtle replies, If we are to judge of the matter by the reception which the Jews gave to the preaching concerning the Chriſt, it is far from being certain, that the preaching of the true God by meſſengers divinely commiſſioned, would in very early times be acceptable to the gentiles, ver. 16. The Jew replies, ver. 17. So then you acknowledge that belief cometh from hearing, and this hearing from the word of God preached; inſinuating, that as the gentiles had never heard the word of God, it cannot be thought that any of them have believed on him. This inſinuation the apoſtle confutes, by aſking, ver. 18. Have not they heard? Then anſwers his own queſtion, Yes verily, they have heard the true God preached by the works of creation; a preaching moſt ancient, univerſal, and loud: *Their ſound hath gone out to all the earth.*

2. *Yes verily; Their ſound hath gone out to all the earth.* That all mankind have heard the word

and their words *to* the ends of the world.

"*through all the earth, and their words to the end of* "*the world.*"

19 JEW, *But* (λεγω, 55.) *I object, Israel hath not known.* [1] APOSTLE, First, Moses saith, (Deut. xxxii. 21.) I will provoke you to jealousy [2] by *THAT WHICH IS no nation: by* a foolish nation I will *enrage* you. [3]

19 *But* to the salvation of the gentiles, *I object* that *Israel*, God's ancient church, *hath not known* any thing of that matter. *Apostle*, If they are ignorant, it is their own fault. For *first, Moses saith, I will move you to jealousy, by those who are not a people* of God; *by a foolish nation, I will enrage you;* namely, by granting salvation to the gentiles.

20 (Δε, 104.) *Besides Isaiah* is very bold [1] (και, 20.) *when he* saith, I *am* found *by them who did not seek me;* [2] *I am shewn to them who did not ask for me.*

20 *Besides, Isaiah is very bold*, in speaking of the calling of the gentiles, *when he saith*, ch. lxv. 1. "*I am sought of them that ask not for me. I am found* "*of them that sought me not.* I said, Behold me, "behold me, to a nation that was not called by my "name."

21 But (περι, 290.) *concerning* Israel he saith, (ch. lxv. 2.) All day long I have stretched forth my hands [1]

21 *But concerning the Israelites, he saith, I have spread out my hands all the day long, to a disobedient and rebelling people:* I have long earnestly entreated

word of God, the apostle proves from Psal. xix. 1. where it is affirmed, that the works of creation, especially *the heavens*, that is, the luminaries placed in the heavens, by their constant and regular motions, producing day and night, and the vicissitude of seasons, with all their beneficial consequences, preach the true God to the gentiles, in every age and country. This speech uttered by the works of creation, is as properly God's, as the speech uttered by the preachers of the gospel, and has always been so universal, and so intelligible, that if any of the gentiles have not known and worshipped the true God, they are altogether inexcusable, as the apostle affirms, Rom. i. 20.—What the apostle calls *their sound*, is in the Hebrew *their line*. But Pocock, Miscel. c. 4. p. 46. hath shown, that the Hebrew word translated *line* signifies also a *loud voice* or *cry*.

Ver. 19.—1. *Israel hath not known.* Μη ουκ εγνω. The particle μη, as placed in this sentence, is commonly the sign of a question. But I have translated μη ουκ, as a double negation, which in the Greek language, renders the negation stronger. See Rom. viii. 12. where, as in this passage, the negative particle is out of its place.—That the thing Israel hath not known, was the salvation of the gentiles who lived without having any external revelation given them, is evident from the apostle's answer contained in the next sentence.

2. *I will provoke you to jealousy. Jealousy*, according to Taylor, is that passion which is excited by another's sharing in those honours and enjoyments which we consider as ours, and wish to appropriate to ourselves. Thus, the Jews are said to *provoke God to jealousy*, by giving to idols that honour which is due to him alone. In the texts quoted by the apostle, God foretells that the Jews in their turn should be *moved to jealousy*, by his taking from them the honours and privileges in which they gloried, and by his giving them to the gentiles whom they greatly despised. Accordingly the Jews were exceedingly enraged, when the apostles preached the gospel to the gentiles.

3. *By a foolish nation I will enrage you.* That the idolatrous gentiles are meant in this prophecy, is plain from Jer. x. 8. where *idolaters* are called *a foolish people*.

Ver. 20.—1. *Besides Isaiah is very bold.* He was not afraid of the resentment of the Jews, who he knew, would be exceedingly provoked at what he was going to prophecy.

2. *I am found by them who did not seek me.* They who did *not seek God*, &c. are the gentiles, who being wholly occupied with the worship of idols, never once thought of enquiring after, or worshipping the true God. Nevertheless, to the gentiles while in this state, God, by the preaching of the gospel, made himself known, and offered himself as the object of their worship.

Ver. 21.—1. *But concerning Israel he saith, all day long I have stretched forth my hands.* This

that unbelieving and rebellious people to return. But to no purpose.

to a disobedient and *rebelling* people.[2]

This is an allusion to the action of an orator, who, in speaking to the multitude, stretches out his arms, to express his earnestness and affection.—By observing that these words were spoken of Israel, the apostle insinuates that the others were spoken of the gentiles.

2. *A rebelling people.* Αντιλεγοντα. In the Hebrew text it is, *Who walk in a way that is not good, after their own thoughts.* But this is the same with a rebellious people. In Jude, ver. 11. the word αντιλογια, is applied to *the rebellion of Korah.* See note 4. on that verse.

CHAP. XI.

View and Illustration of the Discoveries contained in this Chapter.

OUR Lord having declared to the chief priests and elders of the Jews, that the kingdom of God was to be taken from the Jews, and given to the gentiles, Matt. xxi. 43. Also having foretold to the same persons the burning of Jerusalem, Matt. xxii. 7. and to his disciples the demolition of the temple, and the dispersion of the nation, on account of their unbelief, Luke xxi. 24. we cannot think the Christian preachers would conceal these things from their unbelieving brethren. Stephen seems to have spoken of them, Acts v. 13. and St Paul often. For the objection which he puts in the mouth of a Jew, Rom. iii. 3. *Will not their unbelief destroy the faithfulness of God,* is founded on his having affirmed that the nation was to be cast off, and driven out of Canaan. Farther, the same apostle, in chap. ix. of this epistle, hath shewn, that without injustice, God might take away from the Jews privileges which he had conferred on them gratuitously; and even punish them, by expelling them from Canaan for their disobedience. Wherefore that the foreknowledge of the evils which were coming on their brethren, might not affect the Jewish Christians too much, the apostle, in this chapter, comforted them, by assuring them that the rejection of the nation was not to be *total;* because at no period, hath the disobedience of the Jews been total, ver. 1.—10.—Neither is it to be *final,* but for a limited time only, to make way for the entering of the gentiles into the church, by whose reception the Jews at last will be provoked to emulate them, and will receive the gospel, ver. 11.—16. —On this occasion, the apostle exhorted the gentiles, now become the visible church of God, not to speak with contempt of the Jews who were rejected, because if they themselves became disobedient to God, they should in like manner be cast off, ver. 17.—24.—Then for the consolation

consolation of the Jewish converts, he assured them, that after the fulness of the gentiles is come into the church, the whole nation will be converted to the Christian faith, as was predicted by Isaiah, ver. 25. —27.

The great events in the divine dispensations displayed in this chapter; namely, the rejection and dispersion of the Jewish nation, the abrogation of the law of Moses, the general conversion of the gentiles, and the future conversion and restoration of the Jews, St Paul was anxious to place in a proper light; because the Jews believing, that no person could be saved out of their church, interpreted the prophecies concerning the calling of the gentiles, of their conversion to Judaism. What impression his declarations concerning these events, made on the unbelieving Jews of his own time, is not known. This only is certain, that in a few years after the epistle to the Romans was written, the apostle's prediction concerning the rejection of the Jews, and the destruction of their religious and political constitution, received a signal accomplishment. Jerusalem was destroyed by the Romans, the temple was thrown down to the foundation, and such of the Jews as survived the war, were sold into foreign countries for slaves. The Levitical worship, by this means, being rendered impracticable, and the union of the Jews as a nation being dissolved, God declared, in a visible manner, that he had cast off the Jews from being his people, and that he had put an end to the law of Moses, and to the Jewish peculiarity. Wherefore, after the pride of the Jews was thus humbled, and their power to persecute the Christians was broken, any opposition which, in their dispersed state, they could make to the gospel, was of little avail; and any attempts of the judaizing teachers to corrupt its doctrines on the old pretence of the universal and perpetual obligation of the law of Moses, must have appeared ridiculous. And this is what the apostle meant, when he told the Romans, ch. xvi. 20. *That the God of peace would bruise Satan under their feet shortly.*—Farther, in regard the apostle's predictions concerning the rejection of the Jews, have long ago been accomplished, we have good reason to believe, that the other events foretold by him, will be accomplished likewise in their season; namely, the general coming of the gentiles into the Christian church, and the conversion of the Jews in a body to the Christian faith, and their restoration to the privileges of the people of God. Accordingly, from the beginning, there hath prevailed in the church a constant opinion, that the Jews are to be converted towards the end of the world, after the fulness of the gentiles is come in. See ver. 15. note 1.

His discourse on these important subjects, the apostle concluded with remarking, that Jews and gentiles, in their turn, having been disobedient to God, he hath locked them all up as condemned criminals, that he might in one and the same manner have mercy on all, by making

king them his people, and beſtowing on them, from mere favour, the bleſſings promiſed in the covenant with Abraham, ver. 30-32. And being deeply affected with the ſurvey which he had taken of God's dealings with mankind, he cried out, as raviſhed with the grandeur of the view, *O the riches, both of the wiſdom and of the knowledge of God! How unſearchable are his judgments, and his ways paſt finding out! ver.* 33, 34, 35.—Then aſcribed to God, the glory of having created the univerſe, and of preſerving and governing it, ſo as to make all things iſſue in the accompliſhment of thoſe benevolent purpoſes, which his wiſdom had planned from the beginning, for making his creatures happy, ver. 36.

In this ſublime manner, hath the apoſtle finiſhed his diſcourſe concerning the diſpenſations of religion which have taken place in the different ages of the world. And from his account it appears, that theſe diſpenſations were adapted to the then circumſtances of mankind; that they are parts of a grand deſign, formed by God, for delivering the human race from the evil conſequences of ſin, and for exalting them to the higheſt perfection, of which their nature is capable: and that both in its progreſs, and its accompliſhment, the ſcheme of man's ſalvation, contributes to the eſtabliſhment of God's moral government, and to the diſplaying of his perfections in all their luſtre to the whole intelligent creation. This grand ſcheme, therefore, being highly worthy of God its author, the Epiſtle to the Romans, in which it is ſo beautifully diſplayed in its ſeveral parts, is certainly one of the moſt uſeful books of ſcripture, and merits to be read with attention, not by Chriſtians only, but by unbelievers, if they wiſh to know the real doctrines of revelation, and what the inſpired writers themſelves have advanced, for ſhewing the propriety of the plan of our redemption, and for confuting the objections which have been raiſed, either againſt revelation in general, or any part thereof in particular.

COMMENTARY.

CHAP. XI. 1 *I aſk then*, do you from theſe prophecies infer, that *God hath caſt off his people* for ever? *By no means. For even I am one of the ancient people of God, a deſcendant of Abraham*, and ſprung *of the tribe of Benjamin:* yet I am not caſt off. I am ſtill one of God's people, by believing in Chriſt.

2 *God hath at no time caſt off* the whole of *the Jewiſh nation whom he formerly choſe.* In the greateſt

New Translation.

CHAP. XI. 1 *JEW*, (Λεγω ȣν, 55.) *I aſk then*, Hath God *caſt off* his people? *APOSTLE*, *By no means. For even I* am an Iſraelite, of the ſeed of Abraham, OF the tribe of Benjamin.

2 God hath not *caſt off* his people *whom* he foreknew.[1] *Know ye no* what

Ver. 2. *God hath not caſt off his people whom he foreknew.* Ὀν προεγνω. The *foreknowledge* of which the apoſtle ſpeaks in this paſſage, cannot be God's foreknowledge of his people to be heirs of eternal life; for in that caſe, the ſuppoſition of his caſting them off, could not poſſibly be made. But it is God's foreknowledge of the Jews to be his viſible church and people on earth

the ſcripture ſaith (εν) *to Elijah, when he complaineth* (ſee Rom. viii. 27. note) *to God* againſt Iſrael, ſaying,

national defections, there were always ſome who continued faithful to God. *Know ye not what the ſcripture ſaith* was ſpoken *to Elijah, when he complained to God againſt the Iſraelites,* as having all followed idols, *ſaying,*

3 Lord, they have killed thy prophets, and *have digged* down thine altars, [1] and I am left alone, [2] and they ſeek my life.

3 Lord, " The children of Iſrael have forſaken thy " covenant, thrown down thine altars, and ſlain thy " prophets with the ſword, *and I, even I only,* " am *left, and they ſeek my life* to take it away." 1 Kings xix. 18.

4 But what ſaith the anſwer of God *to* him? I have reſerved to myſelf ſeven thouſand men [1] who have not bowed the knee to THE IMAGE OF Baal. [2]

4 Elijah imagined that the whole nation had been guilty of idolatry. *But what ſaith the anſwer of God to him? I have left me ſeven thouſand in Iſrael, all the knees which have not bowed unto Baal,* 1 Kings xix. 18.

earth. The word *know* hath this ſenſe, Amos iii. 2. *You only have I known,* that is, *acknowledged* or *choſen, before all the families of the earth.* In Whitby's opinion, God's people whom he *foreknew,* were ſuch of the Jews as believed in Chriſt, called, ver. 7. *the election.* But as *his people,* ver. 1. ſignifies the *whole Jewiſh nation,* the phraſe in ver. 7. muſt be taken in the ſame general ſenſe.

Ver. 3.—1. *And have digged down thine altars.* By the law, the altars of God were to be made of earth, Exod. xx. 24. And the Iſraelites were to have one altar only, for offering ſacrifice to their only Lord and King. Wherefore, when the tribes whoſe inheritance was on the eaſt ſide of Jordan, raiſed an altar for themſelves, it was conſidered as rebellion againſt God, Joſh. xxii. 18, 19. The one altar appointed for the whole congregation, was always raiſed where the tabernacle was pitched. But as at firſt, no certain place was appointed for the tabernacle, we find altars in different parts of the country, 1 Sam. vii. 17. xi. 15. xvi. 2. 3. After the revolt of the ten tribes, their princes did not think it proper that they ſhould any longer go up to Jeruſalem to offer ſacrifice; they therefore raiſed altars in their own country, for the offering of ſacrifices to God. Elijah alſo built an altar on Carmel, for the purpoſe of ſhewing whether the Lord or Baal was God, 1 Kings xvii. 30. 32. It was of theſe altars Elijah ſpake, when he complained that the idolaters had thrown them down, 1 Kings xix. 14. In tranſlating that paſſage, the LXX. have uſed the word καθειλαν, *they have taken away.* But the word κατεσκαψαν, uſed by the apoſtle, is more literal, and agrees better to the circumſtances of the caſe: *They have digged down* thine altars. This is one of many paſſages which ſhew that St Paul, in his tranſlations of the ſcriptures, did not copy the LXX. implicitly, but made his tranſlations from the Hebrew original. And being a great adept in the language, his tranſlation, when different from that of the LXX. is always more juſt.

2. *And I am left alone.* In the hiſtory, we are told that Obadiah hid one hundred prophets of the true God in a cave, and fed them, 1 Kings xviii. 4. But before Elijah ſpake this, Ahab perhaps had diſcovered and killed them. Or Elijah may have been ignorant of what Obadiah had done. Or laſtly, his words on this occaſion are not to be taken ſtrictly, but may mean, I am left almoſt alone.

Ver. 4.—1. *I have reſerved to myſelf ſeven thouſand men.* What God ſaid to Elijah on this occaſion, encourages us to believe that there are at all times in the world, more good men than we are aware of. The members of the inviſible church are unknown to us; but they are all known to God.

2 *Who have not bowed the knee to Baal.* Τῃ Βααλ. Eraſmus thinks the gender of the article directs us to ſupply, τῃ εικονι τȣ Βααλ, *to the image of Baal,* in which he is followed by our tranſlators. But Eſtius thinks the word to be ſupplied, is ϛηλη, which in the LXX. denotes *a ſtatue:* and that one remarkable ſtatue was meant, namely, that in the temple of Baal, which Jehu afterwards took out and burnt, 2 Kings x. 26, 27. The LXX. however, in the paſſage quoted by the apoſtle, have τῷ Βααλ.—*Baal,* the God of the Syrians and Sidonians, for whoſe

 worſhip

5 *So then, even at this present time, there is a remnant,* who, by believing on Jesus, continue to be the people of God still, *according to an election by favour.*

6 *And if* this election to be the church of God is *by favour, it cannot have happened on account of works* performed, *otherwise favour is no more favour: but if* it be on account *of works* meriting it, *there is no more favour in it, otherwise work is no more work:* it merits nothing.

7 *What then* is the sum of my discourse? Why this: *The honour of continuing to be the people of God, which the Jewish nation earnestly seeketh, that it hath not obtained,* having rejected Jesus; *but the elected remnant hath obtained that honour, and the rest are blinded.*

5 *So then, even at this present time,* there is a remnant according to *an* election *by* grace.[1]

6 And if by *grace,* IT IS no more of works, (επει) otherwise grace is no more grace: *But if of works, it is* no more grace, otherwise work is no more work.

7 What then? *The thing Israel earnestly seeketh, that he hath not obtained,*[1] but the election[2] hath obtained IT, and the rest *are blinded.*[3]

worship Ahab and Jezebel were so zealous, was *the sun,* to whom likewise they gave the name of *Hercules;* a word of Hebrew extraction, signifying *one who sees and illuminates every thing.* *Baal,* however, was the name of many heathen idols. Hence it is used in the plural, *Baalim.*

Ver. 5. *At this present time there is a remnant, according to an election by grace.* Or, as Beza translates the clause, *a gratuitous election.* In ver. 28. persons said to be *elected,* are called *enemies.* This I think shews that the *election* here spoken of, is only to outward privileges, particularly the great privilege of being the visible church and people of God.—The *remnant according to an election by grace,* are the Jews who believed the gospel, and who in the first age were *many thousands.*—This remnant is said to have been *elected according to grace,* because they were made the church and people of God along with the believing gentiles, through mere grace or favour. Of this kind of *election* Peter speaks, 2 Ep. i. 10. *Brethren, endeavour to make your calling and election sure; for if ye do these things, ye shall never fall.* For how can the election of individuals to eternal life, be made more sure than it is by the divine decree? But election to the privileges of God's visible church, may be made more sure, by a right improvement of these privileges. *For if God spared not the natural branches, perhaps neither will he spare thee,* Rom. xi. 21.

Ver. 7.—1. *The thing Israel earnestly seeketh, that he hath not obtained.* Because the apostle had represented the Jews, as pursuing *the law of righteousness,* Rom. ix. 31. many are of opinion, that what Israel is here said to have sought earnestly, was *a righteousness of works.* But as in the next clause, the apostle says, *the election have obtained it,* that cannot be the thing Israel earnestly sought; for no person ever obtained a meritorious righteousness of works. As little was it the righteousness of faith which Israel sought. For in the apostle's days, the generality of the Jews did not pursue that righteousness. It is evident, therefore, that the thing which *Israel* sought in vain, but which *the election* obtained, was the honour of being the church and people of God, after that honour was taken from them for their unbelief.

2. *But the election hath obtained it. The election,* is the elected remnant, as *the circumcision* is the *circumcised* people. Farther, *Israel* and *the election* being opposed to one another in this verse, *the election* must be *the whole body* of the believing Jews, just as *Israel* is *the whole body* of those who did not believe. See ver. 5. note. What the election obtained, see in the preceding note.

3. *And the rest are blinded.* Επωρωθησαν. See Ess. iv. 4. The Greek word πωροω, may be translated, *are hardened;* for it signifies to make the skin thick and hard, as the skin of the hand is made hard by labour. Metaphorically, it denotes hardness of heart, and sometimes blindness of understanding. These however are distinguished, John xii. 40. τετυφλωκεν, *He hath blinded their eyes,* and, πεπωρωκεν, *hath hardened their heart.* The apostle's meaning is, that the unbelieving Jews, through the influence of their own evil dispositions, were so blinded, that they did not discern the force of the evidence, by which God confirmed the mission of his Son, and so were excluded from his covenant and church.

Ver.

8 *As* it is written, [1] (Isa. xxix. 10.) God hath given them *a* spirit of *deep sleep*, [2] *eyes not seeing, and ears not hearing*, (Ess. vi. 4. Is. iv. 9.) unto this *present* day.[3]

8 Blindness hath ever been the disease of the Jews, *as* appears from what *is written:* "The Lord hath "poured out upon you the spirit of deep sleep."— "Hear ye indeed, but understand not, see ye indeed, "but perceive not," which stupidity and blindness hath continued with the Jews *to this present day.*

9 And David saith, Let their table *be for a* snare and a trap, [1] (Psal. lxix. 22.) and a stumbling block, and a recompence *to* them.

9 *And* to shew the causes and consequences of that spiritual blindness, *David saith* of Messiah's enemies, "*Let their table become a snare* to them, *and* that "which should have been for their welfare, let it "become *a trap*," Ps. lxix. 22. *and a stumbling block, and a punishment to them.*

10 Let their eyes be darkened (μη βλεπειν, 4.) *so as not to see*, and bow down their back *continually*.[1] (Psal. lxix. 23.)

10 "*Let their eyes be darkened, that they see not*, "and make their loins continually to shake:" In consequence of their sensuality, their understanding shall be darkened, and as a punishment they shall be made slaves.

Ver. 8.—1. *As it is written.* Here the apostle joins two passages from Isaiah together, namely, xxix. 10. and vi. 9.

2. *Of deep sleep.* Κατανυξεως. This is an allusion to the stupifying potions, given to persons who were to suffer torture or death, to render them insensible. Of this kind was the drink which they offered to our Lord on the cross, Mark xv. 23. and which anciently was called, οινος κατανυξεως, *stupifying wine*, Ps. lx. 3. lxx. Accordingly, the apostle adds, *eyes not to see*, though they be open, and *ears not to hear*, though the person be awake. God's ancient Israel, given up to deep sleep, to blind eyes, and deaf ears, and with the back bowed down continually, is an example which ought to terrify all who enjoy the gospel, lest by abusing it, they bring themselves into the like miserable condition.

3. *Unto this present day.* These words are added by the apostle, to shew that the Jews always had the same evil dispositions. But Beza, by making what goes before in this verse, a parenthesis, joins these words to the end of verse 7. thus: *The rest are blinded unto this day.* But in my opinion, this construction is improper.

Ver. 9. *Let their table be for a snare, and a trap.* As the Hebrews used the Imperative mode for the Future, this passage may be translated, *Their table shall be for a snare*, &c. and so may be considered as a prophecy.—The metaphors of *a snare*, and *a trap*, are taken from birds and beasts, who are allured into snares and traps, to their destruction, by meat laid in their way. *Snares* are contrived to catch the prey by some part of its body. *Traps* inclose its whole body. *Stumbling-blocks* occasion falls, which wound sometimes to death.

Ver. 10. *Let their eyes be darkened, so as not to see, and bow down their backs continually*; that is, their eyes shall be darkened, &c. See Ess. iv. 9. The *darkening of the eyes*, and the *bowing down of the back*, denote the greatest affliction. For grief is said to make the eyes dim, Lament. v. 17. And the most miserable slavery is represented by walking with the back bowed down, as under a yoke or a heavy burden: and deliverance from slavery is represented by making one walk upright, Ps. cxlvi. 8. *The Lord raiseth them that are bowed down.* See also Levit. xxvi. 13. This passage therefore is a prediction, that when the Christ should appear, the Jews would be so besotted with luxury and sensuality, as not to be able to discern in him the characters of the Christ, and that through ignorance they would put him to death; and that God would punish them for these crimes, by making them slaves, and desolating their land. By quoting this prophecy, the apostle shewed the Jews, that their rejection and punishment for crucifying the Christ, was long ago foretold in their own scriptures. For this lxix. Psalm, from which the above quotations are taken, relates wholly to Christ, as shall be shewed, Rom. xv. 3. note 2.

11 By applying these prophecies to the Jews, you represent them as in a state of utter rejection. *I ask therefore, have they stumbled, so as to fall for ever? By no means, but through their fall, salvation is given to the gentiles, to excite the Jews to emulation,* that by believing they may obtain the same privilege.

11 *JEW, I ask then,* Have they stumbled *so as to fall*[1] *FOR EVER? APOSTLE, By no means. But through* their fall[2] salvation *IS GIVEN to* the gentiles, *to excite* them to *emulation.*[3]

12 *Now, if the destruction of the Jewish church, be the enriching both of the Jews and gentiles,* by making room for the gospel church; *and if the stripping of the Jews of their privileges, be the occasion of conferring these privileges on the gentiles, how much more will their filling the church* be followed with great advantages to the gentiles?

12 Now, if (*το παραπτωμα*) the fall of them BE *the* riches of the world, and (*το ἡττημα*) the diminishing of them the riches of the gentiles, how much more their (*το πληρωμα*) fulness?[1]

Ver. 11.—1. *I ask then, Have they stumbled,* ινα πεσωσι, *so as to fall?* Here an unbelieving Jew is introduced, objecting to the apostle's doctrine concerning the rejection and dispersion of the nation, by asking whether they had stumbled so as to fall, or be destroyed. For the Greek word πεσωσι, like the English word *fall,* is used to denote a ruinous fall, a fall from which one does not rise again, a fall ending in death. Hence in all languages, *death* is expressed by *falling; He fell in battle.*

2. *By no means: but through their fall, salvation is given to the gentiles.* Here *salvation* signifies the knowledge and means of salvation; in which sense, *saved* also is used, ver. 26. and chap. xiii. 11. note 2.—The rejection of the Jews, the destruction of their church, the abrogation of their law, and the driving of them out of Canaan, all comprehended in the expression, *their fall,* were absolutely necessary to the gentiles obtaining the knowledge and means of salvation. For first, the worship of God in the Jewish church being confined to Jerusalem, it was impossible for the whole gentile world to find the knowledge and means of salvation in the Jewish church: and yet while that church subsisted, no other church could be introduced. Wherefore, that all the gentiles might have the knowledge and means of salvation given them, it was necessary that the Jewish church should be removed, and the law of Moses abolished, that the Christian church might be erected, in which the spiritual worship of God can be performed by all the gentiles, in all places and at all times acceptably.—Secondly, the unbelief and rejection of the Jews, with their expulsion from Canaan, contributed greatly to the introduction of the gentiles into the Christian church, where the knowledge and means of salvation were given to them, as shall be shewn, ver. 15. note 1.

3. *To excite them to emulation.* The word παραζηλοω, is used sometimes in a good, sometimes in a bad sense. Here it signifies to excite one to emulate another, on account of some advantage which he enjoys. The admission of the gentiles into the church erected by Christ, was a very proper means of exciting the Jews to emulation; because when they saw the gentiles endowed with the gifts of the Spirit, and with miraculous powers, and observed the holiness of their lives, and the favour which God shewed them; in short, when they found all the blessings and privileges of the people of God bestowed on the gentiles, they would naturally conclude, that the *Christian* was now the only church of God, and be excited to imitate the gentiles, by entering into it, that they might share with them in these privileges, ver. 14. as it is probable a number of them actually did, especially after the destruction of Jerusalem.—*Emulation* is a desire to equal others in the advantages which they possess, and is gratified by advancing ourselves in an honourable manner, to an equality with them. Whereas, *Envy* is a grief accompanied with hatred, occasioned by the good things which another possesses, and which we think he does not deserve so well as we do; and is gratified by degrading others.

Ver. 12. *How much more their fulness.* Πληρωμα, *fulness,* being opposed to ἡττημα, *diminution* in the foregoing clause, which signifies the lessening of the Jews by stripping them of their privileges, it must mean the raising them again to their former greatness, by restoring them to their ancient privileges. But as this could not be done, till they entered into the Christian church

13 (Γαρ) *Now* I ſpeak to you gentiles; (μεν, 238.) *and* in as much as I am the apoſtle of the gentiles, *I do honour to my miniſtry,*

14 If by any means I may *excite to emulation,* [1] (Gr. my fleſh) *my nation,* and *may* ſave ſome of them.

15 *Becauſe,* if the caſting away [1] of them BE the reconciling of the world, what *will the reſumption*

13 *Now* the rejection of the Jews, and the happineſs of the gentiles in their reſtoration, *I make known to you gentiles; and in as much as I am the apoſtle of the gentiles,* by proving theſe great ſecrets from the Jewiſh ſcriptures, *I do honour to my miniſtry;*

14 *If by any means I may excite to emulation, thoſe of my nation, and may ſave,* (ver. 11. note 2.) *ſome of them,* by perſuading them to enter into the church.

15 This I deſire alſo for the ſake of the gentiles: *Becauſe, if the caſting away of the Jews, be the occaſion of reconciling the gentiles, what muſt the reſump-*

church, it is fitly called, πληρωμα αυτων, *their fulneſs,* becauſe it rendered both themſelves and the Chriſtian church complete: for πληρωμα, *fulneſs,* properly is that which being added to another thing, makes it complete. Thus Matth. ix. 16. the patch with which a torn garment is mended, or made complete, is called πληρωμα, *fulneſs.* And in this ſenſe the church is called, Epheſ. i. 23. *To* πληρωμα, *The fulneſs of him who filleth all with all;* becauſe without the church, which is his body, Chriſt would not be complete.—That πληρωμα, *fulneſs,* in this verſe, ſignifies the general *converſion of the Jews,* cannot be doubted, ſince the general converſion of the gentiles is expreſſed by the ſame word, ver. 25. *Until the fulneſs of the gentiles be come in.* See Col. ii. 9. note 1.—The apoſtle's meaning is, that the general converſion of the Jews will afford to the gentiles, the completeſt evidence of the truth of the goſpel, by ſhewing them that it is the finiſhing of a grand ſcheme, which God had been carrying on for the ſalvation of mankind, by means of his diſpenſations towards the Jews.

Ver. 14. *I may excite to emulation* (See ver. 11. note 3.) *my nation.* Here by a moſt popular and affectionate turn, the apoſtle repreſents himſelf as zealous in converting the gentiles, from his great love to the Jews.

Ver. 15.—1. *Becauſe if,* η αποϐολη, *the caſting away of them be,* καταλλαγη, *the reconciling of the world.* As in the following verſe, the apoſtle ſpeaks of God's church as a tree, he may perhaps allude here to the practice of gardeners, who cut off from vines and olive-trees, ſuch branches as are barren or withered, and caſt them away. According to this notion *of caſting away, the reconciling of the world* or gentiles, is the ſame with their *ingrafting,* mentioned ver. 17.—In this paſſage, the unbelief and rejection of the Jews, is juſtly repreſented as the means of the reception of the gentiles. For although the unbelief of the Jews may ſeem to have been an obſtacle to the converſion of the gentiles, it hath greatly contributed to that event. Beſides the reaſon mentioned, ver. 11. note 2. it is to be conſidered, that the rejection of the Jews was the puniſhment of their unbelief, and that both events were foretold by Moſes and by Chriſt. Wherefore theſe events, as the fulfilment of prophecy, have ſtrengthened the evidences of the goſpel, and thereby contributed to the converſion of the gentiles. This, however, is not all. There are many other predictions in the writings of Moſes and the prophets, which demonſtrate the divine original of the goſpel, but which derive their ſtrength from their being in the poſſeſſion of the Jews. This people had the oracles of God committed to them from the beginning; and theſe oracles have continued in their hands ever ſince. They have preſerved them with the greateſt care; and in their diſperſion, they carry them with them wherever they go. Wherefore, in all countries, the Jews are living witneſſes to the antiquity and genuineneſs of the whole of the prophecies, by which the goſpel is confirmed. And their teſtimony, which is always and every where at hand, cannot be called in queſtion. Becauſe, having ſhewn themſelves from the beginning, bitter enemies of Chriſt and of his goſpel, no ſuſpicion can be entertained, that they have either forged theſe prophecies, or altered them to favour us. As little can it be ſuſpected, that we have forged or altered theſe prophecies. For however much any of us may have been diſpoſed to alter the copies of the Jewiſh ſcriptures in our own poſſeſſion, it would have ſerved no purpoſe, while our enemies the Jews maintained the

tion of them be, but life from the dead? It will occasion a revival of religion, after a great decay.

16 Their conversion will be pleasing to God: *For if the first Jewish believers have been accepted of God, the whole nation will be so* when they believe. *And if* Abraham, *the root* of that people *was accepted* through his faith, *the branches*, his children, *will be so* through their faith.

17 *Now if many of Abraham's children were cast out of the covenant* for their unbelief, *and thou who art a gentile, art*, on thy believing the gospel, *ingrafted*

OF THEM BE, but life from the dead? [2]

16 For, if the first-fruit (1 Cor. xv. 20. note 1.) BE holy, [1] the lump [2] IS also HOLY: And if the root BE holy, so ARE the branches. [3]

17 *Now*, if some of the branches *were* broken off, and thou *who art a* wild o-

the integrity of their copies. The truth is, the testimony of the Jews, to the antiquity and genuineness of the prophecies which have been fulfilled in Christ, is of such strength in the proof of the divine original of the gospel, that from what the apostle hath written in this chapter, we understand that for the very purpose of bearing testimony in every age and country, to the antiquity and genuineness of their own scriptures, and of strengthening the evidence of the gospel, God hath decreed, that this people, contrary to the fate of all other conquered and dispersed nations, shall subsist distinct from the rest of mankind, and continue in unbelief, till the fulness of the gentiles be come in: after which, when their testimony is no longer needed, they themselves will embrace the gospel. Wherefore, in surveying this with the other wonders of the divine dispensations, well might the apostle cry out as he has done, ver. 33. *O the depth of the riches, both of the wisdom and of the knowledge of God! How unsearchable are his judgments, and his ways past finding out!* See ver. 18. note.

2. *But life from the dead.* According to Taylor, there is in the word *dead*, an insinuation that a great decay in the Christian church is to happen, before the conversion of the Jews, and that that decay will be repaired by their conversion. Others think the expression, *life from the dead*, means only that the conversion of the Jews will occasion the greatest joy to the gentiles; joy like that which one would feel, on receiving a beloved friend raised from the dead.

Ver. 16.—1. *If the first-fruit be holy.* This i an allusion to the waved sheaf, which was said to be *holy*, because it was accepted of God, in token of his giving the appointed weeks of the harvest.

2. *The lump is also holy.* The *lump*, φυραμα, is meal tempered with water, and kneaded for baking. Here it denotes the mass of which the two wave loaves were baked, mentioned Levit. xxiii. 17. And as these were offered at the conclusion of the harvest, seven weeks after the offering of the first-fruits, they represented the whole fruits of the earth newly gathered in, as sanctified through that offering for the peoples use during the following year.—By this similitude, the apostle teaches, that as the first converts from among the Jews, were most acceptable to God, and became members of his newly erected visible church, so, when the whole mass or body of the nation is converted, they in like manner will be most acceptable to God, and will become members of his visible church. Other *holiness* is not competent to a whole nation.

3. *And if the root be holy, so are the branches.* This is an allusion to Jer. xi. 16. where the Jewish nation, made the people or visible church of God by virtue of the covenant at Sinai, are represented under the figure of a *green olive-tree*, of which Abraham is *the root*, and his descendants by Isaac *the branches*. Hence the thrusting of the Jews out of the covenant of God, is represented by *the breaking off of the branches:* and the admission of the gentiles into that covenant, so as to make them God's visible church, is set forth under the idea of their being *ingrafted into the stock of the green olive-tree;* and the advantages which they enjoyed in the church of God, are expressed by their partaking of the *root and fatness of the olive-tree.* From all which it is plain, that the *holiness* of the root and of the branches of the green olive-tree, here mentioned, is that external holiness which Abraham and his posterity derived, from their being separated from the rest of mankind, and made the visible church of God. See Ess. iv. 48.

Ver. 17.

live, [1] *art ingrafted* (εν, 171.) *instead of* them, *and art become a joint partaker of* the root and fatness [2] of the *olive;*

instead of them, and though unfit for such a favour, *art become a joint partaker* with the believing Jews *of all the privileges of God's covenant* and church;

18 Boast not against the branches: [1] *for* if thou *boastest against THEM,* thou bearest not the root, [2] but the root thee.

18 *Do not speak contemptuously of the* broken off *branches*, as thinking thyself more excellent and more in favour with God than they. *For if thou dost,* know that *thou bearest not the root, but the root thee.*

19 Thou wilt say *however*, The branches were broken off, [1] that I might be grafted in.

19 *Thou wilt say however, the* natural *branches were broken off, that we* gentiles *might be admitted into the covenant* and church of God.

Ver. 17.—1. *Were broken off, and thou who art a wild olive art ingrafted,* that is, as Beza observes, *Thou who art a branch of a wild olive-tree*, for *branches* only are ingrafted. The gentiles are called *a wild olive*, because God had not cultivated them as he did the Jews, who, on that account, are called, ver. 24. *the good* or *garden olive.*

2. *Art become a joint partaker of the root and fatness of the olive.* The juice of the cultivated olive, is called *fatness*, because from its fruit, which is formed by that juice, oil is expressed. See what is meant by *the olive*, ver. 16. note 3.

Ver. 18.—1. *Boast not against the branches.* Because the converted gentiles began very early to despise and hate the unbelieving Jews, on account of their opposition to the gospel, and because the apostle foresaw, that in after-times the Jews would be treated with great cruelty and contempt, by Christians of all denominations, he wrote this passage, in which, by mentioning the great obligations which the gentiles owe to the Jews, he shews it to be injustice, ingratitude, and impiety, to despise and hate this people: and much more so, to plunder, persecute, and kill them. They were the original church and people of God. They preserved the knowledge of God, when all the world was sunk in idolatry. To them we owe the scriptures of the New Testament, as well as of the Old: for the holy and honourable fellowship of the prophets and apostles were Jews. Of them as concerning the flesh, Christ the Saviour of the world came. All the knowledge of religion which we enjoy is derived from them. And surely something of kindness and gratitude is due for such great obligations. They disbelieved the gospel indeed, and for that sin are broken off. But in their rejected state, they bear witness to the gospel, ver. 15. note 1. For they preserve the scriptures of the Old Testament with the utmost fidelity, and are not cast away for ever. They are still beloved of God for the sake of their fathers, and are to be grafted in again in some future period, and to make part of us. On which account they are still the peculiar objects of God's care, and shall never be made an end of, while all the nations that have oppressed them, shall be utterly destroyed. Should such a people as this be despised? Ought they not rather to be highly respected and kindly treated by christians of all denominations, even while they continue in unbelief?

2. *Thou bearest not the root. The root*, in this passage, signifies Abraham, as constituted by God's covenant the father or federal head of all believers, for the purpose of receiving on their behalf the promises; consequently *the branches* signify his children, who profess to believe in God. The apostle's meaning is, that Abraham and his posterity derived no advantage from any covenant which God made with any of the gentile nations: But the gentiles have derived many benefits from the covenants which God made with Abraham and the Jews.

Ver. 19. *The branches were broken off, that I might be grafted in.* The objector no doubt used the Greek particle ἵνα here, to denote the end for which the branches were broken off. But, as is observed in the next verse, the Jews were broken off for their infidelity, and the reception of the gentiles was only the consequence of their unbelief: a sense which the particle ἵνα often hath in scripture.

Ver. 20.

20 *True. By unbelief, they were broken off, and thou by faith ſtandeſt* in their place. *Do not think highly of thyſelf*, as more favoured of God than they. *But be afraid*, leſt through pride, thou alſo be broken off.

20 APOSTLE, *True.* [1] *By unbelief* they were broken off, and thou by faith (εστηκας, 10.) ſtandeſt. Be not high minded, but fear.

21 *For if God ſpared not the natural members of his covenant*, but cut them off for their unbelief, *perhaps he will as little ſpare thee*, if thou behaveſt unſuitably to thy privileges.

21 For if God ſpared not the natural branches, [1] *perhaps neither will he ſpare thee.* (So the Syriac tranſlates μηπως.)

22 *Admire then*, both *the goodneſs and ſeverity of God: towards the Jews, who were caſt out of his covenant, ſeverity: but towards the gentiles*, whom God hath admitted into his covenant, *goodneſs; if thou continueſt in* the ſtate wherein *his goodneſs* hath placed thee, by improving thy advantages, *otherwiſe thou alſo ſhalt be cut off.*

22 Behold *then* the goodneſs [1] and ſeverity of God: *towards* them *who* fell, ſeverity; but towards thee, goodneſs, if thou continue in HIS goodneſs, otherwiſe thou alſo ſhalt be cut off.

23 *And even the Jews, when they abide not in unbelief, ſhall be brought again into the church of God: for God is able* and willing *to unite them again to his church*, on their believing the goſpel.

23 *And even they*, (εαν) *when they* abide *not in* unbelief, ſhall be grafted in: for God is able [1] *again to graft them in.*

24 *For if thou wert ſeparated from thine idolatrous countrymen, and contrary to thy nature*, which was full of ignorance and wickedneſs, *wert made a member of the covenant with Abraham, how much rather ſhall the Jews who are the natural members of that covenant, be reſtored again to their own honours and privileges*, by believing the goſpel, which is the accompliſhment of the ancient revelations made to themſelves?

24 For if thou wert cut *off from* the olive *by nature wild, and contrary to nature wert grafted into the good olive*, how much rather ſhall *thoſe who are* the natural BRANCHES be grafted into their own *olive?* [1]

Ver. 20. *True*, Καλως. This Greek word placed by itſelf, is an adverb of approbation.

Ver. 21. *If God ſpared not the natural branches.* The Jews are called *the natural branches* of the good olive-tree, becauſe they ſprang from Abraham, the root of that tree: conſequently by their deſcent from him, they were naturally members of God's viſible church, and of the Sinaitic covenant on which it was formed.

Ver. 22. *Behold then the goodneſs and ſeverity of God.* Χρηστοτητα, *goodneſs*, ſignifies a diſpoſition to beſtow benefits.—Αποτομιαν, *ſeverity*, literally *a cutting off.* But *cutting off*, the effect, is put for *ſeverity*, the cauſe.

Ver. 23. *For God is able again to graft them in.* Here, as in other paſſages of ſcripture, Eſſ. iv. 30. Δυνατ❍, *Able*, ſignifies *Willing*, as well as *Able:* becauſe it was to no purpoſe to mention God's *ability to graft the Jews in*, unleſs it had been accompanied with *willingneſs.* Locke ſays, "This grafting in, ſeems to import, that the Jews ſhall be a flouriſhing nation again, "profeſſing Chriſtianity in the land of promiſe: for that is to be reinſtated again in the pro-"miſe made to Abraham, Iſaac and Jacob. This St Paul might for good reaſons be withheld "from ſpeaking out. But in the prophets, there are very plain intimations of it."

Ver. 24. *How much rather ſhall thoſe who are the natural branches, be grafted into their own olive?* This reaſoning is very juſt. The converſion of the Jews, though it hath not yet happened, appears more probable than did the converſion of the gentiles, before that event took place.

25 For *brethren, that ye may not be wiſe in your own conceits, I would not have you* ignorant of this myſtery, [1] that blindneſs in part *hath* happened to Iſrael, *till* the fulneſs [2] of the gentiles *come in.* [3]

25 *For, brethren, that ye may not have an high conceit of yourſelves,* on account of your being made the people of God, in place of the Jews, *I muſt ſhew you this ſecret, that* the *blindneſs of the Jews in part, will continue* only *till the generality of the gentiles come into the chriſtian church.* For that illuſtrious event will render the evidences of the goſpel irreſiſtible.

26 And ſo all Iſrael ſhall be ſaved; [1] as it is written, [2] *The deliverer ſhall come out of Zion,* and ſhall turn away ungodlineſs from Jacob.

26 *And ſo* laying aſide their prejudices, *all Iſrael,* by believing the goſpel, *ſhall enjoy the means of ſalvation, according as it is foretold,* Iſ. lix. 20. "The "Redeemer ſhall come to Zion, and to them that "turn from tranſgreſſion in Jacob."

place. The truth is, ſince the Jews are the poſterity of Abraham, ſince the oracles of God were committed to them, and ſince they ſtill continue to believe Moſes and the prophets, in whoſe writings the coming, and character, and actions, and death, and reſurrection of the Chriſt are foretold, we might juſtly be ſurpriſed, that they have not been converted long before this time, were it not for the reaſons mentioned, ver. 15. note 1.

Ver. 25.—1. *I would not have you ignorant of this myſtery.* The apoſtle calls the rejection of the Jews for a time, and their reſtoration after the converſion of the gentiles is completed, *a myſtery;* becauſe it was a matter of the greateſt importance to mankind, and becauſe it had hitherto been kept a ſecret, like the doctrine of the myſteries which was diſcovered to none but to the initiated. See Epheſ. i. 9. note.

2. *That blindneſs,* πωρωσις (ſee ver. 9. note 3.) *in part, hath happened to Iſrael, till the fulneſs,* (ſee ver. 12. note,) *of the gentiles come in*; till the general converſion of the gentiles takes place. Before that event, the coming of the Jews into the church would not be proper. See ver. 15. note 1. The general converſion of the gentiles here ſpoken of, hath not yet happened. For, as Whitby obſerves, (Append. to Rom. xi.) if the known regions of the world are divided into thirty parts, the Chriſtian part is only as five, the Mahometan as ſix, and the Idolatrous as nineteen.

3. *Come in.* Here the Chriſtian church is repreſented as a great temple, erected for all nations to worſhip in. And the coming of the gentiles into this temple or church to worſhip, ſignifies their converſion to Chriſtianity.

Ver. 26.—1. *And ſo all Iſrael ſhall be ſaved.* The future reſtoration of the Jews, to their privileges as the people of God, in conſequence of their embracing the goſpel, is expreſſed by their being *ſaved;* becauſe, by their coming into the Chriſtian church, they ſhall have the means of ſalvation beſtowed on them. See ver. 11. note 2. Beſides, this is the only ſenſe in which all Iſrael ſhall be ſaved. For the eternal ſalvation of a whole nation, no one can ſuppoſe probable.—The converſion of the Jews being ſpoken of in this paſſage as a thing future, the converſions of that people made by the apoſtle Peter, mentioned Acts ii. 41. iv. 4. v. 15. though numerous, were not in St Paul's opinion, the converſion of the Jews foretold by the prophets.

2. *As it is written, The deliverer ſhall come out of Zion, and ſhall turn away ungodlineſs from Jacob;* namely, the *ungodlineſs of unbelief.* The apoſtle adopted the LXX. tranſlation of this paſſage, with the variation of εκ for ενεκεν, becauſe it expreſſes the ſenſe of the original with ſufficient exactneſs.—*The deliverer,* being the ſon of David, he is ſaid by the apoſtle to come out of Zion, the city of David and the ſeat of his kingdom, rather than *for the ſake of Zion,* the words uſed by the LXX. On the other hand, as he came to turn away the ungodlineſs of unbelief from the poſterity of Jacob, he might be ſaid, as in the Hebrew original, to come to Zion and to them that turn from tranſgreſſion in Jacob: for Zion or Jeruſalem was the chief city of the poſterity of Jacob. But as this deliverance of Jacob from the ungodlineſs of unbelief, was not accompliſhed by Chriſt at his firſt coming, it will be accompliſhed in ſome future period, by the preſence of the power of the Lord to heal them.

27 *For this is my covenant with them, when I ſhall take away their ſins* of unbelief. "My ſpirit that is "upon thee, *O Meſſiah*, and my word which I have "put in thy mouth, ſhall not depart out of thy "mouth, nor out of the mouth of thy ſeed, ſaith the "Lord, from henceforth and for ever."

27 (Και αὑτη αυτοις ἡ παρ' εμȣ διαθηκη,) For this IS my covenant *with them*, when I ſhall take away [1] their ſins. (Iſa. lix. 21.)

28 *With reſpect to the goſpel indeed, they are*, through their unbelief, *enemies* to God *on your account;* your reception into the church. *But with reſpect to their* original *election* to be the people of God, *they are* ſtill *beloved* of God, *on account of the* promiſe to their *fathers*, that he would be a God to them in their generations.

28 *With reſpect to* the goſpel *indeed*, THEY ARE enemies, (δι' ὑμας) *on your account: but with reſpect to* the election, [1] THEY ARE beloved (δια, 113.) *on account of* the fathers.

29 *For God's free gift, and his calling* Abraham's poſterity by Iſaac his people, *are unalterable* on the part of God, who, if they repent, will receive them again.

29 For the *free gifts and the* calling [1] of God (Rom. ix. 7.) ARE without repentance. (See Pſ. cx. 4.)

30 *Beſides, as ye* gentiles *alſo in times paſt have diſobeyed God* by your idolatry, *yet now have obtained* the *mercy* of being admitted into God's covenant and church, *through the diſobedience of the Jews* to the goſpel:

30 (Γαρ, 91.) *Beſides*, as ye *alſo* in times paſt have *diſobeyed* [1] God, *yet now* have obtained mercy [2] thro' their *diſobedience*. [3]

Ver. 27. *When I ſhall take away their ſins.* In this expreſſion, there is an alluſion to the ſcape-goat's carrying away the ſin of the children of Iſrael into a land not inhabited, Lev. xvi. 22.—See Iſ. xxvii. 9. where the future converſion of the Jews is foretold under the idea of *taking away their ſin*, namely, of *unbelief*.

Ver. 28. *With reſpect to the election, they are beloved on account of the fathers.* The very perſons here ſaid to be *beloved* in reſpect of *the election*, are in the preceding clauſe ſaid to be *enemies* in reſpect of *the goſpel*. Wherefore, this *election* cannot be of individuals to eternal life: but it is that national election, whereby the Jews were made the church and people of God. See chap. ix. 11. note 2. In reſpect of that election, the Jews are ſtill beloved of God. For although they be caſt off for their unbelief, yet in conſequence of the promiſes made to their fathers, they are in ſome future period to become the people of God, by believing the goſpel.—Whitby remarks, that there is a twofold election of the Jews ſpoken of in this chapter: one whereby they were made the people of God, through their natural deſcent from the fathers, and which Moſes has deſcribed, Deut. vii. 6.—8. The other, whereby ſuch of them as believed on Chriſt, were made the people of God under the goſpel diſpenſation. This election is mentioned, Rom. xi. 7.

Ver. 29. *For the free gifts and calling of God are without repentance.* The bleſſings which God freely beſtowed on Abraham and his ſeed, and his *calling* or making them his people, God will never repent of; but will reſtore to his natural ſeed the honour of being his people, after the Redeemer hath turned away their ungodlineſs of unbelief, Ezek. xvi. 60, 61, 62.

Ver. 30.—1. *Beſides, as ye alſo in times paſt have diſobeyed God.* The diſobedience of the gentiles conſiſted in their loſing the knowledge and worſhip of the true God, and in their worſhipping idols, notwithſtanding the true God made himſelf known to them in every age, by his works of creation and providence, Rom. i. 20.

2. *Yet now have obtained mercy.* The great favour of being admitted into the covenant and church of God, is called *mercy*, becauſe it proceeded entirely from the mercy of God. See Rom. ix. 15. note.

3. *Through their diſobedience.* The apoſtle does not mean, that the gentiles would not have been admitted into the covenant and church of God, by having the goſpel preached to them,

31 Even so *these also have now disobeyed* [1] through your mercy, (ινα, 197.) *so as* THROUGH YOUR MERCY they also (ελεηθωσι, 9.) *shall* obtain mercy. [2]

31 *Even so the Jews also have now disobeyed* the gospel, *on your being admitted into God's covenant,* yet *so as by your receiving that great favour,* the gospel being continued in the world, *they also shall obtain* the *mercy* of being at length admitted into God's covenant.

32 For God hath *shut up together all* (εις απειθειαν, 142. 2.) *for disobedience,* [1] that he might have mercy upon all. [2]

32 *For God hath shut up together all,* under sentence of death, *for their disobedience, that,* in admitting them into his covenant and church, *he might* make them sensible he *bestows a free gift upon all.*

33 O the depth [1] of the riches (και, 216.) both of the wisdom and *of the* knowledge of God! How unsearchable [2] ARE his judgments, [3] and his ways past finding out!

33 In surveying the divine dispensations, instead of finding fault, we ought to cry out, O *the greatness, both of the wisdom of God* in contriving and ordering these dispensations, *and of the knowledge of God* in foreseeing the effects which they would produce! *How unsearchable are his determinations, and his ways past finding out!*

if the whole Jewish nation had embraced the gospel. The title of the gentiles, to all the blessings of the covenant with Abraham, was established by the covenant itself. But his meaning is, that considering the disposition of the Jews, their disobedience and rejection, and the consequent demolition of their church, in order to the erection of the church of God on a more enlarged plan, was necessary to the admission of the gentiles into the covenant and church of God. See ver. 11. note.

Ver. 31.—1. *Even so these also have now disobeyed.* The disobedience of the Jews consisted in their rejecting the gospel, notwithstanding it was preached to them as the fulfilment of the prophecies contained in their own sacred writings.

2. *Through your mercy, so as through your mercy, they also shall obtain mercy.* Theophylact construes and translates this verse in the following manner: *Even so, they also have now disobeyed, so as they should obtain mercy, through your mercy.* Beza approves of Theophylact's translation, because it renders this an exact counterpart to the foregoing verse. But the translation which I have given, possesses that advantage, and at the same time preserves the order of the words in the original.

Ver. 32.—1. *God hath shut up together all for disobedience.* That the words εις απειθειαν, here, do not signify *in unbelief,* but *for disobedience,* is plain from the use of the preposition εις, Mark i. 4. 1 Cor. xvi. 1. 2 Thess. i. 11. and from the nature of the thing. For while a man is *shut up in unbelief,* or *disobedience,* that is, while he is made to continue in unbelief, he is not an object of mercy, neither can he receive the gospel. But men may be shut up as prisoners, for their disobedience or unbelief, and in that state may receive mercy; because, while thus shut up, they may return to their duty.

2. *That he might have mercy on all.* The *mercy* here said to be shewed to all, is God's bestowing upon them the gospel, by the belief of which they become the people of God. See ver. 30. note 2.

Ver. 33.—1. *O the depth of the riches, both of the wisdom and of the knowledge of God!* By applying the word *depth,* to the riches of the wisdom and knowledge of God, the apostle represents these perfections as forming a vast heap, the depth of which cannot be measured.

2. *How unsearchable are his judgments, and his ways past finding out!* The word ανεξιχνιαστοι, comes from ιχνιον, which signifies *the mark of a foot.* The metaphor is taken from animals, which pursue and find out their prey by tracing their footsteps.

3. *His judgments,* are God's methods of directing and governing all things, both generally and particularly. Agreeably to this interpretation of κριματα, *judgments,* the apostle adds, *and his ways past finding out.* Men are not capable of penetrating into the depths of the divine wisdom, because revelation hath made known only what God hath *willed,* and *said,* and

34 *For, what man or angel, hath comprehended all the* reafons *of God's determinations,* fo as to be able to judge of his ways? *Or who hath given him advice,* refpecting either the planning, or the managing of the affairs of the univerfe?

34 For who hath known the mind of the Lord? or who hath been his counfellor?

35 *Or has any one* laid an obligation on God, by *firft conferring a favour on him?* Let him fhow the obligation, *and he fhall have a full recompence.*

35 Or who hath firft given to him, [1] and it fhall be recompenfed *to* him again?

36 *For from him* all things proceed, *and by him* all things are governed, *and to his glory are all things* both made and governed. *To him* alone *be* afcribed *the glory* of the creation, prefervation, and government of the univerfe, *for ever. Amen.*

36 For (εξ) *from* him, and (δι') *by* him, and (εις) *to* him, ARE all things: To *him* BE *the* glory for ever. Amen.

done, without difclofing the reafons either of his general or of his particular conduct. The knowledge of whatever is above our prefent childifh conceptions, is to be fought for, not here, but in the future ftate.

The apoftle in this part of the conclufion of his difcourfe, as Locke obferves, had an efpecial regard to the Jews, whom in an elegant but inoffenfive manner, he rebuked for their prefumption in finding fault with the divine difpenfations: as if God had done them an injury, in admitting the gentiles into his covenant and church.

Ver. 35. *Or who hath firft given to him, and it fhall be recompenfed to him again.* The apoftle very properly afks the Jews, if God was in their debt, for any obligation they had conferred on him? or if he was, let them fay for what, and they fhould have an ample remuneration made to them.

C H A P. XII.

View and Illuftration of the Precepts in this Chapter.

THE apoftle having now finifhed the doctrinal part of his epiftle, judged it fit, in this and in the following chapters, to give the Roman brethren a variety of precepts refpecting their behaviour, both as members of the church, and as fubjects of the ftate. Some of thefe precepts are of univerfal and perpetual obligation, and others of them were fuited to the circumftances of the brethren at the time they were written; fuch as the precepts concerning meats and holy days, which, though they may feem lefs neceffary now that the difputes which gave rife to them no longer fubfift, are neverthelefs of great ufe ftill, as they may be applied for directing our conduct in other points of equal importance to fociety and to the church. See the Illuftr. Chap. xiv. at the end.

The

The apoſtle begins with obſerving, that as the Jewiſh church was diſſolved, and the ſacrifices of beaſts were no longer a part of the worſhip of God, it was highly proper that Jews and gentiles ſhould offer their bodies a ſacrifice to God, not by ſlaying them, but by putting the luſts thereof to death, ver. 1.—And that both ſhould take care not to conform themſelves to the heathen world, either in its principles or practices, ver. 2.—And becauſe the brethren at Rome, and more particularly the ſtated miniſters of religion, there, who poſſeſſed ſpiritual gifts, had from vanity fallen, or were in danger of falling into ſome irregularities in the exerciſe of their gifts, he deſired them not to think too highly of themſelves, on account of their endowments, whatever they might be, ver. 3.—but to remember, that they were all joint members of one body, ver. 4. 5.—and had ſpiritual gifts as well as natural talents beſtowed on them, ſuitable to their office in that body, which they were to exerciſe for the good of the whole, ver. 6. 7. 8.—Next the apoſtle inculcated on the Roman brethren, the practice of thoſe moral virtues, which were the glory of the Chriſtian name; ſuch as zeal in the ſervice of Chriſt, patience in afflictions, love to mankind, even to enemies, forgiveneſs of injuries, and the overcoming of evil with good, ver. 9.—21.

NEW TRANSLATION.

CHAP. XII. 1 *Wherefore, brethren,* I beſeech you by the *tender* mercies (Rom. xi. 32.) of God,[1] that ye preſent your bodies[2] a living ſacrifice,[3] holy, acceptable *to* God, which is your (λογικην λατρειαν) reaſonable *worſhip.*[4]

COMMENTARY.

CHAP. XII. 1 Since the Jewiſh church, with its ſacrifices, is removed, and the Chriſtian church is erected in its place, *I beſeech you, brethren, by the mercies of God, that ye preſent* to him *your bodies,* wherein ſin formerly ruled, *a living ſacrifice, holy* and *acceptable to God,* by conſecrating its members to his ſervice, *which is your reaſonable worſhip.*

Ver. 1.—1. *By the mercies of God.* The love which God hath expreſſed in our redemption by Chriſt, and in making us members of his church, is the moſt winning of all conſiderations, to engage us to obey God; eſpecially as his commands are calculated to make us capable of the bleſſings he propoſes to beſtow on us in the next life. We ſhould therefore habitually recollect this powerful motive, and particularly when any difficult duty is to be performed.

2. *That ye preſent your bodies.* Παραςησαι, *preſent,* is the word by which the bringing of an animal to the altar to be ſacrificed was expreſſed. The apoſtle having deſcribed, Rom. i. 24. the abominable uſe which the heathens made of their bodies, and having taught, Rom. vii. 5. 18. 23. that the body with its luſts, is the ſource and ſeat of ſin, he exhorted the Romans very properly to preſent their bodies to God a ſacrifice, by putting the luſts and appetites thereof to death.

3. *A living ſacrifice,* may ſignify, *an excellent ſacrifice;* ſacrifices being made only of animals brought alive to the altar.

4. *Which is your reaſonable worſhip.* According to Beza, the preſenting of our bodies to God a living ſacrifice, is called *a reaſonable worſhip,* becauſe it was the ſacrifice of a rational creature. Whereas the ſacrifices of birds and beaſts, were ſacrifices, αλογων ζωων, of *irrational*

animals

2 *And be not fashioned like to* the men of *this world*, by adopting their corrupt principles, their carnal temper, their rotten speech, and their vicious practices, *but be changed* from what ye were, *by having your understanding* enlightened, *that ye may approve*, (Rom. v. 4. note,) *what is that good, and acceptable, and perfect will of God*, which is made known in the gospel.

2 And be not *fashioned like* to this world,[1] but *be changed* by the renewing of your *understanding*,[2] that ye may *approve* what IS that good and acceptable, and perfect will of God.[3]

3 *Also, by the apostolical authority, which is given to me*, (λεγω 55.) *I command every one among you*, without exception, *not to have an higher opinion of himself*, nor a lower opinion of others *than he ought to have, but to think* of both justly, *so as always to behave wisely* in his own station, without aspiring after offices in the church, which he is not fit for; and to employ himself in the duties of his station and

3 *Also, by* the grace[1] *which is* given *to* me, *I command every one who is* among you, not to think more highly[2] OF HIMSELF than he ought to think, but to think (εις το, 154.) *so as to behave wisely*, according as

animals. But Locke says, this is called *a reasonable worship*, because it is opposed to the irrational worship of the heathens.

Ver. 2.—1. *And be not fashioned like to this world.* See a particular account of the manners of the heathen world, Ephes. iv. 17.—19. The meaning is, Christians in their character and manners, should not resemble those who spend their time in gratifying their bodily appetites, and who justify themselves in these practices, by maintaining atheistical and other corrupt principles. *The world* here, signifies the corrupt part of the world. See 1 John ii. 16. note 1.

2. *By the renewing of your understanding.* See Ephes. iv. 22.—25. where the new man is described as *renewed in the spirit of his mind;* that is, in all his faculties; in his affections and will, as well as in his understanding: So that all his actions are virtuous and good.—Because the new creation, as Whitby observes, is begun with a change in our understanding whereby we discern and approve the acceptable will of God, the renewing of the understanding is put for the renovation of the whole man.

3. *That good, and acceptable, and perfect will of God.* The will of God respecting mens duty, and the grounds of their acceptance as exhibited in the gospel, is here set in opposition, on the one hand, to the idolatrous rites of worship practised by the heathens, which in their own nature were extremely bad; and on the other, to the unprofitable ceremonies and sacrifices of the law of Moses, concerning which, God himself declared, that he had no pleasure in them, Heb. x. 5.—9. The rites of Moses, therefore, in which the Jews gloried, were no longer acceptable to God, neither had they any influence to make men perfect in virtue. Whereas the duties recommended by the apostle, are of eternal obligation, and separate the people of God from the wicked, in a more excellent manner, than the Jews had been separated from idolaters by the rites of Moses.

Ver. 3.—1. *Also by the grace which is given to me.* The *grace of God*, in this place, signifies the grace of apostleship, and the gift of *inspiration*, whereby St Paul was qualified and authorised to direct all the spiritual men at Rome, in the exercise of their gifts. As Paul was not personally known to the Romans, it was proper he should assert his character as an apostle, in support of the precepts he was going to deliver.

2. *Not to think more highly of himself than he ought to think.* From this we learn, that irregularities in the exercise of the spiritual gifts, had taken place, or were likely to take place at Rome, as at Corinth, 1 Cor. xii. xiv. Philippi, Phil. ii. 3. and Thessalonica, 1 Thess. v. 19, 20. These the apostle endeavoured to correct or prevent, by the excellent rules prescribed in this passage.

to each God hath distributed HIS measure of faith.[3]

office, *according as to each, God hath distributed his measure of spiritual gifts.*

4 For, as *in one body we have* many members, *but all the* members have not the same office;

4 These gifts are necessarily different, both in their nature and dignity, (ver. 6.) *For as in one body we have many members, but all these members have not the same office* in the body:

5 So we, *the many*, are one body (εν Χριστω, 175.) *under* Christ,[1] and *severally* members *of one another.*[2]

5 *So we, the many* disciples of Christ, *are* but *one body*, or religious society, *under* the government of *Christ;* consequently we are all *members of one another*, receiving edification and comfort from each other.

6 Having then (Χαρισματα) *spiritual gifts*,[1] differing according to the grace[2] *which* IS given to us, whether prophecy,[3] LET US PROPHESIE according to the proportion[4] of faith:

6 *Having then spiritual gifts, differing according to the offices assigned us* in the church; *if our gift be prophecy, let us prophesy* only *according to the extent of our inspiration,* without adding to or taking from the revelations made to us, or meddling with subjects not revealed to us:

3. *Behave wisely, according as to each God hath distributed his measure of faith.* Πιστις, *Faith*, is mentioned as a particular spiritual gift, 1 Cor. xii. 9. But here, by an usual metonymy, it is put for all the spiritual gifts; of which Christ distributed to each, that share which he judged proper, called, Ephes. iv. 7. *The measure of the gift of Christ.* By exhorting the Romans to behave wisely, according to *their measure of faith*, the apostle tacitly reproved such of them, as not considering the nature of their own gifts, aspired to offices in the church, for which they were not qualified.

Ver. 5.—1. *So we the many, are one body under Christ.* This comparison of the Christian church to the human body, is made more fully, 1 Cor. xii. 12. Ephes. iv. 16. See Illustrat. prefixed to 1 Cor. xii. at ver. 26. for the moral instruction conveyed in this allegory. And Coloss. i. 18. note 1.

2. *And severally members of one another.* The original phrase ὁ δε καθ' εις, seems to be put for εις καθ' εις, Mark xiv. 19. which being resolved according to the analogy of the language, is εις και ειτα εις, *First one, and then another*, as Blackwall observes, Vol. ii. P. 1. c. 1. The meaning of the figure is, that Christians depend on one another for their mutual edification and comfort, as the members of the human body depend on one another for nourishment and assistance.

Ver. 6.—1. *Having then spiritual gifts.* Χαρισματα. In St Paul's writings, this word usually signifies *Spiritual gifts.* See 1 Cor. xii. 4. note. Also 1 Cor. i. 7. xii. 9. 28. 30.

2. *Differing according to the grace which is given to us.* As the *grace of apostleship*, signifies the *office of an apostle* graciously conferred; so the *grace* here said to be given to the Romans, may mean the particular *station and office in the church*, assigned to individuals by Christ.

3. *If it be prophecy, let us prophesy.* As in this, so in many passages both of the Old and of the New Testament, whole sentences are omitted which must be supplied. See Rom. v. 12. note 1.—For an explication of the gift called *prophecy*, see 1 Cor. xii. 8. note 2. ver. 10. note 2. xiv. 3. note.

4. *According to, αναλογιαν, the proportion of faith.* This is not what is commonly called *the analogy of faith*; which is a method of settling doctrines and of expounding scripture, agreeably to a system formed on passages supposed to be more plain; but it is that extent and energy of inspiration, which was bestowed on the spiritual men, and which is called *the measure of faith*, ver. 3. The apostle's meaning therefore is, that such as enjoyed the prophetic inspiration, were not to imagine, that because some things were revealed to them, they might speak of every thing; but that in prophesying, they were to confine themselves to what was revealed to them. The same rule we have, Eph. iv. 7.

Ver. 7,

7 *Or* if our gifts fit us for the ſtated *miniſtry* of the word, *let us be diligent in preaching*, not diſheartened by dangers: *or if one's gifts fit him for teaching* the ignorant, let him be diligent *in teaching* ſuch:

8 *Or* if they fit him *for exhorting*, let him employ himſelf *in exhortation*. *He* whoſe gifts fit him *for diſtributing* the church's alms, *let him do it with honeſty*, diſintereſtedneſs and impartiality: *he whoſe gifts fit him for preſiding*, *let him do it with aſſiduity and prudence:* he whoſe gifts *qualify him for taking*

7 Or miniſtry,[1] (διακονιαν) LET US BE DILIGENT *in the miniſtry:* or he *who* teacheth, *in* teaching: (See 1 Cor. xii. 28. note 2.)

8 Or he *who* exhorteth, *in* exhortation:[1] (ὁ μεταδιδȣς) *he who diſtributeth*, LET HIM DO IT[2] (εν) with ſimplicity:[3] (ὁ προισαμεν@) *he who preſideth*,[4] *LET HIM DO IT* with *care*: (ὁ ελεων) he *who* ſhew-

Ver. 7. *Or miniſtry*. Every office performed for the edification of the church, was called διακονια, *miniſtry*, Epheſ. iv. 12. Hence *miniſtry* is applied to the *apoſtleſhip* itſelf, Acts i. 17. 25. vi. 4. and to the *evangeliſt's* office, 2 Tim. iv. 5. But the miniſtry here ſpoken of, being joined with *teaching*, *exhorting*, *diſtributing* and *ſhewing mercy*, which are all ſtated offices in the church, I ſuppoſe that *miniſtry* likewiſe is a ſtated office; perhaps the *biſhops miniſtry*. For as I underſtand the apoſtle, he is not giving directions to the ſpiritual men properly ſo called, but to ſuch of the ſtated miniſters of the church at Rome, as poſſeſſed ſpiritual gifts. See 1 Cor. xii. 28. notes. Beza imagined, that under *prophecy* and *miniſtry*, all the ordinary eccleſiaſtical functions are comprehended: and that in what follows, the apoſtle deſcribes firſt, the kinds of prophecy, and ſecondly, the kinds of miniſtry uſed in the church.

Ver. 8.—1. *Or he who exhorteth, in exhortation.* The *teaching* in the former verſe, and the *exhorting* in this, were, it ſeems, different functions. The *teacher*, I ſuppoſe, addreſſed the underſtanding of his hearers, giving them inſtruction in the doctrines of the goſpel, perhaps in the way of queſtion and anſwer, eſpecially when the firſt principles were to be taught. But the *exhorter*, in a diſcourſe of greater length, addreſſed their affections, for the purpoſe of perſuading them to abſtain from ſome particular vice, or to perform ſome particular duty, or for encouraging the faint-hearted, and ſtrengthening the feeble. And as theſe functions required different talents, we may ſuppoſe the gifts of the Spirit, which were ſometimes beſtowed on the perſons employed in them, were different. In Beza's opinion, the *exhorter* was the ſame with the *paſtor*, mentioned Epheſ. iv. 11. See 1 Cor. xiv. 3. note.

2. *He who diſtributeth, let him do it.* Ὁ μεταδιδȣς. The firſt Chriſtians reckoned it an eſſential part of their religion, to ſupport their brethren when in any kind of diſtreſs. And by their zeal in doing good offices to one another, they drew the attention and admiration of the heathens; as we learn from the emperor Julian's letter to Arbaces, Epiſt. xlix.—*Diſtributing* in this paſſage, does not mean thoſe common offices of charity which are incumbent on all Chriſtians, and which may be performed without the aſſiſtance of any ſpiritual gift; but it denotes the diſtributing of the funds appropriated by particular churches for relieving the neceſſities of the afflicted; an office which required great prudence, impartiality, and fortitude. And therefore the perſons employed in it, were ſpiritual men, whoſe gifts enabled them to diſtinguiſh diſciples from heathens, and the really poor from thoſe that were not ſo, (See Acts vi. 1.—11.) and to form a proper judgment of their neceſſities. See note 5. on this verſe.

3. Let him do it *with ſimplicity*. Εν ἁπλοτητι. If we conſider *ſimplicity* as oppoſed to διακρισις, *diſcriminatio*, *the making a difference* among perſons from favour or hatred, it will ſignify *impartiality*. Thus James iii. 17. *The wiſdom which is from above is*, αδιακριτ@, *without partiality*. *Simplicity*, ἁπλοτης, may alſo denote *liberality*. For the word ἁπλως, ſignifies *liberally*, James i. 5.—Or, this word being uſed to denote *freedom from all mixture*, it may ſignify *purity*.

4. *He who preſideth.* Ὁ προισαμεν@, in this paſſage, anſwers to οἱ καλως προεστωτες πρεσβυτεροι, *the elders who preſide well*, 1 Tim. v. 17.—The office itſelf is termed Κυβερνησις, *direction*, 1 Cor. xii. 28. and the ſpiritual gift neceſſary to the preſident, was the *diſcernment of ſpirits*. See 1 Cor. xii. 10. note 3.—Becauſe this is interjected between the clauſes *he that diſtributeth*, and *he that ſheweth mercy*, ſome are of opinion, that *the preſident* was one appointed to ſuperintend thoſe who were employed in diſtributing the church's alms.

5. *He*

eth mercy,[5] LET HIM DO IT with cheerfulneſs.[6]

care of the ſick, the afflicted, the impriſoned, and of widows and orphans, let him perform theſe ſervices *with cheerfulneſs*.

9 LET love BE without *hypocriſy: abhor evil: cleave to good.*

9 *Let* your profeſſions of *love be real: abhor* every *evil* action: *adhere cloſely to a virtuous courſe of life*.

10 *In brotherly love, be kindly diſpoſed*[1] *towards each other. In honour* (προηγεμενοι) *go before one another.*

10 *In love* to one another *as brethren* in Chriſt, *ſhew* that *kindneſs of affection*, which near relations bear to one another. *In every honourable action, go before*, and lead on *one another*.

5. *He who ſheweth mercy.* 'Ο ελεων. See Rom. xvi. 1. note 3. The primitive chriſtians took a particular charge of orphans, and widows, and ſick people, and ſtrangers, and of ſuch as were impriſoned for their religion, or ſpoiled of their goods. To theſe offices they were ſtrongly moved, by the benevolent ſpirit of the goſpel, but eſpecially by their maſter's declaration, that he himſelf ſuffers whatever is ſuffered by the members of his body: and that whatever is done, or neglected to be done, to one of the leaſt of his brethren, he conſiders as done, or neglected to be done to himſelf, Matth. xxv. 35.—45.—Moreover, to the care of ſtrangers, the brethren were led by the manners of the age, and the peculiar circumſtances of the times. For many of the firſt converts having devoted themſelves to the preaching of the goſpel, often travelled from one place to another. And as there were no inns in the eaſtern countries, like thoſe uſed now with us, it was cuſtomary for travellers to lodge with their acquaintance, or with ſuch perſons as they were recommended to. But all the diſciples of Chriſt, conſidering themſelves as brethren, and as engaged in one common cauſe for the benefit of the world, they made each other welcome, though unacquainted, to ſuch food and lodging as they could afford. And therefore, when travellers were not acquainted with the brethren in any particular place, all they had to do was to make themſelves known as chriſtians, by declaring their faith, 2 John, ver. 10. eſpecially to the biſhops, who had a liberal maintenance given them to enable them to be hoſpitable. See 1 Tim. v. 17. Farther, the goſpel, in all countries, expoſing thoſe who profeſſed it to perſecution from the magiſtrates and prieſts, many were impriſoned, and ſome were put to death. To thoſe who were impriſoned for their faith, the greateſt attention was paid, by all the brethren in the neighbourhood, who comforted them during their impriſonment, by every poſſible expreſſion of affection and care. And in regard the numbers of the diſtreſſed increaſed, as the diſciples multiplied, it was ſoon found expedient, not to leave their neceſſities to be ſuccoured by thoſe who were diſpoſed to do it, nor even by the biſhops, their incomes being inadequate to a beneficence ſo extenſive. But the churches made collections for the relief of the afflicted, and appointed perſons of both ſexes, whoſe diſpoſitions and gifts fitted them for the office, to viſit and take care of the diſtreſſed of their own ſex, and to ſupply their neceſſities out of the church's funds.—And as in the great cities where there were many poor, it might be neceſſary to employ a number of perſons in taking care of them, we may ſuppoſe the perſons employed acted under the inſpection, and according to the direction of the preſident, who ſupplied them with the money neceſſary, out of the church's funds, and took care that what they received was properly applied. The perſon who ſupplied the wants of the poor, was called 'Ο μεταδιδες, *the diſtributer:* but the perſon who attended the deſtitute, the ſick, and the diſtreſſed, was called 'Ο ελεων, *the ſhewer of mercy*.

6. *With cheerfulneſs.* The perſons, whether male or female, who devoted themſelves to the ſuccouring of the afflicted, undertook a very laborious office. It was therefore neceſſary, on their own account, to perform theſe offices with *cheerfulneſs*, as the apoſtle directed. It was neceſſary likewiſe, on account of the perſons whom they ſuccoured; who would receive the greater conſolation from theſe offices, when they found the perſons who performed them taking pleaſure in them.

Ver. 10. *Be kindly diſpoſed.* The force of the original word φιλοστοργοι, can hardly be reached in any tranſlation. It is compounded of a word ſignifying that affection which animals by in-

11 *In caring for each other, be not slothful. In spirit be fervent, when ye serve the Lord* in the ordinary duties of religion, or in spreading the gospel.

11 *In care* FOR EACH OTHER *be* not slothful. In spirit *be fervent when serving* the Lord.[1]

12 *Rejoice in hope* of eternal life. *Be patient in affliction.* And as the best consolation in trouble, *continue earnest in prayer,* although your prayers be not immediately answered.

12 *Rejoyce* in hope. *Be* patient in *affliction. Continue instant* in prayer. (See Luke xviii. 1.)

13 *Communicate* your riches, *for relieving the necessities of the brethren. Practise hospitality to strangers,* especially those driven from their homes by persecution.

13 *Communicate* to the *necessities of the* saints. *Follow hospitality to strangers.*[1]

14 *Bless them who persecute you: bless* them by praying God to bless them, *but never curse* them.

14 Bless them *who* persecute you: bless, and curse not.[1]

15 *Rejoice with them who are in prosperity,* and *grieve with them who are in adversity;* these things are acceptable both to God and man.

15 (Χαιρειν) Rejoice[1] with them *who rejoice,* and weep with them *who* weep.

16 *Be of the same* hospitable, forgiving, sympathising *disposition towards one another,* as towards strangers and persecutors. *Do not aspire after the*

16 (Το αυτο φρονυντες) BE of the same *disposition*[1] *towards one another. Do not*

stinct bear to their young, and so teaches us, that christian charity must be warm and strong, like that which near relations bear to one another.

Ver. 11. *Serving the Lord.* Mill, in his edition of the Greek Testament, has here τῳ καιρῳ δυλευοντες, *serving the time:* which Glassius also approves. Philol. Sac. pag. 144.—According to that reading, the meaning is, Not slothful in taking care of each other, shewing proper fervency of spirit in the work, yet prudently suiting your conduct to the time. But as this precept is not connected with what goes before, I agree with Estius in preferring the common reading, because *serving the time* is not an expression used in scripture, being very different from *redeeming the time,* Eph. v. 16. Col. iv. 5. Whereas, *serving Christ,* and *the Lord,* is an expression which often occurs, Rom. xiv. 18. xvi. 18. Col. iii. 24.—Besides, it was a very proper argument to encourage the Romans, to be diligent in performing the duties which they owed to each other, to inform them that thereby they *served the Lord Christ.* Or, *serving the Lord,* may mean as in the new translation and commentary.

Ver. 13. *Follow hospitality to strangers.* So φιλοξενιαν, from φιλοξενος, *a lover of strangers,* properly signifies. Blackwall thinks the word διωκοντες, implies, not only that we should receive poor visitants, and distressed travellers, with a flowing generous hospitality, but that we should *pursue,* or follow after those who have passed our houses, and invite them in. This sort of good office, is highly acceptable to Christ: *I was a stranger and ye took me in.* See ver. 8. note 5.

Ver. 14. *Bless and curse not.* The repetition of the word *bless,* shews the importance of this precept. Paul's behaviour towards the high priest Ananias, Acts xxiii. 3. and towards Alexander the coppersmith, 2 Tim. iv. 14. may seem a breach of this command. But on these occasions, he may have been directed by an impulse of the Holy Ghost, to denounce the judgments of God against such obstinate sinners.

Ver. 15. *Rejoice.* Χαιρειν is put for the imperative, after the manner of the Attics; unless we chuse to supply παρακαλω υμας, from ver. 1.

Ver. 16.—1. *Be of the same disposition towards one another.* Το αυτο εις αλληλυς φρονειτε. This precept is repeated, Rom. xv. 5. only the preposition is different. What is meant by φρονειν, see Philip. ii. 3. note 1.

2. *Do*

care for high things: *but associate*[2] *with lowly men.* Be not wise in your own conceits.

grandeur of this life; nor affect the company of those who are in high stations: *rather associate with men, who are weaned from the world. And be not puffed up with an opinion of your own wisdom,* lest it make you despise instruction.

17 *Unto no one*[1] *return* evil[1] for evil. (See 1 Pet. iii. 9.) *Premeditate*[2] *things comely* in the sight of all men.

17 *Unto no one return evil for* the *evil* he hath done you. *Premeditate* how to make your *actions beautiful in the sight of all men;* of your enemies, as well as of others.

18 (Το εξ υμων, 160.) *What relates to you is, live in peace with all men, if possible.*

18 *What relates to you is, live in peace with all men,* whether friends or foes, *if it can be done* consistently with piety and truth.

19 *Beloved, do not avenge yourselves,*[1] *but give place to the wrath*[2] OF GOD: For it is written, Vengeance *belongs to me,* I will repay, saith the Lord.[3]

19 *Beloved, do not avenge yourselves* of your persecutors, *but give place to the wrath of God,* whose prerogative it is to punish. For it is written, Deut. xxxii. 35. *Vengeance belongs to me, I will repay saith the Lord.* See also Lev. xix. 18.

20 Therefore, if thine enemy hunger, *give him meat;* if he thirst, give him drink: *for this doing,* thou *wilt* heap coals of fire[1] on his head.

20 *Therefore, if thy persecutor hunger,* instead of avenging thyself by suffering him to perish, *give him meat; and if he thirst, give him drink: for by so doing, thou wilt soften him,* and make him lay down the enmity which he bears to thee.

2. *Do not care for high things, but associate with lowly men.* Beza observes, that they are said συναπαγεσθαι, who leave the road they intended to walk in, that they may go along with others.

Ver. 17.—1. *Unto no one return evil.* No provocation warrants a christian to revenge an injury.

2. *Premeditate things comely.* The word προνουμενοι, signifies *to think* of the proper method *of doing a thing,* before we proceed to action. See chap. xiii. 14. note 2. The meaning of the precept is, that we should by proper previous consideration, take care to render our actions beautiful and good, even in the eyes of men. The same precept we have, 2 Cor. viii. 21.

Ver. 19.—1. *Beloved, do not avenge yourselves.* This precept is founded, as in religion so in right reason, and in the good of society. For he who avenges himself, making himself accuser, and judge, and executioner, all in one person, runs a great hazard of injuring both himself and others, by acting improperly, through the influence of passion.

2. *Give place to the wrath.* In the opinion of some commentators, the meaning of the apostle's direction is, *yield to the wrath of your enemies, without opposing it.*

Ver. 20. *For this doing, thou wilt heap coals of fire on his head.* The head here is put for the whole person. A *coal of fire,* is used in a good sense, 2 Sam. xiv. 7. *They shall quench my coal of fire which is left;* they will deprive me of my little remaining comfort. That the expression is used in a good sense by the apostle, seems probable from the following verse, where we are commanded to *overcome evil with good.* The metaphor is supposed to be taken from the melting of metals, by covering the ore with burning coals. Thus understood, the meaning will be, In so doing, thou wilt mollify thine enemy, and bring him to a good temper. This, no doubt, is the best method of treating enemies. For it belongs to God to punish the injurious, but to the injured, to overcome them by returning good for evil.—Whitby thinks the apostle's meaning is: Thou wilt bring upon thine enemies the wrath of God, who, by punishing them, will maintain thy cause: and observes, that the apostle's quotation is taken from Prov. xxv. 21, 22. where the divine vengeance is spoken of: and affirms, that in other

21 Be not overcome of evil, ſo as to be made evil yourſelves, *but overcome* the *evil* diſpoſitions of your perſecutors, *by doing them all the good ye can.*

21 Be not overcome of evil, [1] but overcome evil with good.[2]

paſſages of ſcripture, to heap coals of fire upon the head of ſinners, always ſignifies to increaſe their puniſhment.

Ver. 21. *Be not overcome of evil,* &c. Blackwall, after having praiſed the language in which this precept is delivered, adds: "This is a noble ſtrain of chriſtian courage, prudence, and "goodneſs, that nothing in Epictetus, Plutarch, or Antonine can vie with. The moraliſts and "heroes of paganiſm, could not write and act to the height of *this.*"

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CHAP. XIII.

View and Illuſtration of the Precepts in this Chapter.

BECAUSE God had choſen the Jews for his ſubjects, and as their king had dictated to them a ſyſtem of laws, and had governed them anciently in perſon, and afterwards by princes of his own nomination, they reckoned it impiety to ſubmit to heathen laws and rulers. In the ſame light, they viewed the paying of taxes for the ſupport of the heathen governments, Matt. xxii. 17. In ſhort, the zealots of that nation laid it down as a principle, that they would obey God alone, as their king and governor, in oppoſition to *Ceſar*, and all kings whatever who were not of their religion, and who did not govern them by the laws of Moſes.

This turbulent diſpoſition, ſome of the Jews who embraced the goſpel, did not immediately lay aſide: and even of the believing gentiles, there were a few, who, on pretence that they had a ſufficient rule of conduct in the ſpiritual gifts with which they were endowed, affirmed that they were under no obligation to obey ordinances impoſed by idolaters, nor to pay taxes for the ſupport of idolatrous governments. In that perſuaſion, they alſo refuſed to the heathen magiſtrates that honour and obedience, to which, by their office, they were entitled from all who lived under their government. But theſe principles and practices occaſioning the goſpel to be evil ſpoken of, the apoſtle judged it neceſſary, in his letter to the Romans, to inculcate the duties which ſubjects owe to magiſtrates; and to teſtify to them, that the diſciples of Chriſt were not exempted from obedience to the wholeſome laws, even of the heathen countries where they lived, nor from contributing to the ſupport of the government by which

which they were protected, although it was adminiftered by idolaters. Withal, having infcribed this letter to the unbelieving, as well as to the believing inhabitants of Rome, the brethren were thereby directed, for the vindication of their religion, to fhew the copies which they took of it, to fuch of the heathens as were willing to read it.

This admirable part of his letter, the apoftle began with exhorting every one to obey the government of the country where he lives, whether it be eftablifhed by the exprefs confent of the people, or by their acquiefcence, or by long ufage; founding his exhortation on the following principle: That God having formed mankind, for living in fociety, and fome government being abfolutely neceffary for maintaining order and peace among the affociated, whatever form of government happens to be eftablifhed in any country, is authorifed of God, and is fubordinate to his general government of the world, ver. 1.—Civil government, therefore, being authorifed of God, he who refifts the eftablifhed exercife of it in any country, on pretence that the perfons holding the reins of government, have no juft title to do fo, or on pretence that they profefs a falfe religion, and exercife their power in fupporting error, really refifts the ordinance of God; and all who do fo, bring on themfelves juft condemnation, both from God and men, ver. 2. 3.—On the other hand, magiftrates, being *fervants of God* for good to the people, ought, agreeably to the end of their office, to exercife their power for the welfare of their fubjects, by punifhing none but evil doers, and by protecting and encouraging all who obey the wholefome laws of the ftate, whatever religion they may profefs, ver. 4.—It was therefore neceffary for the brethren, to obey the heathen magiftrates, in all things confiftent with their duty to God; not only to avoid punifhment, but from a principle of confcience, ver. 5.—And that the rulers might be honourably maintained, and the government effectually fupported; the apoftle ordered *tax*, and *cuftom*, and *tribute*, to be paid, as well as that *fear* or refpect, which is due to rulers, on account of their office, ver. 6. 7.—In this, I fuppofe, the apoftle had the Jews in his eye, who held it unlawful to pay tribute to Cefar; yet what he fays being general, and applicable to all who enjoy the protection of government, it could give the Jews no juft offence. Laftly, The difciples of Chrift, as members of fociety, are to owe no man any thing, except to love one another, becaufe love leads to the performance of every focial duty, and prevents all manner of injuries and crimes, ver. 8.—10.

It deferves both notice and praife, that in explaining to the inhabitants of Rome, their duty as citizens, the apoftle hath fhewn the fineft addrefs. For while he feemed only to plead the caufe of the magiftrate with the people, he tacitly conveyed the moft whole-
fome

ſome inſtruction to the heathen rulers, who he knew were too proud to receive advice from teachers of his character and nation. For by telling rulers, that they are *the ſervants of God for good to the people*, he taught them the purpoſe of their office, and ſhewed them that their ſole aim in executing it, ought to be to promote the happineſs of their people; and that as ſoon as they loſe ſight of this, their government degenerates into tyranny. Moreover, by eſtabliſhing the office and power of magiſtrates on their proper foundation, and by teaching the people to obey their rulers from conſcience, he made ſuch of the heathens as read his letter, ſenſible that the goſpel nouriſhes no rebellious principles in its votaries; that it does not meddle with the political conſtitution of any ſtate, on pretence of mending it; and that it enjoins ſubjects, in things not ſinful, to obey their rulers, whatever the form of government is, under which they act. Such a diſcourſe concerning obedience to laws and magiſtrates, was addreſſed to the Roman brethren with peculiar propriety, becauſe they had been baniſhed from Rome with the Jews, by the Emperor Claudius, for their tumultuous behaviour, and were but lately returned.—The apoſtle, however, gave the ſame directions to other churches, Tit. iii. 1. as did St Peter likewiſe, 1 Pet. ii. 13.—17.; from which we may learn how turbulent the Jews were in all the heathen countries, and how anxious the chriſtian teachers were, to have their diſciples free from blame in every reſpect.

In what follows, the apoſtle earneſtly recommended to the Romans, the duties of temperance and chaſtity, becauſe in their heathen ſtate, they had been extremely deficient in theſe virtues. And that his exhortation might make the deeper impreſſion, he compared their former ignorance, from which their lewdneſs and intemperance had proceeded, to the darkneſs of night; and oppoſed thereto, the knowledge which the goſpel had imparted to them, likening it to the light of day, ſpringing up after a long dark night, and gradually advancing to meridian brightneſs. And the heathens lying in that ignorance, he compared to perſons in a deep ſleep, becauſe they were as incapable of performing the rational functions of men, as perſons are who ſleep in the intoxication of drunkenneſs. Ver. 11.—14.

The precepts in this and the preceding chapter, do great honour to the goſpel, and to its miniſters. They ſhew us, that inſtead of contracting mens affections, and limiting them to their own ſect, the goſpel enlarges their hearts, ſo as to embrace the whole human race, not excluding their very enemies: that it cheriſhes no rebellious principles in its votaries, but enjoins obedience to ſuperiors from a regard to conſcience; and that it allures no proſelytes, by the proſpect of criminal ſenſual pleaſures of any kind.

CHAP.

NEW TRANSLATION.

CHAP. XIII. 1. Let every ſoul [1] be ſubject *to* the higher powers.[2] For there is no power but *from* God;[3] *and* the powers that be, *are placed under God.*[4]

2 *Wherefore, he who ſetteth himſelf in oppoſition to* the power, reſiſteth the ordinance of God; [1] and they

COMMENTARY.

CHAP. XIII. 1 *Let every man,* whatever his office in the church, or his ſpiritual gifts are, *be ſubject to the eſtabliſhed government. For there is no power* of government *but from God; and the* governing *powers in all countries, are ſubordinate to,* and uſeful for carrying on *God's benevolent government* of the world.

2 *Wherefore, he who oppoſeth government,* by diſobeying its wholeſome laws, or by attempting the lives of the governors, or by obſtructing the due

Ver. 1.—1. *Let every ſoul be ſubject. Every ſoul,* is a moſt general expreſſion, comprehending all mankind.—Jews and gentiles, whether they believe the goſpel or not, or whether they are in higher or lower ſtations, or poſſeſs the ſpiritual gifts and miraculous powers, or are deſtitute of them, all ought to be ſubject in things not ſinful, to the government of the country where they live.

2. *To the higher powers.* In other paſſages, Εξȣσιαι, *Powers,* by a common figure, ſignifies perſons poſſeſſed of power or authority. But here, *αι εξȣσιαι υπερεχοντες, The higher powers,* being diſtinguiſhed from *οι αρχοντες, The rulers,* ver. 3. muſt ſignify, not the perſons who poſſeſs the ſupreme authority, but *the ſupreme authority* itſelf, whereby the ſtate is governed; whether that authority be veſted in the people, or in the nobles, or in a ſingle perſon, or be ſhared among theſe three orders: in ſhort, *the higher powers,* denotes that form of government which is eſtabliſhed in any country, whatever it may be. This remark deſerves attention, becauſe the apoſtle's reaſoning, while it holds good concerning the form of government eſtabliſhed in a country, it is not true concerning the perſons who poſſeſs the ſupreme power, that *there is no power but from God;* and that *he who reſiſteth the power, reſiſteth the ordinance of God.* For if the perſon who poſſeſſes the ſupreme power in any ſtate, exerciſes it in deſtroying the fundamental laws, and to the ruin of the people, ſuch a ruler is not from God; is not authoriſed by him, and ought to be reſiſted.

3. *For there is no power but from God.* This was written to correct the pride of the Jews, who valued themſelves exceedingly becauſe they had received a form of government from God. The government of every ſtate, whether it be monarchial, ariſtocratical, democratical, or mixed, is as really of divine appointment, as the government of the Jews was, though none but the Jewiſh form was of divine legiſlation. For God having deſigned mankind to live in ſociety, he has, by the frame of their nature, and by the reaſon of things, authoriſed government to be exerciſed in every country. At the ſame time, having appointed no particular form to any nation but to the Jews, nor named any particular perſon or family, to exerciſe the power of government, he has left it to the people to chooſe what form is moſt agreeable to themſelves, and to commit the exerciſe of the ſupreme power, to what perſons they think fit. And therefore, whatever form of government hath been choſen, or is eſtabliſhed in any country, hath the divine ſanction: and the perſons who by the choice, or even by the peaceable ſubmiſſion of the governed, have the reins of government in their hands, are the lawful ſovereigns of that country, and have all the rights and prerogatives belonging to ſovereignty veſted in their perſons.

4. *And the powers that be, are placed under God.* Ὑπο Θεȣ τεταγμενοι εισι. We have the phraſe *υπο εξȣσιαν τασσομεν𝈪,* Luke vii. 8. ſignifying *a perſon placed under the authority of another.* The verb properly ſignifies to marſhal an army under its general, by aſſigning to each ſoldier his proper place in the battle. Wherefore, the ſentiment delivered by the apoſtle, is this: That whatever form of government happens to be eſtabliſhed in any country, is marſhalled, or ſet in order under God the King of kings, and is deſigned to co-operate with his benevolent univerſal government.

Ver. 2. *He who ſetteth himſelf in oppoſition to the power, reſiſteth the ordinance of God.* As the

execution of their office, *resisteth the ordinance of God: and they who do so shall be punished.*

who resist, shall *procure punishment to themselves.*

3 *For rulers are* appointed *not to terrify those* of the citizens *who do good works, but who do evil. Wouldst thou then live* happily in any country, *without being afraid of the magistrates and the laws,* carefully *do the good actions* which they enjoin, *and thou shalt have protection and favour from the same?*

3 For rulers are not a terror to good works, but *to evil. Wouldst* thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same.

4 *For the ruler,* according to the true design of his office, *is a servant of God, appointed to make thee* and the rest *happy,* by maintaining all in their just possessions. *But if thou do evil,* if thou art rebellious, impious, injurious, or addicted to any vice inconsistent with the peace of society, *be afraid* of the magistrate, *because the power of punishing, is not committed to him* by God and the people *in vain: for he is a servant of God, appointed to avenge the community, by punishing evil doers.*

4 For THE RULER is (Θεȣ διακον☉) *a servant* of God *for good to thee.* But if thou do that which is evil, be afraid; *because he does not bear* the sword in vain. For he is (Θεȣ διακον☉) *a servant* of God, a revenger to INFLICT wrath *on* him *who worketh* evil.

5 *For these reasons, it is necessary for you to be obedient* to the laws and rulers of the countries where ye live, *not only from the fear of punishment, but also from a principle of conscience.*

5 Wherefore *it is necessary* FOR YOU *to be* subject, [1] not only *on account of* wrath, but also *on account of* conscience.

the precept in the foregoing verse, and the declarations in this, are *general,* they must be interpreted according to the nature of the subjects to which they are applied. Wherefore, since *The Power,* of which the apostle speaks in both verses, is *the form of government,* and not *The Rulers* of a country, the subjection to the higher powers enjoined in the first verse, is not an unlimited passive obedience to rulers in things sinful, but an obedience to the wholesome laws enacted for the good of the community, by common consent, or by those who according to the constitution of the state, have the power of enacting laws. To these good laws the people are to give obedience, without examining by what title the magistrates, who execute these laws, hold their power; and even without considering, whether the religion professed by the magistrates, be true or false. For the same reason, the *opposition to,* and *resistance of the power,* forbidden in the second verse, is an opposition to and resistance of the established government, by disobeying the wholesome laws of the state; or by attempting to overturn the government, from a factious disposition, or from ill will to the persons in power, or from an ambitious desire to possess the government ourselves. These precepts therefore, do not enjoin obedience to the magistrates in things sinful, but in things not sinful; and more especially in things morally good, and which tend to the welfare of the state. Besides, as in the following verses, the apostle hath shewn from the nature and end of their office, that the duty of rulers is to promote the happiness of the people, it is plain from the apostle himself, that they who refuse to do things sinful, or even things inconsistent with the fundamental laws of the state, do not resist the ordinance of God, although these things should be commanded by a lawful magistrate; because in commanding them, he exceeds his power. And, that opposition to a ruler who endeavours utterly to subvert the constitution, or to enslave a free people, is warranted, not only by right reason, but by the gospel, which teaches, that *rulers are the servants of God, for good to the people,* and are supported by God only in the just execution of their office. See the following note.

Ver. 5. *It is necessary for you to be subject.* The apostle did not mean, that they were to be subject to the sinful laws of the countries where they lived, otherwise he made it necessary for the Roman brethren to join in the worship of idols, contrary to the superior obligation they were under, of *obeying God rather than man.* Besides, by telling them they were to be

subject

6 *For this reason, therefore, pay ye taxes*[1] *also* TO THEM, *because* they are *public ministers*[2] *of God*, attending continually *to* this very thing.

6 *From the same principle, pay ye taxes also to the magistrates, because they are public ministers, appointed by God to attend continually to the affairs of government, and to the distribution of justice*, that the people may live in peace.

7 Render therefore to all their dues:[1] *To whom tax* IS DUE, *tax:*[2] *To whom custom, custom: To whom fear, fear: To whom honour, honour.*

7 *Render, therefore, to all* without fraud, *what is due* by law. *To whom tax is due, tax: to whom custom* for merchandise is due, *custom: to whom fear* is due as having the execution of the laws in their hands, *fear: to whom outward respect* is due on account of their office or rank, *outward respect*.

8 Owe no man any thing, *unless* to love one another. For he *who* loveth another,[1] hath fulfilled the law.

8 Pay all your debts, and *owe no man any thing, unless mutual love:* because that debt can never be fully discharged. *He who loveth another, hath fulfilled the law*, respecting his neighbour.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if THERE BE any other commandment, it

9 *For the precepts, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet, and if there be any other commandment* prescribed in the word of God, or dictated by right reason, which hath others for its object, *it is summed up in this precept, namely,*

subject *on account of conscience*, he intimated that the subjection which he enjoined, did not extend to things sinful. See ver. 2. note.

Ver. 6.—1. *For this reason therefore, pay ye*, φορες, *taxes also*. The question, *Is it lawful to pay*, κηνσον, *tribute to Cesar?* was agitated, not in Judea only, but in all the heathen countries where the Jews were settled, and was the occasion of great dissensions among them. This question the apostle decided in the affirmative, upon the following principle, That as government and governors are appointed for the public good, taxes ought to be paid by the people, for defraying the necessary expences of government, and for maintaining the magistrates in that honourable manner which their office requires, and which is necessary to procure them respect.

2. *Because they are public ministers of God, attending continually to this very thing*. The phrase λειτεργοι Θεε, signifies ministers appointed by God in behalf of the people. See Rom. xv. 16. note 1. The thing to which the magistrates attend, or ought to attend continually, is the good of the people; which they should promote, by restraining evil doers, distributing justice, and repelling the attacks of foreign enemies. Now these things they cannot do, unless taxes are paid to them.

Ver. 7.—1. *Render to all therefore their dues*. In this precept the apostle followed his master, who ordered the Jews to *render to Cesar, the things that are Cesar's*, though Cesar was neither of the Jewish nation, nor of their religion.

2. *To whom*, φορον, *tax is due, tax: to whom*, τελος, *custom, custom*. *Tax* is money levied from the people for their persons, their houses, and their lands. *Custom* is money raised for merchandise. By using the general expression, *to whom tax is due*, the apostle leaves it to the laws and constitution of every state, and to the people in these states, to determine who are their lawful magistrates, and what the taxes and customs are, which are due to their governors; but by no means allows individuals to determine these points, because that would open a door to rebellion.

Ver. 8. *He who loveth another*. 'Ετερον, *Another*, is a more general word than Πλησιον, *neighbour* in the next verses, and comprehends our very enemies, according to the sublime morality enjoined by Christ.

Thou ſhalt love thy neighbour as thyſelf: love him as a part of thyſelf, on account of his uſefulneſs in promoting thy happineſs.

10 For *love reſtraineth a man from doing evil to his neighbour,* and leadeth him to do his neighbour every good office in his power; *wherefore love is the fulfilling of the law* reſpecting one's neighbour.

11 *This alſo I command: Form a proper judgment of the* preſent *ſeaſon, that it is already the hour for us to awake out of* that *ſleep,* into which the ſenſual practices of heatheniſm have caſt us; *for now the* doctrine of *ſalvation,* the goſpel, *is better underſtood by us, than when we* firſt *believed.*

is *ſummed up* [1] in this *precept,* namely, Thou ſhalt love thy neighbour as thyſelf.

10 Love worketh no evil to ONE'S neighbour: therefore love IS (πληρωμα νομȣ) the fulfilling [1] of the law.

11 *Alſo this I* COMMAND, *Know the ſeaſon,* [1] that IT IS *already the hour for us* to awake out of ſleep. For now *the ſalvation* IS *nearer us* [2] than when we believed.

Ver. 9. Ανακεφαλαιȣται, *It is ſummed up in this precept, namely, Thou ſhalt love thy neighbour as thyſelf.* The meaning of the precept is, that as the friendſhip and aſſiſtance of our neighbour, are neceſſary to our well-being, we are to conſider him as a part of ourſelves, and to abſtain from injuring him, as carefully as from injuring ourſelves.

Ver. 10. *Therefore, love is the fulfilling of the law.* This tranſlation of the word πληρωμα, is founded on ver. 8. *He who loves another hath fulfilled the law.* But in other paſſages, the word ſignifies *fulneſs.* See Rom. xi. 12. note. According to this latter ſenſe, the apoſtle's meaning is, that love to our neighbour, joined with love to God, is that which renders our obedience to the law *full* or *complete.*

Ver. 11.—1. *Alſo this I command, Know the ſeaſon.* By their *knowing the ſeaſon,* the apoſtle means, their knowing that it was the morning of the day of the goſpel, and that the light of truth having begun to ſhine, it was *already time to awake out of* that *ſleep* into which they had fallen, during the darkneſs of heatheniſm.—In this exhortation, joined with that in the following verſe, the apoſtle inſinuated concerning the gentiles, that when they firſt believed the goſpel, they had not been ſo enlightened, as thoroughly to awake out of the ſleep of heatheniſm: they had not formed juſt notions of the purity required by the goſpel, but had continued in ſome of their old corrupt practices. This appears likewiſe from the exhortations given to the gentiles, in the apoſtle's other epiſtles, where he reproved them for their drunkenneſs, and fornication, and other ſinful courſes.

2. *For now the ſalvation is nearer us, than when we believed.* This Locke interprets of the removal of the Roman brethren out of their preſent probationary ſtate by death: and *the night,* which in the next verſe is ſaid to have been *far advanced,* he thinks is the preſent dark ſtate of the world: and *the day,* which was *at hand,* he ſays is the day of judgment; and appeals to this paſſage, as a proof that St Paul thought Chriſt's coming was not far off. But in this he is confuted by St Paul himſelf, 2 Theſſ. ii. 1.—Others are of opinion, that *the ſalvation* here ſpoken of, is the deliverance of the diſciples from the perſecution of the unbelieving Jews, by the deſtruction of Jeruſalem, which was not far off at that time. But their interpretation, though not attended with the pernicious conſequences of the former gloſs, cannot be admitted, being foreign to the apoſtle's argument; as it was no reaſon for their awaking out of the ſleep of heatheniſm, that their deliverance from perſecution, by the deſtruction of Jeruſalem, was nearer them than when they believed?—*Salvation,* in this paſſage, ſignifies *the glad tidings of ſalvation,* the *goſpel;* as it does in various other paſſages: For example, Luke xix. 9. *This day ſalvation is come to thy houſe.*—Rom. xi. 11. *Salvation is come to the gentiles, to provoke them to emulation.* See the note on that verſe.—Acts xiii. 26. *The word of ſalvation.*—Eph. i. 6. *The goſpel of your ſalvation.*—2 Cor. vi. 2. *In the day of ſalvation.* Nor is this all, the tranſlation which I have given of the clauſe, is perfectly agreeable to the original: Νυν γαρ εγγυτερον ἡμων, ἡ σωτερια, *For now the ſalvation is nearer us; the word of ſalvation,* the doctrine of the goſpel is nearer us, *than when we believed.* The apoſtle's meaning is, that the doctrine of the goſpel, was better underſtood by the gentiles, than when they firſt believed. For things that are plain and eaſily underſtood, were ſaid by the Hebrews to be *nigh,* Rom. x. 8. *The matter*

12 The night is far *advanced, and* the day is at hand.[1] Let us therefore *put off* the works of darkneſs,[2] and let us put on the armour of light. (See 1 John i. 5. note 2.)

12 *The night* of heatheniſh ignorance *is drawing to a concluſion, and the day* of goſpel light *is about to ſhine* with meridian ſplendour in all countries. *Let us, therefore,* who know this, *put off the works of darkneſs,* which we uſed to perform in honour of idols, *and let us put on the armour proper for the day* of the goſpel.

13 Let us walk about *decently* as in the day, not in (κωμοις και μεθαις) *revellings* [1] and *drunkenneſſes,* not (κοιταις και ασελγειαις) in *chamber-*

13 *Let us walk about decently* habited, *as* becometh thoſe who walk *in the day, not* employing ourſelves like the idolatrous gentiles *in revellings, and in drinkings to exceſs: not in lying* with harlots, *and in laſ-*

is nigh thee. The apoſtle's argument ſtands thus: We gentiles have the glad tidings of ſalvation now more fully preached to us, and we underſtand them better, than when we firſt believed; conſequently we are better acquainted with the obligations laid on us by the goſpel, to live in a holy manner, and are ſenſible that it is time for us to awake fully from the intoxication of ſin.—The apoſtle included himſelf in this exhortation, not becauſe he had ever ſlept in the ignorance of heatheniſm, and needed to awake, but to make his reproof more inoffenſive, and his exhortation more perſuaſive. For the ſame reaſon, he ſays in the next verſe, *Let us put off,* &c.

Ver. 12.—1. *The night is far advanced, and the day is at hand.* Becauſe knowledge and ignorance are to the mind, what light and darkneſs are to the body, the ſcriptures often repreſent the former by the latter. Thus the heathens, who lived in utter ignorance of God and religion, are ſaid to be in *darkneſs;* and their ſtate is called *night;* and they themſelves, *ſons of the night* and *of darkneſs.* Whereas, they who enjoyed the knowledge of God and religion, are ſaid to live in *light*; and their ſtate is called *day,* and themſelves *ſons of the light* and *of the day,* 1 Theſſ. v. 5. Wherefore, *the night* which is repreſented as *far advanced,* or almoſt at an end, is the night of heatheniſh ignorance; and *the day,* which is ſaid to have been *at hand,* is the more clear ſhining of the light of truth, by the repeated preaching of the goſpel, in all thoſe countries where the darkneſs of ignorance and idolatry formerly reigned: the effect of which was, that the doctrines and precepts of the goſpel were brought nearer to the underſtanding of the diſciples, than when they firſt believed.

2. *Let us therefore put off the works of darkneſs, and let us put on the armour of light.* The words αποθωμεθα and ενδυσωμεθα, properly ſignify, the putting off and on of clothes. Perhaps the apoſtle alluded to the fantaſtical dreſſes, the crowns of leaves, the clubs, and the muſical inſtruments, with which the revellings mentioned in the next verſe were acted. Theſe dreſſes he calls *the works of darkneſs,* becauſe the works of darkneſs were done in them. Inſtead of theſe, the Romans were to put on *the armour of light,* the Chriſtian virtues, which, for their excellence and beauty, may be compared to a robe of light, or ſuch a dreſs as is fit for the children of light to wear. And to do this, they were laid under the ſtrongeſt obligation, by that more perfect knowledge of the doctrine of ſalvation, which they had derived from the continued preaching of the goſpel.—Οπλα, *Armour,* being uſed for any accoutrement of the body, may ſignify clothes, dreſs, &c. See Rom. vi. 13. note 2.

Ver. 13.—1. *Not in revellings.* The word κωμοις comes from Κωμος, *Comus,* the God of feaſting and revelling. Parkhurſt thinks *Comus* the ſame with *Chemoſh,* the abomination of the Moabites and Amorites, whom Jerome on Iſaiah xv. 4. takes to be the ſame with *Baal Phegor:* conſequently he was a God of the obſcene, or *Priapèan* kind, and his rites conſiſted in feaſting and drunkenneſs, and every kind of obſcenity. Hence Κωμος, *Comus,* denotes *revelling,* that is, feaſting with laſcivious ſongs, accompanied with muſic. According to Suidas, Κωμος εστι μεθυστικος αυλος, εχρονιζοντος του οινου, εριθιζων ἡδυπαθειαν, και θεατρον ασχημον ποιων το συμποσιον. "The "Comus is a drunken dance, which when the drinking is continued, provokes laſciviouſneſs, "and makes the feaſt a ſcene of very diſhonourable actions." Theſe revellings were performed in honour of Bacchus, who, on that account, was named Κωμαστης, *Comaſtes,* and were acted in the night time, for the moſt part without arms. However, the actors in theſe revellings, were ſometimes armed, and inſulted thoſe whom they happened to meet. The youth among the heathens,

civiousnesses, whether in action, discourse or dress: *not in quarrelling* about riches, or honours, or opinions, *and in envying* the prosperity of others.

ings [2] and *lasciviousnesses*, [3] not (εριδι και ζηλω) in strife and *envy*.

14 *But be ye clothed with the dispositions of the Lord Jesus Christ;* his piety, temperance, purity, charity; in short his whole character: and like him, *make no provision for* gratifying *the lusts of the flesh.*

14 But put ye on [1] the Lord Jesus Christ, and make *no* provision [2] *for the lusts of the flesh.*

heathens, especially in cities, when they were enamoured, used, after they had got themselves drunk, to run about the streets by night, having crowns made of the branches and leaves of trees upon their heads, and torches in their hands, with musical instruments of various kinds; upon which some of them played soft airs, while others accompanied them with their voice, and danced in the most lascivious manner. These indecencies they acted commonly before the house in which their mistress lived, then knocked at the door, and sometimes brake in. Hence, in the book of Wisdom, they are called, chap. xiv. 23. εμμανεις κωμȣς, *mad revellings.*—From all this it appears, with what propriety the apostle joins μεθαι, and κωμοι, and κοιται together, and opposes Τα όπλα τȣ φωτος, *The garb and employments of the day*, to these nocturnal dresses and revellings.

2. *Not in chamberings.* Κοιταις. This word is used by the LXX. Levit. xviii. 22. in the same sense as here. Μετα αρσενος ȣ καμηθηση κοιτην γυναικειαν.

3. *And lasciviousnesses.* Ασελγειαις. Whitby observes, that Hesychius and Phavorinus interpret this word of sodomitical practices.

Ver. 14.—1. *But put ye on the Lord Jesus Christ.* To put on us a garment this or that quality, is a figure often used in scripture, and is of great energy. It signifies to acquire great plenty of the thing said to be put on. Thus Psal. lxv. 13. *The pastures are clothed with flocks.* Also it denotes, that the virtue or quality put on, adheres closely, like a garment to the body, Psal. cix. 18. *He clothed himself with cursing as with his garment.* To *put on Christ*, is to follow his doctrine, precepts, and example, and to adorn ourselves therewith, as with a splendid robe not to be put off; because it is the garb intended for that eternal day, which is never to be followed by any night.—A remarkable example of the use of this metaphor, we have, Judg. vi. 34. *The spirit of the Lord clothed Gideon.*

2. *Make no provision for the lusts of the flesh.* Προνοιαν μη ποιεισθε εις επιθυμιας. In this passage, the word προνοια, signifies forethought accompanied with care, in accomplishing any purpose.

CHAP. XIV.

View and Illustration of the Matters contained in this Chapter.

SOME of the Jewish converts at Rome, fancying that the meats forbidden by Moses, were unclean in themselves, ver. 14. and that the days which he ordered to be kept holy, were still to be sanctified, looked on their gentile brethren as profane persons, because they ate all kinds of meats without distinction, and regarded every

every day alike. On the other hand, the gentiles deſpiſed the Jews, as ignorant bigots, for making any diſtinctions of meats and days, and refuſed to admit them into their company. To remedy theſe diſorders, the apoſtle, in this chapter, commanded the gentile converts who were well inſtructed, to be in friendſhip with ſuch of their Jewiſh brethren as were weak in the faith, and to converſe familiarly with them; not however for the purpoſe of diſputing about their particular opinions, but for knowing each others good qualities, that mutual love might be promoted, ver. 1.—He acknowledged that it was natural for the Jews and gentiles, to differ in opinion concerning meats, ver. 2.—But the gentile brother who ate all kinds indifferently, was not to deſpiſe the Jew as a weak bigot, becauſe he ate ſuch meats only as were allowed by the law of Moſes. On the other hand, the Jew was not to condemn the gentile as a profane perſon, for eating meats forbidden by Moſes; for God had received him into his church, notwithſtanding he did not obey the law, ver. 3.

Having thus adviſed the gentile and Jewiſh Chriſtians, to forbear deſpiſing and condemning each other for not following the ſame rule reſpecting meats, the apoſtle aſked them what title they had to condemn one another for their conduct in that matter, ſeeing they were all Chriſt's ſervants, employed by him in his family or church, and were not accountable to one another for their actions, but to Chriſt alone, whoſe prerogative it is to acquit or condemn his own ſervants. Farther, he aſſured them that notwithſtanding they condemned one another on account of meats, Chriſt, at the judgment, will acquit his ſincere ſervants, although they may have erred in that matter, provided therein they have acted according to conſcience, ver. 4.—Next with reſpect to the days which Moſes ordered to be hallowed, the apoſtle likewiſe acknowledged, that it was natural for the Jews and gentiles to have different opinions. But whether they obſerved theſe days, or did not obſerve them, their duty was to be fully perſuaded in their own mind concerning the lawfulneſs of what they did, ver. 5.—And therefore, though they differed in their practice concerning meats and days, the apoſtle charitably hoped they all acted in theſe matters, from a regard to the will of Chriſt, ver. 6.—This regard he told them it became them to maintain habitually, becauſe none of them was his own Lord: none of them was at liberty in religious matters, to act according to his own pleaſure, ver. 7, 8.—For Chriſt both died and roſe again, that he might acquire a right to rule the dead and the living, ver. 9.—Chriſt then being their only ruler, the apoſtle aſked them, how they dared to intrude themſelves into his place, the Jews by condemning the gentiles, and the gentiles by inſolently deſpiſing the Jews? Inſtead of having a right to judge one another, they were all to ſtand

before

before the judgment-ſeat of Chriſt, ver. 10. as Iſaiah foretold;—and to give an account to him, not of their neighbours actions, but of their own, ver. 11, 12.

Chriſt then being the only Lord of the conſcience of his ſervants, and the judge of their actions, the apoſtle commanded the Romans no longer to judge one another, but to judge this rather to be a fit meaſure, not to lay, either by their ſevere judgments, or by their example, any temptation in one another's way, which might occaſion their falling into ſin, ver. 13.—And to ſhew them what he meant by this advice, he told them, that though no meat be unclean in itſelf, every kind is unclean to him who thinketh it unclean; becauſe, while he entertains that opinion, he cannot eat it without ſin, ver. 14.—And therefore, ſaid the apoſtle, if thy weak brother is tempted, either by thy ſevere cenſures, or by thy example, to eat meats which he thinks unclean, thou acteſt not according to the love which thou ſhouldeſt bear to thy brother, if thou continueſt to tempt him in that manner. I beſeech thee, do not deſtroy him with thy meat, for whom Chriſt died, ver. 15.—nor occaſion the good liberty which belongs to the diſciples of Chriſt, to be evil ſpoken of by the Jews, ver. 16.—Beſides there is no reaſon for uſing your liberty on every occaſion; eſpecially as the religion of Chriſt does not conſiſt in the uſe of meats and drinks, but in a righteous and peaceable behaviour towards all men; neither are the pleaſures which his religion promiſes, the pleaſures of ſenſe, but thoſe joys which reſult from the poſſeſſion and exerciſe of the virtues which the Holy Ghoſt infuſes into mens minds, ver. 17.—Farther, the perſon who by righteouſneſs, peace, and joy in the Holy Ghoſt, ſerves Chriſt, is acceptable to God, and approved by men, ver. 18.

Upon theſe principles, the apoſtle exhorted the brethren, in things about which they might entertain different opinions with a good conſcience, to follow ſuch a courſe as would promote their mutual peace and edification, ver. 19.—and by no means, for the trifling pleaſure of eating this or that kind of meat, to incur the hazard of deſtroying one another's virtue, which is the work of God. For although all meats are clean, that meat is bad to him who eateth it contrary to his conſcience, through the *ſtumbling block*, or temptation of another's example, ver. 20.—Every one's duty therefore is, to avoid all thoſe things which have any tendency to lead others into ſin, or to weaken their virtue, ver. 21.—For the direction, however, of the well inſtructed, the apoſtle told them, that having a right faith concerning meats and days, they were under no obligation to diſplay that faith at all times. It was ſufficient, if they held it faſt in the preſence of God, for the regulation of their own conduct: and that it would be happy for them, if they never ſubjected themſelves

ſelves to condemnation, by doing that which they knew to be lawful, ver. 12.—Yet condemnation they would aſſuredly bring on themſelves, if by eating meats which they knew to be lawful, they tempted others to ſin by eating them contrary to their conſcience. For he who believes certain meats to be unlawful, ſins if he eats them; becauſe *he eateth not of faith*, that is, from a belief that they are lawful; but in eating them, violates his conſcience. And in general, whatever a man doth, without believing it to be lawful, being a violation of his conſcience, is ſin: which is the true meaning of the famed aphoriſm, *Whatever is not of faith is ſin*, ver. 23.

Here the xivth chapter of the Epiſtle to the Romans ends, according to the common diviſion. But as the apoſtle continues the ſubject treated of in that chapter, through the firſt ſeven verſes of the xvth chapter, it will be proper to add an account of theſe verſes alſo, that the reader having the whole of the apoſtle's diſcourſe under his eye at once, may be ſenſible of the propriety of the inſtructions we mean to draw from it, at the concluſion of this Illuſtration.

To proceed then, the apoſtle having declared in the xivth chapter, that the weak Jewiſh Chriſtians, in the affair of meats and days, were bound to act according to their own conſcience, notwithſtanding it might be erroneous, he, in the beginning of the xvth chapter, told the well inſtructed Roman brethren, that they ought to *bear* or *carry* the weakneſſes of the ignorant and prejudiced, that is, they ought to do what they could to prevent their weakneſſes from being hurtful to them. In particular, they were not to pleaſe themſelves with the eating of meats, which their weak brethren reckoned unclean, if they had reaſon to think any who entertained that belief, would by their example be tempted to eat ſuch meats contrary to their conſcience, ver. 1.—He therefore exhorted every one to pleaſe his neighbour for his good, by abſtaining from ſuch meats as were offenſive to him, in order that the body of Chriſt might be edified, ver. 2.—To this they were called by the example of Chriſt, who pleaſed not himſelf by ſenſual gratifications; but ſubjected himſelf to all manner of hardſhips and reproaches for the glory of God, and the good of men, as was foretold concerning him, ver. 3.—Here the apoſtle took occaſion to inform the Romans, that whatever things were anciently written in the ſcriptures, were written for our inſtruction, that by what is recorded concerning the patience and conſolation granted to the ſaints in their trials, we might have hope of receiving the like patience and conſolation in our trials, ver. 4.—And being exceedingly deſirous to promote the purity and peace of the Roman church, he prayed God to beſtow on its members the good diſpoſitions he had been recommending; that laying

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aside their disputes, they might cordially join in worshipping God publicly, and in praising him for his goodness to men, ver. 5, 6.—This admirable discourse, the apostle concluded with an exhortation to the Jewish and gentile brethren to *receive one another*, that is, to live in peace and friendship with one another, even as Christ had received them all into his friendship and church, to the great glory of God the Father, ver. 7.

It is proper now to observe, that although the controversy concerning the holy days, and the distinction of meats enjoined by the law of Moses, which led the apostle to give the Roman brethren the rules contained in the xivth, and in the beginning of the xvth chapter of this Epistle, hath no place in the present state of the church, these chapters must not be considered as useless. The general principles of morality explained in them, are of unalterable obligation, and may be applied with great advantage for preventing us, both from lording it over the conscience of our brethren, and from submitting to their unrighteous impositions in matters of religion. For what can be more useful to christians in every age, than to be assured by an inspired apostle, That Christ is the only Lord of the conscience of his servants, and the judge of their hearts?—That he hath not delegated this great prerogative to any man or body of men whatever.—That to him alone, and not to one another, they are accountable for their religious opinions and actions.—That in all cases where difference of opinion in religious matters takes place, every man should guide himself by his own persuasion, and not by the opinion of others.—That no man nor body of men hath any right to force the conscience of others by persecuting them, or punishing them for their opinions.—That all who do so, usurp the prerogative of Christ.—That we ought charitably to believe concerning others, that both in opinion and practice, they act as conscientiously as we ourselves do: and therefore, instead of hating them, either for their opinions, or for their mode of worshipping God, we ought to live in peace and friendship with them, notwithstanding these differences.—That as the kingdom of God doth not consist in meat and drink, but in righteousness and peace, the teachers who make holiness to consist in abstaining from this or that kind of meat, miserably corrupt their disciples, by leading them to believe, that they can render themselves holy and acceptable to God, without practising holiness.—Lastly, in the above mentioned chapters, the apostle hath laid it down as an indispensable rule, that no one, even by doing things innocent, should, by his example, tempt a weak brother to follow him contrary to his conscience; because, while the weak brother thinks the thing sinful, his doing it is a sin, although in itself it may really be innocent.

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The foregoing principles and rules being the ſtrongeſt barrier againſt all uſurpations on the rights of conſcience, whether by the eccleſiaſtical or the civil powers, this paſſage of the Epiſtle to the Romans, in which they are laid down by the inſpiration of God, ſhould be regarded as the great charter of Chriſtian liberty; and as ſuch, it is highly to be valued, frequently read, deeply meditated on, and carefully obſerved by Chriſtians of all denominations. If theſe liberal principles and excellent rules had been ſufficiently underſtood, and duly reſpected from the beginning, innumerable miſchiefs would have been prevented, which miſerably waſted the church in former times; and there would have been at this day, more of the genuine ſpirit of the goſpel among the diſciples of Chriſt, than in any period of Chriſtianity ſince the firſt ages. But alas! it was the misfortune of the church, very early to fall under the teaching and direction of a number of proud ignorant ambitious men, who being actuated by an immoderate love of power and wealth, impiouſly uſurped the prerogative of Chriſt, and impoſed on the people, not only doctrines not taught by Chriſt and his apoſtles, but doctrines directly contrary to theirs, together with a variety of uſages in the worſhip of God of their own invention, many of them downright ſuperſtitions, and all of them ſinful, when impoſed as terms of Chriſtian communion. Nay, which is worſe ſtill, theſe ungodly ſpiritual guides, vainly puffed up in their fleſhly minds, obtruded on mankind their own definitions of doctrines, confeſſedly above human comprehenſion, as the infallible dictates of the Spirit of God, by whom they pretended to be guided in their deciſions. And having deluded ignorant ſuperſtitious princes with that falſe pretence, they excited them to perſecute all who reſiſted their unrighteous uſurpations, and who rejected that corrupt form of religion which they had eſtabliſhed. For theſe deluded princes, to ſtop the mouths of thoſe who ſtood up for the truth, made uſe of the diabolical arguments of fire and ſword, racks and gibbets, and every cruelty which furious bigotry could deviſe. So that during many ages, the ſaints were worn out, and genuine Chriſtianity was well nigh baniſhed from the earth. May God preſerve his church in the preſent, and in all ſucceeding times, from the like evils, that the religion of Jeſus may never again be made the inſtrument of gratifying the evil paſſions of covetous and ambitious men.

NEW TRANSLATION.	COMMENTARY.
CHAP. XIV. 1 Him *who* is weak in the faith [1]	CHAP. XIV. 1. *The Jewiſh Chriſtian who is weak in the faith* concerning meats and days, *receive ye*

Ver. 1.—1. *Him who is weak in the faith:* The apoſtle means the Jewiſh Chriſtian, who through weakneſs of underſtanding or through prejudice, was ignorant of the doctrine of the goſpel concerning meats and days; or whoſe perſuaſion of that doctrine was ſo weak, that it

into your company, *but not in order to passionate disputations* concerning his opinions.

receive *ye*,[2] BUT not *in order to the strifes*[3] *of disputations.*

2 *The gentile Christian, indeed, believeth that he may eat every kind of meat; but the Jewish Christian, who is weak in the faith, eats vegetables only* in heathen countries, because he cannot find meats which he thinketh clean.

2 *One indeed* believeth *he* may eat[1] *every* thing: *but he* who is weak IN THE FAITH, (from ver. 1.) eateth herbs ONLY.[2]

3 Since both act from conscience, *Let not the gentile who eateth* every kind of meat, *despise the Jew who eateth not* certain kinds. *And let not the Jew, who eateth not* certain kinds, *condemn the gentile who eateth* all kinds: *for God*, by the spiritual gifts bestowed on the gentile, declareth, that he *hath accepted him*.

3 Let not him *who* eateth, despise him *who* eateth not: and let not him *who* eateth not, (κρινετω) *condemn* him *who* eateth; for God hath received him.[1]

4 *Who art thou that condemnest another's household servant?* He is accountable to his own master, and not to thee; so that *by his own master's* sentence *he*

4 Who art thou that *condemnest another's household servant: by* his own mas-

did not influence his conduct. To such persons, though in error, the apostle shewed great tenderness, when he represented them only as *weak in the faith*.—In other passages, *weakness* signifies culpable error, 1 Cor. viii. 7. *Some with conscience of the idol, eat it as a thing offered to an idol, and their conscience being weak, is defiled.*

2. *Receive ye.* Admit him to your company and conversation, and allow him to join with you in the public worship of God. So προσλαμβανομαι signifies, Rom. xv. 7. being the same with δεχομαι, Matt. x. 40. and with its compound εισδεχομαι, 2 Cor. vi. 17.—The persons to whom this exhortation was addressed, were the well instructed among the Jews, as well as among the gentiles.

3. *But not in order to the strifes of disputations.* Μη εις διακρισεις διαλογισμων. The verb διακρινεσθαι, among other things, signifies *to contend with words*, Jude ver. 9. *But Michael the archangel*, ὁτε τω διαβολω διακρινομενος, *when contending with the devil, he disputed about the body of Moses.*—Acts xi. 2. *And when they went up to Jerusalem, they that were of the circumcision*, διεκρινοντο, *contended with him, saying.* See Rom. iv. 20.

Ver. 2.—1. *Believeth he may eat every thing.* The apostle speaks not only of the gentiles, but of such well instructed Jewish Christians, as knew their liberty in this matter.—Πιςευει φαγειν, *Believeth to eat*, is an Hebraism, and signifies, *believeth it is lawful to eat;* thus, Gen. iii. 2. *Of the fruit of the trees that are in the garden we eat*, that is, it is lawful for us to eat.

2. *But he who is weak in the faith, eateth herbs only.* The explication given of this clause in the commentary, is confirmed by Daniel's practice, described, Dan. i. 8.—17; and by the behaviour of those priests whom Felix sent prisoners to Rome; of whom Josephus, *De vita sua*, says, that *even amidst their calamities, they were not forgetful of the right worship of the Deity: and that they fed on figs and nuts.* They did not join the heathens in their idolatrous worship; and rather than eat things sacrificed to idols, they lived on vegetables.—Or by *the weak* in this passage, the apostle may have meant, some Essenes who had embraced the gospel. For that sect thought it unnatural and unlawful to eat any kind of animal food. See Col. ii. 23. note 6.

Ver. 3. *For God hath received him.* God hath received both the one and the other into his church, as is evident from his bestowing on both the spiritual gifts; and will receive both the one and the other into his everlasting kingdom, although they may have erred in their opinion about meats and days, provided in that, and in every thing else, they have acted conscientiously. —This is a powerful argument for our conversing in a friendly manner with each other, notwithstanding we differ in opinion on religious subjects.

Ver. 4.

ter he ftandeth or falleth :[1] (ver. 10.) *and he fhall be made to ftand*,[2] for God is able to make him ftand.

muft be acquitted or condemned: and he fhall be acquitted: for God hath power to acquit him at the judgment; and will do it, if he hath acted confcientioufly.

5 *One indeed* (κρινει) *thinketh a day* MORE HOLY *than* another; *but* another *thinketh* every day ALIKE[1]. Let every *one* (πληροφορεισθω. See 1 Theff. i. 5. note 3.) be *convinced* in his own mind.

5 With refpect to days, *the Jewifh Chriftian, indeed, thinketh one day more holy than another*; the new moons, for example, and fabbaths: *but the gentile Chriftian*, better informed, *thinketh every day alike holy*, becaufe the law of Mofes is not the law of Chrift's kingdom. *Let every one direct himfelf according to his own conviction.*

6 ('Ο φρονων, literally, *He who careth for.*) He *who obferveth* the day, *obferveth* IT *to* the Lord: and he *who doth not obferve* the day, to the Lord he doth not *obferve* IT: he *who* eateth, eateth to the Lord, for he giveth God thanks[1]: and he *who* eateth not, to the Lord he eateth not, and giveth God thanks.

6 *He who obferveth the Jewifh holy days, obferveth them* in obedience *to Chrift*, who he thinks hath commanded them. *He who doth not obferve thefe days*, in obedience *to Chrift he doth not obferve them*, knowing that Chrift hath abolifhed them. *He who eateth all kinds of meat* indifcriminately, *eateth them* in obedience *to Chrift*, who has permitted them to be eaten; *For he giveth God thanks* for them, in the perfuafion that they are permitted: *and he who eateth not* every kind, in obedience to *Chrift he eateth* them *not, and* fheweth his perfuafion that they are not permitted, by *giving God thanks* for the food he is allowed to eat.

Ver. 4.—1. *By his own mafter he ftandeth or falleth.* Locke interprets this of one's ftanding in the church, or of his being excluded from it. See the following note.

2. *But he fhall be made to ftand.* Σταθησεται. Whitby, who tranflates this, *He fhall be eftablifhed*, thinks the meaning is, That the weak Jew was to be eftablifhed in the right faith concerning meats and days, when he fhould fee the temple deftroyed, and the law of Mofes fet afide. But neither this, nor Locke's interpretation, accords with the apoftle's reafoning here. The interpretation given in the commentary, I think, is the true meaning of the paffage. For feeing it appears from ver. 10. that the apoftle is fpeaking of Chrift's judging his own fervants at the laft day, *the ftanding*, of which he fpeaks, muft be that mentioned, Pfal. i. 5. *The ungodly fhall not ftand in the judgment*: confequently the apoftle's meaning is, the fervant of Chrift, who acts confcientioufly, fhall be honourably acquitted at the judgment, even though he may have erred through ignorance.

Ver. 5. *Every day alike.* The Jewifh holidays only being the fubject of controverfy, what the apoftle hath written concerning them in this paffage, cannot be extended to the Sabbath inftituted at the creation, nor to the Chriftian Sabbath.

Ver. 6. *For he giveth God thanks.* By giving God thanks before he eats, he fhews himfelf a religious perfon, who, in the matter of meats, acts according to what he thinks is the will of God.—The fentiment inculcated in this verfe is excellent; as are the rules likewife in verfes 3. and 4. Every man ought to believe concerning his neighbour, that, in all religious matters, he acts according to confcience, efpecially if he profeffes to do fo: and though his confcience be ill ,informed, he fhould be left to its direction in thefe matters.—The Greek commentators affirm that the rules in this chapter relate to meats and fafting only, and not to doctrines of faith, and matters of great importance. But I fee no reafon for that limitation. The rights of confcience, and of private judgment, are the more facred, the more important the affair is about which they are exercifed. And therefore in every thing of importance, as well as in leffer matters, a man's own judgment and confcience, and not the opinion and confcience of another, are appointed by Chrift to be the rule of his conduct.

7 In thus declaring their ſubjection to Chriſt, both of them act properly: *For none of us liveth by his own will, and none of us* is allowed to *die by his own will.*

7 For none of us liveth *by* himſelf, [1] and *none of us* dieth *by* himſelf.

8 *But whether we live, we live by the will of Chriſt; or whether we die, we die by the will of Chriſt. Whether we live therefore or die, we are Chriſt's* ſubjects: and ſhould not, in religious matters, be guided either by our own will, or by the will of others, but by his.

8 (Γαρ) *But* whether we live, we live *by* the Lord; and whether we die, we die *by* the Lord: whether we live therefore or die, we are the Lord's.

9 To this implicit obedience from all, he hath the completeſt title: *For to this end Chriſt both died and roſe, and liveth again* in heaven, *that he might rule* and judge both *the dead and the living.*

9 For to this end Chriſt both died and roſe, and *liveth again,* [1] that he might *rule over both the* dead [2] and *the* living.

10 *But thou* Jew, *why doſt thou condemn thy* gentile *brother*, becauſe he neglecteth the diſtinction of meats and days? *Or thou* gentile *alſo, why doſt thou deſpiſe thy* Jewiſh *brother*, as a weak bigot, becauſe he obſerveth theſe diſtinctions? In ſuch matters, we ſhould not judge one another: *For we ſhall all be placed before the judgment-ſeat of Chriſt*, to be judged by him.

10 But *thou,* why doſt thou *condemn* thy brother? *and thou alſo,* why doſt thou *deſpiſe* thy brother? for we ſhall all *be placed* before the judgment-ſeat of Chriſt.

11 This was declared to the Jews long ago: "*For* "*it is written, I have ſworn by myſelf, ſaith the Lord,* "the word is gone out of my mouth," &c. "*That* "*unto me every knee ſhall bow, and every tongue ſhall* "*ſwear.*"

11 For it is written, (Iſa. xlv. 23.) AS I live ſaith the Lord, [1] *ſurely* to me every knee ſhall bow, and every tongue ſhall confeſs [2] to God.

Ver. 7. *For none of us liveth by himſelf, and none of us dieth by himſelf.* Ζην τινι, *To live to* or *by one*, is *to live at one's pleaſure*; and Αποθνησκειν τινι, *To die to* or *by one*, is *to die at one's pleaſure.* Thus Sophocles' Ajax, ver. 990. Θεοις τεθνηκεν ουτ@; *He died by the will of the gods:* For the ſcholiaſt explains it, θεων θελομενων. The apoſtle's argument is, ſince none of us is his own maſter, neither hath any right to live as he liſts, but all of us are the ſubjects of Chriſt, and are obliged to do as he hath commanded, it is an uſurpation of Chriſt's prerogative, to pretend to rule the opinions and actions of others in matters of religion; and no perſon ſhould ſubmit to ſuch an uſurpation.

Ver. 9.—1. *Liveth again.* Ανεζησεν. Many MSS. read here εζησεν, which may be tranſlated, *continueth to live,* and ſeems the true reading.

2. *That he might rule over both the dead and the living.* From this paſſage, and from Philip. ii. 10. where *thoſe under the earth*, are ſaid *to bow the knee to Jeſus*, it may be inferred, that the ſouls of men at death, neither ſleep nor fall into a ſtate of inſenſibility. For if that were the caſe, Chriſt could not with propriety be ſaid to rule over them, nor they be ſaid to bow the knee to him.—They who hold that the ſouls of men ſleep between death and the reſurrection, affirm that the government which Chriſt exerciſes over the dead, conſiſts in his maintaining their exiſtence, and in his bringing them to life at the reſurrection, in order to be judged.

Ver. 11.—1. *As I live, ſaith the Lord.* The words *ſaith the Lord*, are not in the Hebrew text, but are added by the apoſtle, to ſhew that the paſſage quoted, was ſpoken by the Lord Meſſiah, who in the foregoing verſe had ſaid, *Look unto me and be ye ſaved all the ends of the earth.* Accordingly the apoſtle tells us, Philip. ii. 10. 11. That agreeably to this prophecy, *every knee ſhall bow at the name of Jeſus*, &c.

2. *And every tongue confeſs to God.* Εξομολογησεται τω Θεω. This is the LXX. tranſlation of the

12 (Αρα ουν) *Well* then, every one of us shall give *an* account *concerning* himself to God.

12 *Well then, every one of us shall give an account concerning himself to God,* whose indulgence to the sincere, will make many ashamed of their harsh judgments.

13 Let us therefore *no more* judge one another; [1] but *judge ye* this rather, *not to lay an occasion of stumbling before a brother,* or an occasion *of falling.* [2]

13 *Let us therefore no more judge one another* bigots or profane persons, because our opinions and practices are different: *but ye* gentile Christians, *pass this sentence rather* on yourselves, *that ye will not do any thing which may endanger your brother's virtue, or occasion him to sin.*

14 I know, and am persuaded by the Lord Jesus, that THERE IS nothing unclean [1] of itself: (ει μη) *yet* to him *who accounteth* any thing to be unclean, to *that MAN* IT IS unclean.

14 *I know* by the light of reason, *and am persuaded by* revelation from *the Lord Jesus, that there is no kind of meat unclean naturally. Nevertheless, to him who believeth certain kinds to be unclean, to that man they are unclean*: and he will sin, if he eat them, either to indulge his own taste, or to gain the favour of others.

15 (Δε, 106.) *Wherefore,* if thy brother be *hurt* [1]

15 *Wherefore, if thy brother,* who thinketh certain meats unclean, *is made to sin through thy* eating such

the passage. But in the Hebrew it is, *unto me every tongue shall swear.* But *swearing to God,* is different from *swearing by God.* For it signifies, either *a vowing to God,* or *an answering to God upon oath,* with respect to our conduct. Now the phrase being used by Isaiah in this latter sense, the LXX. and the apostle have translated it very properly, *Every tongue shall confess to God :* shall either voluntarily, or by constraint, acknowledge God's sovereign dominion, by giving an account of himself to him at the judgment.—*The Lord,* who in the passage quoted, declareth, That every tongue shall confess to him at the judgment, being *the Lord Messiah,* (See ver. 2. note 1.) the apostle, by adopting the LXX. translation of the passage, intimates that Messiah or Christ is *God.* Besides Christ himself hath told us, That the Father judgeth no man, but hath committed all judgment to the Son.

Ver. 13.—1. *Let us no more condemn one another.* Here, as in verses 3. and 10. Κρινειν signifies *to pass a sentence of condemnation.* The apostle's meaning is, since we are all the servants of Christ, and are to be judged by him at the last day, we ought not to usurp his prerogative, by pronouncing one another profane, or bigotted, or wicked, merely because we differ in opinion about matters concerning which Christ hath commanded us to judge for ourselves. Nevertheless, notorious wickedness, whether in principle or practice, whereby society is injured, being a matter subject to no doubt, we ought not only to judge and condemn in our own minds every instance thereof, but should rebuke those sharply who are guilty of it.

2. *But judge ye this rather, not to lay an occasion of stumbling before a brother, or an occasion of falling ;* that is, pass this sentence on yourselves rather, that ye will not lay an occasion of stumbling before a brother, by using your liberty respecting meats and days, so as to lead him to follow your example, contrary to his conscience. In the original it is, *Lay a stumbling-block or a scandal.* See ver. 21. note. where the difference between these is shewn.

Ver. 14. *There is nothing* (κοινον, Ess. iv. 38.) *unclean of itself.* Things clean in themselves, that is, things naturally fit for food, might be made unclean, by the positive command of God ; as many sorts of food were to the Jews. To such of them as believed that command to be still in force, these foods were really unclean, and could not be eaten without sin.—It is observable, that in this discourse, which is intended to shew that under the gospel all sorts of food may be used without sin, there is no exception of blood, and things strangled, ver. 20. May we not from this infer, that the prohibition of these things to the gentile converts, mentioned Acts xv. 29. is to be understood of such gentiles only as had been proselytes? See Gal. ii. 21. note.

Ver. 15.—1. *If thy brother,* λυπειται, *be hurt through thy meat.* Demosthenes uses this Greek

meat, whether it be by hating thee as a profane perſon, or by following thy example contrary to his conſcience, or by apoſtatiſing to Judaiſm, *thou no longer acteſt according to* the *love* thou oweſt to thy brother. *Do not* become the occaſion of *deſtroying him with thy meat, for whom Chriſt died.*

through THY meat, *thou no longer walkeſt according to love. Do not deſtroy* him with thy meat, for whom Chriſt died.[2] (See ver. 20.)

16 *Let not then the good* liberty *which belongeth to you, be evil ſpoken of*, as an indulgence of appetite to the prejudice of others.

16 Let not then *the good which belongeth to you* be evil ſpoken of.

17 Ye need not uſe your liberty always: *For the religion of Chriſt does not conſiſt*, either in abſtaining from, or *in* uſing *meat and drink, but in a righteous and peaceable behaviour, and in joy in the Holy Ghoſt.*

17 For the kingdom of God[1] is not meat and drink,[2] but righteouſneſs, and peace, and joy in the Holy Ghoſt.[3]

18 *And the brother who by righteouſneſs, peace, and joy in the Holy Ghoſt, ſerves Chriſt* his Lord, (ver. 9.) *is acceptable to God, and will be approved of men.*

18 *And* he *who by* theſe things ſerveth Chriſt,[1] is acceptable to God, and approved of men.

19 *Well then, let us purſue the things which promote peace, and the things which advance* that *mutual ediſication*, which we ought to reap from one another's example.

19 *Well then*, let us *purſue the things of peace, and the things of mutual edification.*[1]

Greek word in the ſame ſenſe, *De Corona*, p. 321. Λυπησαι, *Hurt neither the allies, nor any other of the Greeks.*

2. *Do not deſtroy him with thy meat, for whom Chriſt died.* Do not for the ſake of pleaſing thy palate, deſtroy him for whoſe ſalvation Chriſt parted with his life. Here Chriſt is ſaid to have died for a perſon, who may be deſtroyed by ſinning through our example. See in what ſenſe Chriſt *died for all*, 2 Cor. v. 15. note 1.

Ver. 17.—1. *For the kingdom of God.* By *the kingdom of God*, Locke underſtands the privileges of the kingdom or church of God. But the phraſe ſeems to be uſed here, in the ſenſe in which it was often uſed by Chriſt; namely, to ſignify *his religion*, whereby God's kingdom or government is effectually eſtabliſhed in the minds of men: and therefore the *kingdom of God* is ſaid to be *within them*, Luke xvii. 21.

2. *Is not meat and drink. Drink* is mentioned as well as *meat*, becauſe, though the law of Moſes did not forbid any kind of drink, the Nazarites abſtained from wine, and all kinds of fermented liquors. Hence the exhortation, Col. ii. 16. *Let no man judge you in meat or in drink.* Perhaps ſome of the more zealous Jews abſtained from drinks prepared by the heathens, thinking them impure. Or the expreſſion may be proverbial, ſignifying that the kingdom of God, that is, *true religion*, does not conſiſt in the obſervation of any ceremony whatever.—The apoſtle expreſſes the ſame ſentiment more fully, 1 Cor. viii. 8. *For meat commendeth us not to God: for neither if we eat, do we abound; neither if we eat not, are we deficient.*

3. *But righteouſneſs, and peace, and joy in the Holy Ghoſt. Righteouſneſs* comprehends juſtice, truth, purity, and ſelf-government. *Peace*, is that charitable diſpoſition of mind, which leads us not only to do benevolent actions, but to live in concord with thoſe who differ from us in opinion on points of religion. *Joy in the Holy Ghoſt*, is that ſatisfaction which reſults from the exerciſe of good diſpoſitions, wrought in us by the influences of the Holy Ghoſt, and from the hope of eternal life, ſealed to us by his gifts.

Ver. 18. *He who by theſe things ſerveth Chriſt.* Having told them, ver. 9. that Chriſt is their maſter, he here deſcribes the ſervice which Chriſt requires from his ſervants.

Ver. 19. *And the things of mutual edification.* Οικοδομης, *Edification*, is a metaphor, formed upon that noble idea which Paul hath ſo frequently inculcated, That all Chriſtians conſtitute one great temple, erected for the worſhip of God, Epheſ. ii. 20. Wherefore, to *purſue the things*

20 *Do not for the sake of meat destroy* the work of God.[1] All MEATS indeed ARE *clean; but THAT MEAT IS bad to the* man who eateth *thro' a stumbling-block.*

20 *Do not for the sake of* the pleasure of eating this or that kind of *meat, destroy* your brother's virtue, which is *the work of God. All* kinds of *meats, indeed, are clean* under the gospel*; yet that meat is bad to the man who eateth* it, not from a persuasion of its lawfulness, *but through the influence of example.*

21 IT IS good neither to eat flesh, nor to drink wine, nor TO DO ANY THING *by which* thy brother *is made to stumble*, or *to fall*, or is *weakened.*[1]

21 *It is commendable neither to eat flesh* of any kind, *nor to drink wine, nor to do any thing,* however innocent, *whereby thy brother is brought into danger of sinning, or is made to sin, or is weakened* in his attachment to the gospel.

22 *Thou hast faith: hold it fast*[1] (κατα) *with respect to thyself in the sight of God.* Happy IS he (ὁ μη κρινων) *who doth not condemn himself by what he approveth.*

22 I own *thou hast a just persuasion* concerning the lawfulness of all kinds of meat. *Hold that persuasion fast, so far as respects thine own conduct, in the presence of God:* but do not use thy liberty, so as to lead others to sin. *Happy is he who doth not subject himself to punishment, by* doing *what he approveth* as lawful.

23 (Δε) *For he who discerneth a difference*[1] BETWEEN

23 *For he who seeth a difference in meats, is liable to punishment,* if through thy example, *he eat* what

things of mutual edification, is to perform to each other those offices by which we may be built into this temple, of which Christ is the chief corner-stone: or being already built in it, that we may be firmly established in our place there.

Ver. 20. *Do not for the sake of meat destroy the work of God.* Εργον Θεȣ, *The work of God*, is that which God is working in the heart of our brother; namely, *faith and holiness.* For if the apostle had been speaking of *persons*, who, on account of their regeneration, are called the *work of God*, he would have used the word ποιημα, as he does, Ephes. ii. 10. Besides, the apostle's words so interpreted, imply, that the truly regenerated may be destroyed. See ver. 15.

Ver. 21. *Is made to stumble, or to fall, or is weakened.* Προσκοπτει signifies to dash one's foot against something without falling, or being much hurt: Σκανδαλιζεται, is to fall by stumbling and be lamed, from σκαζω, *to halt.* Ασθενει, is to be weakened, in consequence of such a fall. See ver. 13. note 2.—The first of these words is used to express the case of a person, who being tempted to commit sin, yields a little to the temptation, but recovers himself: the second expresses the case of one, who through temptation actually commits sin, contrary to knowledge and conviction: the third expresses the situation of a person, who, by sinning, hath his integrity and sense of religion so weakened, that he is in danger of apostatising.

Ver. 22. Εχεις. *Thou hast faith*, namely concerning the lawfulness of eating every kind of meat, εχε, *hold it fast;* so εχε signifies here, as is plain from what follows: for this is one of the many sentences, in which the apostle uses the same word in different senses. Locke thinks the apostle advised the Romans to satisfy themselves with their own persuasion, in religious matters of an indifferent nature, without disputing about them, or by their practice in them leading the weak to sin. But the exhortation, *to hold our faith fast with respect to ourselves, in the sight of God*, implies also, that we are to consider our faith in these matters, as a thing of importance, and not to dissemble it when properly called to shew it, nor at any time to act contrary to it. The true import of the rule is, that we are to beware of condemning ourselves, by leading others into sin, through an unseasonable display of our faith, or through actions in themselves lawful, without any necessity calling us to do them.

Ver. 23.—1. *He who discerneth a difference between meats.* This is the ordinary signification of the word διακρινομενος. So Acts xv. 9. Και ȣδεν διεκρινε, *And put no difference between us and them.* Besides, it suits better in this place than the common translation, *He that doubteth.*

he thinks unclean; *because he eateth not from a persuasion that it is lawful*, but to please others. This is wrong: *for whatever is done without a conviction of its lawfulness, is really sin*, though it be lawful in itself.

MEATS, is condemned if he eat: because HE EATETH not (εκ) *from* faith: for *whatever* IS not *from* faith is sin. 2

2. *For whatever is not from faith is sin.* Here, as in ver 22. *faith* signifies, not the belief of the gospel, but the persuasion that what one doth is lawful. So understood, the apostle's declaration is perfectly just in every case; because if a man acts without that persuasion, he acts without any principle of virtue, being guided merely by his own inclinations. And therefore, although what he doth may in some instances be materially right, it is in the sight of God, *sin*, as being done without any sense of duty. From this it follows, that if a person acts contrary to his conscience, as the apostle in the beginning of the verse supposes the weak Jew to do, he is exceedingly blameable.—Augustine mistook the meaning of this text, when from it he inferred, that all the best actions of the heathens, were no better than *splendid sins.* For though they had not faith in any divine revelation, they might have the faith mentioned by the apostle; I mean, a firm persuasion of the lawfulness of their own actions, and an inclination to please God, by doing what they thought right and acceptable to him.

Almost all the ancient MSS. and many of the Greek fathers, have at the end of this chapter, the doxology found, Rom. xvi. 25, 26, 27. And Knatchbul thought this its true place, because of its relation to the subjects treated of here and in the foregoing chapter. He therefore supposed, that it was taken from this chapter, and added in the end of the epistle, to give a sanction to the xvth and xvith chapters, which, it is said, Marcion endeavoured to expunge. But as Estius observes, the insertion of the doxology here, evidently interrupts the apostle's discourse, which is continued to the 8th verse of the next chapter. And therefore this cannot be its place.—The Alexandrian MS. hath the doxology in both places.—Jerome supposed it was taken from the end of the epistle, and inserted here by Marcion, who wanted to cut off the xvth and xvith chapters, and to make the epistle end here.

CHAP. XV.

View and Illustration of the Matters contained in this Chapter.

N. B. *For an account of the first seven verses of this chapter, see the last part of the illustration prefixed to* chap. XIV. p. 319.

THE apostle, in the seventh verse of this chapter, having exhorted the Jewish and gentile Christians at Rome, to a cordial union, from the consideration that Christ had received both into his church, naturally turned his thoughts to an objection which might be made to this doctrine; namely, that if Christ had meant to receive the gentiles, he would have preached to them himself. To this the apostle replied, that Jesus Christ was born a Jew, and preached to the Jews only, because thereby in the end, he most effectually accomplished

compliſhed God's promiſes to the fathers, concerning the bleſſing of the nations in Abraham's ſeed, ver. 8, 9.—Farther, becauſe the Jews were unwilling to be united with the gentiles in one church, the apoſtle quoted various paſſages from their own prophets, foretelling that the gentiles in future times, would be Meſſiah's ſubjects, and join the Jews in worſhipping the true God, ver. 9, 10, 11, 12.—Wherefore, God having determined from the beginning, to make the gentiles his people, the Jewiſh believers were bound to acknowledge ſuch of them as were converted, for their brethren and fellow-heirs of the promiſes of God, notwithſtanding they did not obey the law of Moſes. And having thus eſtabliſhed the title of the gentiles to all the privileges of the people of God under the goſpel diſpenſation, the apoſtle prayed that God would fill them with all joy and peace, through the firm belief of their title to theſe great bleſſings, ver. 13.

Both the doctrinal and practical part of this epiſtle being now finiſhed, the apoſtle makes a very handſome apology to the Romans, for writing ſo long a letter to perſons with whom he was not perſonally acquainted. He told them, that having a good opinion of their virtue and knowledge, ver. 14.—he had, on that account, written to them with the more freedom, to bring things to their remembrance. And that he had done this likewiſe, becauſe he was both qualified and authoriſed to teach them, by virtue of the apoſtolical office which God had conferred on him, for the purpoſe of converting the gentiles, ver. 15, 16.—Then to prove his apoſtleſhip to the Romans, he told them that he had good reaſon to boaſt of his ſucceſs in converting the gentiles, and in preſenting them to God as an acceptable offering, ver. 17.—But that in this his boaſting, he would ſpeak, not of the things which Chriſt had wrought by others to make the gentiles obedient, but of the ſucceſs which he himſelf had had in converting them by his own preaching and miracles, ver. 18, 19.—Moreover, to give the Romans a juſt idea of his character and ſucceſs as an apoſtle, he informed them that he had always made it a rule, not to preach the goſpel where it had been preached before, leſt he might have appeared an inferior workman, who builded on a foundation laid by another. But that he had gone to the moſt ignorant and barbarous nations, that the prophecies concerning the converſion of the gentiles might be fulfilled, ver. 20, 21.—And that his reſolution of not preaching, where the goſpel had been preached before, was the reaſon of his not viſiting Rome hitherto, ver. 22.—But now having no more opportunity of that ſort, in the parts from Jeruſalem to Illyricum, and having long had a deſire to ſee the Romans, he would certainly come to them in his way to Spain, ver. 23, 24.—At preſent he was going to Jeruſalem with

the collections which he had made for the poor of the brethren in Judea, ver. 25, 26, 27.—But when that ſervice was finiſhed, he would come to Rome, ver. 28. 29.—In the mean time, he earneſtly begged their prayers, that he might be delivered from the diſobedient in Judea; and that the ſervice he was performing to the brethren in Jeruſalem, might be acceptable to them, ver. 30.—Laſtly, becauſe there had been great diſſenſions among the Romans about the method of juſtification, and about the obligation of the law of Moſes, he wiſhed the God of peace to be with them all, ver. 33.; thus adapting his apoſtolical benediction, to their particular circumſtances.

COMMENTARY.

CHAP. XV. 1 *We then who are well inſtructed* in the Chriſtian doctrine, *ought ſo to behave towards the ignorant, that their errors may hurt them as little as poſſible: and* ſhould *not pleaſe ourſelves only* in what we do.

2 *Wherefore, let every one of us pleaſe his neighbour* in things innocent, *to the promoting* of *his virtue and peace, for the ſake of edifying* the body of Chriſt, Rom. xiv. 19. note.

3 *For even Chriſt pleaſed not himſelf:* his own pleaſure was not the object of his actions, *but* the glory of God and the good of others, *as it is written, The reproaches of them who reproached thee, have fallen on me:* the puniſhment due to the wicked, who, by their ſpeeches and actions, diſhonoured God, was laid on me.

NEW TRANSLATION.

CHAP. XV. 1 We then *who are able men,* ought (βαςαζειν) to bear *the weakneſſes of the unable,* [1] and not to pleaſe ourſelves ONLY.

2 (Γαρ, 93.) *Wherefore,* let every one of us pleaſe HIS neighbour, *to* HIS good, *for the ſake of* edification.

3 For even Chriſt pleaſed not himſelf; [1] but as it is written, (Pſal. lxix. 9.) [2] The reproaches of them *who* reproached thee, *have fallen* on me.

Ver. 1. *We then who are able men, ought to bear the weakneſſes of the unable.* This is a literal tranſlation of the paſſage, not different in ſenſe from the common verſion: only it marks more diſtinctly the apoſtle's alluſion to the cuſtom of travellers on foot, who, when any of their company falls ſick or lame, ſupport him, till they bring him to ſome convenient reſting place.

Ver. 3.—1. *For even Chriſt pleaſed not himſelf.* Chriſt might in his own lifetime have declared the law of Moſes abrogated, and have eaten of all kinds of meat indifferently, and have freed himſelf from the burdenſome ſervices enjoined by the law. But becauſe his doing ſo would have been premature, and by bringing reproach on the goſpel, might have marred its ſucceſs among the Jews, he abſtained from the meats forbidden by the law, and performed the ſervices which it enjoined, and thereby ſhewed, that he did not make it an object to pleaſe his natural appetites, but in all his actions, ſtudied to promote the honour of God, and the happineſs of men.

2. *But as it is written, The reproaches of them who reproached thee, have fallen on me.* That this pſalm is a prophecy concerning Chriſt, we learn from the evangeliſt John, who affirms, chap. xix. 28. that their giving Jeſus vinegar to drink on the croſs, was a fulfilment of the 21ſt verſe of this pſalm. In like manner, ver. 9. *The zeal of thine houſe hath eaten me up,* was applied to Jeſus by the diſciples, John ii. 17. St Paul therefore hath rightly interpreted Pſal. lxix. 22, 23. of the Jews who crucified Chriſt. See alſo Rom. xi. 10. note 2.

Ver. 5.

4 (Γαρ) *But whatever* things were *before written*, were written for our *instruction*, that through *the* patience (see 2 Pet. i. 6. note 2.) and *consolation* of the scriptures, we might have hope.

4 *But whatever things were before written* in the scriptures, *were written for our instruction, that through our recollecting the patience*, wherewith holy men have born reproaches and sufferings for the glory of God, *and* the *consolation* which they received, all *recorded in the scriptures, we might have hope* of attaining the like patience and consolation in the like circumstances.

5 Now *may* the God of patience and consolation, [1] grant you *to have the same disposition* [2] *towards one another*, according to Christ Jesus;

5 *Now may God, the author of* the *patience and consolation* of the saints, *grant you to have the very same disposition towards one another* always; *according to* the will and example of *Christ Jesus:*

6 That *unanimously, with one mouth ye may glorify the God and Father* of our Lord Jesus Christ. [1]

6 *That* joining together in religious worship, *unanimously with one voice ye may praise the God and Father of our Lord Jesus Christ*, for his love to men.

7 Wherefore receive ye one another, *even as* Christ also *hath received* us, [1] to the glory of God.

7 *Wherefore, hold communion with one another*, notwithstanding ye differ in opinion about meats and days, *even as Christ also hath received us* all into his church, *to the glory of God.*

8 Now *I affirm*, that Jesus Christ *became* a minister of the circumcision [1] *on ac-*

8 To Christ's receiving the gentiles, it is no objection that he never preached to them: *For I affirm, that Jesus Christ became a minister of the circumcision,*

Ver. 5.—1. *Now may the God of patience and consolation.* Having in the preceding verse mentioned *the patience and consolation of the scriptures*, he in this calls God, *the God of patience and consolation*, to shew that the patience and consolation of the saints proceeded from God. In like manner, having in ver. 12. said, *in him the gentiles shall hope*, he calls God, ver. 13. *the God of hope*, to shew that the hope which the gentiles entertained of salvation, proceeded from God. So also, ver. 33. *the God of peace*, and elsewhere, *the God of glory, the God of order*, &c.

2. *Grant you to have the same disposition towards one another.* The word φρονειν, signifies *to care for*, as well as *to think*, Philip. ii. 2. note 2. Wherefore, a disposition to live in peace with one another, and to bear one another's weaknesses, according to Christ's precept and example, is here prayed for in behalf of the Romans. See 1 Cor. i. 10. note.

Ver. 6. *That unanimously with one mouth, ye may glorify the God and Father of our Lord Jesus Christ.* So our translators have rendered the phrase, τον Θεον και πατερα, in other passages. See 2 Cor. xi. 31. Ephes. i. 3. 1 Pet. i. 3.—The praising of God for his goodness to men through Jesus Christ, is a principal part of gospel worship.—In the former chapter, the apostle had exhorted the Romans, not to break off familiar intercourse with one another, on account of their differing in opinion about disputable matters. Here he enjoined them to continue in church communion, and to join in the public worship of God, with hearts full of christian love towards one another, notwithstanding such differences: and in particular, they were to join in this cordial manner, in singing the praises of God, and in repeating the doxologies, if that practice was then in use.

Ver. 7. *Wherefore, receive ye one another, even as Christ also hath received us.* See Rom. xiv. 1. note 2. According to Locke, this exhortation had no relation to their holding church communion with one another, because there were no schismatical assemblies among the Romans at this time. But the contrary is evident from Rom. xvi. 17. Besides, in the verse before this, he expressly enjoins them to worship God jointly, in the public assemblies.

Ver. 8.—1. *Now I affirm that Jesus Christ became a minister of the circumcision*, &c. Jesus

 Christ

on account of eftablifhing *the truth of God, in order that* by converting the Jews, and fending them to preach to the gentiles, *he might accomplifh the promifes made to the fathers*, concerning the bleffing of the nations;

count of the truth of God, (εις το) *in order* to confirm the promifes MADE *to* the fathers; [2]

9 *And that the gentiles might praife God*, *on account of* the *mercy* fhewed them, *as it is written*, "Thou "haft made me the head of the heathen; *Therefore I* "*will glorify thee*, O Lord, *among the heathen*:" My difciples will glorify thee for making me the head of the heathen: *and fing unto thy name*, on account of their being faved by me.

9 And that the Gentiles might *praife* God *on account of* mercy; [1] as it is written, (Pfal. xviii. 43. 49.) For this caufe I will *glorify thee* among the Gentiles, and fing [2] *to* thy name.

10 *And again*, *Mofes* foretelling the fubjection of the gentiles to God, *faith*, *Rejoice ye gentiles with his people*.

10 And again, MOSES faith, Rejoice ye Gentiles with his people. [1] (Deut. xxxii. 43.)

11 *And again*, "*O praife the Lord all ye nations*,

11 And again, (Pfal.

Chrift was born a Jew, and exercifed his miniftry among the Jews, in order that the truth of God's promifes to the fathers, concerning the bleffing of the nations in Abraham's feed, might be performed by the converfion of the Jews and gentiles. For, as the Jews were the only people on earth, who worfhipped the true God, and had his oracles or revelations in their hands, it was abfolutely neceffary that the gofpel, in which all the former revelations terminated, fhould be firft preached to them, that a fufficient number of them receiving it, might preach it to the gentiles, as the fulfilment of the former revelations, of which their nation were the keepers. The gofpel being thus offered to the gentiles, as the word of the fame God who anciently fpake to the fathers of the Jewifh nation by the prophets, that circumftance, with the miracles which accompanied the firft preaching of it, fo powerfully demonftrated it to be from God, that multitudes of the gentiles receiving it, turned from idols to worfhip the living and true God; whereby the truth of God's promife to the fathers, concerning the bleffing of the nations in Chrift, was illuftrioufly confirmed, and the gentiles had an opportunity of glorifying God, for his mercy in their converfion. See Rom. ix. 23. note 1.

2. *The promifes made to the fathers.* So the phrafe, επαγγελιας των πατερων, fignifies, being the genitive of the object. See Eff. iv. 24. No. 2.

Ver. 9.—1. *And that the gentiles might praife God on account of mercy.* See Rom. ix. 23. note 1. Converfion to the true God, being the *mercy* or bleffing which God promifed to the fathers of the Jewifh nation to beftow on the gentiles, it is particularly mentioned here, not only to make the gentiles fenfible that they ought not to defpife the Jews, through whom they have received fo great a bleffing, but to perfuade the Jews to acknowledge the gentiles as the people of God, and heirs of the promifes, equally with themfelves. In fhort, they were to live together in peace, and love, and church-communion, praifing God jointly for his truth, and for the mercy fhewn to both.

2. *And fing to thy name.* The original word ψαλω, fignifies to praife God with the voice accompanied with mufical inftruments. See ver. 6. 11. notes.—This paffage of Pfal. xviii. is rightly applied by the apoftle to Chrift: for, as Whitby informs us, the following ver. 50. *Great deliverances giveth he to his king, and fheweth mercy to his Anointed,* (Heb. to his Meffiah) *to David, and to his feed for evermore*, is interpreted by the Jews of Meffiah; not to mention that Hofea hath prophefied of Chrift, under the name of *David*, chap. iii. 5.

Ver. 10. *And again he faith, Rejoice ye gentiles with his people.* The apoftle's defign in this part of his letter, being to perfuade the Jewifh and gentile converts to a cordial union in the public worfhip of God, it was of great importance to fhew the Jews, that this coalition was foretold in their own fcriptures. The paffage quoted for that purpofe, is Deut. xxxii. 43. where our tranflators have fupplied the word *with*, as the apoftle likewife hath done. But though *with* were omitted, and the marginal tranflation of the paffage were adopted, *Praife his people*

cxvii. 1.) Praise the Lord [1] all ye Gentiles, and *exceedingly praise* him, all ye people.

"*praise him all ye people.*" Praise the Lord, because ye enjoy the privileges of the gospel, along with the Jews, whereby "his merciful kindness is great towards us."

12 And again, *Isaiah* saith, *The root of Jesse shall be,* [1] and he *who standeth up to rule the Gentiles* SHALL BE. In him *the Gentiles shall hope.* [2]

12 *And again, Isaiah saith* chap. xi. 10. "In that day, there shall be the root of Jesse, which shall stand for an ensign of the people: and to it the gentiles shall seek" for protection, government and salvation. "And his rest shall be glorious."

13 Now *may* the God of hope fill you with all joy and peace in believing, *in order that* ye may abound (τη, 71.) in *that* hope, (ver. 12.) through the power of the Holy Ghost.

13 *Now may God*, who hath authorised you gentiles to *hope* for salvation, *fill you with the greatest joy and peace in believing* the prophecies concerning your conversion, *in order that ye may abound in that hope, through the power of the Holy Ghost* conferring on you his gifts, and filling you with good dispositions.

14 *However* my brethren, *even I myself* am persuaded *concerning* you, [1] that *yourselves* also are full of goodness, *being* filled with all knowledge, able also (νουθετειν) to *instruct* one another.

14 *However, my brethren,* though I have given you both instruction and reproof, I have not a mean opinion, either of your knowledge or virtue. For *even I myself am persuaded concerning you, that,* in general, *ye are full of good dispositions;* and that *being filled with all knowledge* of the Christian doctrine, ye are *able also to instruct one another.*

15 *But* I have written the more boldly *to* you,

15 *But,* notwithstanding my good opinion of you, *I have written the more boldly to you, brethren, partly*

people ye nations, the sense would be the same; because the gentiles could not praise the people of God as happy, unless they acknowledged and worshipped the same God with them.

Ver. 11. *Praise the Lord.* The original word αινειτε, signifies *to praise by singing*, Luke ii. 13.

Ver. 12.—1. *The root of Jesse shall be*, και ὁ ανισαμενος, (See Ess. iv. 57.) *and he who standeth up to rule the gentiles shall be.* This clause in the Hebrew runs thus, *There shall be the root of Jesse, which shall stand for an ensign of the people.* But the apostle hath adopted the LXX. translation, because it represents the prophet's meaning with sufficient exactness. For as soldiers in marching and fighting follow the standard of their prince, *a standard* may be put metonymically for *a prince* or *ruler.*—The meaning of the prophecy is, *At the proper time, the root of Jesse shall revive, and he who standeth up to rule the gentiles shall spring from it.*—In allusion to this prophecy, our Lord calls himself, Rev. v. 5. *The root of David:* and Rev. xxii. 16. *The root and the offspring of David*, to signify that he is *the life* and *strength* of the family of David as well as *its* offspring; that family being raised and preserved for the sole purpose of giving birth to the Messiah.

2. *And in him the gentiles shall hope.* In Isaiah it is, *And to it the gentiles shall seek.* But the meaning of both expressions is the same. For in scripture, *to seek to a person or thing*, is the same with *hoping in*, or *trusting to that person* or *thing*. See Job v. 8. Psal. iv. 2.

Ver. 14. *Even I myself am persuaded concerning you, that yourselves also are full of goodness*, &c. This apology for writing to a church, with which the apostle was not acquainted personally, was the more necessary, that in his letter he had opposed some of their strongest prejudices, and had rebuked them for certain irregularities in their conduct. But he was entitled to instruct and reprove them, by virtue of his apostolic office, ver. 15. The truth of which he proved, by his success in converting the gentiles, ver. 16. 17. and by the miracles he had wrought among them, and by the gifts of the Spirit he had communicated to his converts in all the gentile countries, from Jerusalem round about as far as Illyricum, ver. 19.

Ver. 15.

as calling things to your remembrance, which I am qualified to do *through the grace* of apostleship *given me of God,* (Rom. i. 5. xii. 6.)

16 *In order to my being* (λειτȣργον) *a public minister of Jesus Christ, among the gentiles, ministring* to them as a priest, the knowledge of *the gospel of God, that* by their believing it, *there might be an offering of the gentiles most acceptable* to God, *being cleansed* from their former impurities, *by* the influences of *the Holy Ghost,* accompanying my preaching.

17 *I have therefore* cause of *boasting, through Christ Jesus, with respect to* my success in *things pertaining to God;* my success in presenting the gentiles an acceptable offering to God.

18 Now though I might justly claim praise, on account of the success of my disciples, *yet I will not,* in this boasting, *dare to speak any thing of what Christ hath not wrought, but of what he hath wrought by me* personally, *in order to make the gentiles obedient* to the gospel, *both in profession and practice,* (See Rom. i. 5. xv. 26.)

brethren, [1] *partly as calling* THINGS *to your remembrance, through* the grace *which* IS *given me* of God,

16 *In order to my being a* minister [1] of Jesus Christ (εις, 149.) *among* the Gentiles, ministring the gospel of God, *that there might be an offering of the Gentiles,*[2] *most acceptable,* being sanctified by the Holy Ghost. [3]

17 I have therefore *boasting* through *Christ Jesus,* (sup. κατα) WITH RESPECT TO *things pertaining* to God. [1]

18 (Γαρ, 98.) *But* I will not dare to speak *any thing of what* Christ hath not wrought, BUT OF WHAT HE HATH WROUGHT [1] by me, *in order to the obedience of the Gentiles in* word and deed,

Ver. 15. *I have written the more boldly to you brethren, partly,* &c. Whitby thinks, απο μερȣς, *in part,* signifies the gentile part of the church at Rome, to whom Paul wrote, to put them in mind of God's great goodness to them. But though the phrase denotes a part of the Corinthian church, 2 Cor. ii. 5. I think it is elegantly used in this place, to insinuate that his design in writing was, besides calling things to their remembrance which they knew, to instruct them in some things which they did not know.

Ver. 16.—1. *A minister.* The original word λειτȣργον, denotes one who performs some public office for the people, especially of the sacred kind. This sense it hath here; for it is added, ἱερȣργȣντα, *ministring* as a priest. It is also applied to rulers, Rom. xiii. 6. *They are* λειτȣργοι Θεȣ, *public ministers of God.*

2. *That there might be an offering of the gentiles, most acceptable.* By representing the converted gentiles as a most acceptable offering to God, the apostle alluded to Isa. lxvi. 20. *They shall bring all your brethren for an offering to the Lord, out of all nations.* But this offering, was not *a sin-offering,* but *a free-will offering;* for the apostle no where speaks of his offering sin-offerings.

3. *Being sanctified by the Holy Ghost.* According to the law, the sacrifices were *sanctified,* or made acceptable to God, by being salted and laid on the altar by the priest, Matt. xxiii. 19. Mark ix. 49. But the gentiles converted from idolatry, to the worship of the true God through the apostle's labours, were offered by him to God as a free-will offering; and were sanctified, or made acceptable to God, by the influences and gifts of the Holy Ghost, which the apostle had conferred on them. By these gifts, the gentiles were strongly confirmed in the faith of the gospel, and cleansed from their former impurities. This was an exercise of the priest's office, and a sanctification of the offering which was far more excellent, effectual, and acceptable, than the sanctification and offering of the sacrifices of beasts prescribed in the law.

Ver. 17. *I have therefore boasting through Christ Jesus, with respect to things pertaining to God;* that is, in performing the priest's office. We have the phrase, Τα προς τον Θεον, *Things pertaining to God,* in the same sense, Heb. v. 1.—The apostle had reason to boast of his success in converting the gentiles, because thereby the truth of his apostleship was put beyond all doubt, and his zeal for the interest of his master was highly gratified.

Ver. 18. *Speak any thing of what Christ hath not wrought,* but of what he hath wrought *by me*

19 *By the power of ſigns* and wonders, [1] AND by the power of the Spirit of God,[2] ſo that from Jeruſalem and round about *as far as* Illyricum, [3] I have fully preached [4] the goſpel of Chriſt.

19 *By the power* of *miracles*, performed by me on the ſick and maimed, *and* what is ſtill greater *by the power of* the gifts of *the Spirit of God*, communicated by me to the gentiles; *ſo that beginning at Jeruſalem, and* going through the countries *round about, as far as Illyricum, I have fully* and ſucceſsfully *preached the goſpel of Chriſt.*

20 *And* IT BECAME ME *thus earneſtly* to preach the goſpel, [1] not where Chriſt was named, *that I might not build on another's* foundation.

20 *And it became me thus diligently to preach the goſpel, not where Chriſt was acknowledged, that I might not build on another man's foundation.* That would have been to perform the office of a ſubordinate teacher, which is far more eaſy than that of an apoſtle.

me. The words *but of what he hath wrought*, are ſupplied, becauſe they are neceſſary to complete the ſenſe. See Gen. Pref. p. 26. note. The apoſtle would not ſpeak of what Chriſt had not wrought by him, but by his diſciples, for making the gentiles obedient; though he might have claimed ſome praiſe alſo from their ſucceſs. But he would ſpeak only of what Chriſt had wrought by him perſonally, namely, that he had preached the goſpel with the greateſt ſucceſs, from Jeruſalem, and round about in all the gentile countries, as far as Illyricum.—More examples of whole clauſes omitted, which muſt be ſupplied, ſee Rom. v. 12. note 1.

Ver. 19.—1. *By the power of ſigns and wonders.* It hath been thought, that the ſupernatural works performed by our Lord and his apoſtles, were diſtinguiſhed by different names, to mark the end for which they were performed. That ſuch of them as were intended for proving the truth of any doctrine aſſerted, or meſſage brought by the miracle worker, were called, *Σημεια, Signs*, Mark xvi. 20.—That ſuch of them as were intended to aſtoniſh and terrify, and draw the attention of the beholders, were called, *Τερατα, Wonders.* Of this ſort, was the puniſhment of Ananias and Sapphira with death, and of Elymas with blindneſs.—In the goſpels, the miracles of Chriſt are commonly termed, *Δυναμεις, Mighty works*, Mark vi. 2. 5. 14. to expreſs the great power exerted in the performance of them.

2. *And by the power of the Spirit of God.* This being different from *the power of ſigns and wonders*, mentioned in the foregoing clauſe, muſt ſignify *the gifts of the Spirit*, called Heb. ii. 4. *Diſtributions of the Holy Ghoſt.* Theſe were *the word of wiſdom, the word of knowledge, faith, prophecy, utterance, the diſcernment of ſpirits, the gift of tongues, and the interpretation of tongues:* all which are generally diſtinguiſhed from miracles.

3. *In ſo much that from Jeruſalem, and round about as far as Illyricum. Illyricum* was a country in Europe, lying between Pannonia and the Adriatic ſea. It is now called *Sclavonia.* In the Hiſtory of the Acts, there is no mention made of Paul's preaching the goſpel in Illyricum. Neverthleſs, as that country, on the ſouth bordered with Macedonia, where Paul often preached, he may, on ſome occaſion or other, have gone from Macedonia into Illyricum. Yet this ſuppoſition is not neceſſary, as the apoſtle does not ſay he preached the goſpel in Illyricum, but only *as far as Illyricum.* The expreſſion *from Jeruſalem, round about as far as Illyricum*, implies, that at the time the apoſtle wrote this letter, Illyricum was the boundary of his preaching weſtward: And that he propagated the goſpel, not in a direct line from Jeruſalem to Illyricum, but far and wide on every hand, through the interjacent countries.—That the goſpel was at length preached in Illyricum, appears from Titus going into Dalmatia, which was a part of Illyricum.

4. *I have fully preached the goſpel,* or *fully declared* it. So the Greek word πεπληρωκεναι ſignifies, Matt. v. 17. *I am not come to deſtroy the law and the prophets, but,* πληρωσαι, *fully to declare*, or explain them.—2 Tim. iv. 17. *That by me the preaching of the goſpel,* πληροφορηθη, *might be fully declared.* See note 1. on that verſe.

Ver. 20. *And it became me thus earneſtly to preach the goſpel.* The word φιλοτιμουμενον, coming from φιλοτιμος, *one who loves honour*, denotes one who does a thing in ſuch a manner, as thereby to obtain *honour*, conſequently who does it with fidelity and earneſtneſs, 2 Cor. v. 9. Διο

και.

21 *But* I have preached to the moſt ignorant nations, ſo that, *as it is written, they ſhall know* the Saviour, *to whom nothing hath been told concerning him* by their inſtructors; *and they who have not heard* the method of ſalvation explained, *ſhall underſtand* it fully.

21 But as it is written, (Iſa. lii. 15.) *They ſhall ſee to whom nothing hath been told concerning him*, and they *who* have not heard, ſhall underſtand.

22 *For which reaſon alſo*, that I reſolved to preach the goſpel to thoſe who had never heard it, *I have been oftentimes hindered from coming to you.*

22 For which *reaſon* alſo I have been *oftentimes* hindered from coming to you.

23 *But now, having no more opportunity in theſe parts*, to preach to perſons who have not heard the goſpel, *and having for many years entertained a ſtrong deſire to come to you* who are in Rome,

23 But now having no more place in theſe parts, and having *for many years a ſtrong deſire* to come *to* you,

24 *Whenſoever I go towards Spain, I will come to you. For in my journey* to that country, where, by preaching the goſpel, I expect to turn the idolatrous inhabitants from Satan to God, *I hope to ſee you* at leiſure, *and to be accompanied a part of my way thitherward by* ſome of *you, after I ſhall firſt be made happy for a while with your company.*

24 Whenſoever *I go towards* Spain, I will come to you:[1] for in my journey *I hope* to ſee you, and to be brought on my way thitherward by you, *when I ſhall firſt in ſome meaſure be filled*[2] with your COMPANY.

25 *But at preſent, I go to Jeruſalem with the money* I have collected *for* the *brethren* in Judea.

25 But now I go *to* Jeruſalem, *miniſtring to* the ſaints.[1]

26 *For* the churches in the provinces of *Macedonia and Achaia, have been pleaſed to make a* liberal *contribution for* the relief of *the poor of the brethren, who are in Jeruſalem* in great diſtreſs.

26 For *Macedonia and Achaia*[1] *have been pleaſed to make ſome contribution*[2] *for the poor of the ſaints who* are *in* Jeruſalem.

και φιλοτιμεμεθα, *Wherefore we earneſtly endeavour, whether preſent or abſent, to be acceptable.*— 1 Theſſ. iv. 11. Και φιλοτιμεισθαι, *And earneſtly to ſtudy to be quiet.*

Ver. 24.—1. *Whenſoever I go towards Spain, I will come to you.* This, among other inſtances, is a proof, that in ſpeaking of what he meant to do afterwards, the apoſtle did not make known any determinations of God revealed to him by the Spirit, but his own reſolutions and opinions only. For there is no evidence that he ever went to Spain.—Of the apoſtle's ſpeaking according to his own opinion, and not according to what was actually to happen, we have another inſtance, Acts xx. 25. where he is ſaid to have told the Epheſian elders, That *he knew*, that is, *was perſuaded they all ſhould ſee his face no more.* See Pref. to 1 Tim. ſect. 1. No. 3.

2. *Be filled with your company.* We have this expreſſion, Suſanna, ver. 33. *And theſe wicked men commanded to uncover her face (for ſhe was covered) that they might be filled with her beauty.* To be *filled* with a thing, therefore, is to have great ſatisfaction in the enjoyment of it. By adding απο μερες, *in ſome meaſure*, the apoſtle inſinuated, that his deſire of their company was ſo great, that the few days he was to remain with them would ſatisfy it only *in part.* Others think απο μερες, ſhould be tranſlated the company *of a part of you.*

Ver. 25. *But now I go to Jeruſalem, miniſtring to the ſaints.* Of this journey, the apoſtle gave an account to Felix, Acts xxiv. 17.

Ver. 26.—1. *Macedonia and Achaia;* that is, the brethren in theſe provinces, particularly the brethren at Philippi, Theſſalonica, Berœa, Corinth, and in every other city of theſe provinces where churches were planted by the apoſtle.

2. *To make ſome contribution.* Κοινωνιαν τινα, literally *ſome communication*, namely, *of money.*

27 *They have been pleaſed,* (γαρ, 94.) *verily,* and their debtors they are: [1] for, if the gentiles *have partaken* of their ſpiritual things, *they ought* (και, 218.) *certainly* to miniſter *to* them in carnal things. [2]

27 *They have been pleaſed verily,* to make this contribution: *and* they have done well; becauſe *they are under great obligations to the Jewiſh Chriſtians. For if the gentiles have received of their ſpiritual things,* if they have received from them the knowledge of the goſpel, *they ought certainly to miniſter to them of their worldly goods* in their preſent need.

28 *Wherefore, having finiſhed this* AFFAIR, *and having* ſealed to them this fruit, [1] *I will go from thence* by you into Spain.

28 *Wherefore, having finiſhed this buſineſs,* by delivering the money at Jeruſalem, *and having ſecured to the Jewiſh ſaints, this fruit* of the love which the gentiles bear to them, *I will go from Judea by you into Spain.*

29 *And I know* that when I come *to* you, I ſhall come (εν) *with* the fulneſs of the bleſſing (33) of the goſpel [1] of Chriſt.

29 *And* from my experience of God's working by me, *I know that when I come, I ſhall come empowered to beſtow on you abundantly,* the gifts of the Spirit, (Rom. i. 11.) which are *the* peculiar *bleſſing of the goſpel of Chriſt.*

30 Now I beſeech you, brethren, *by the Lord Jeſus Chriſt, and by* the love of the Spirit, [1] that ye ſtrive to-

30 *Now I beſeech you, brethren, by* all that *the Lord Jeſus Chriſt* hath done for you, *and by the love which the Spirit hath ſhewed to you,* in giving you his ma-

Ver. 27.—1. *They have been pleaſed verily, and their debtors they are,* &c. This repetition is very emphatical, eſpecially as the apoſtle immediately explained the obligation under which the Chriſtians in Macedonia and Achaia lay, to make theſe collections for the poor of the brethren at Jeruſalem. And his intention in this, no doubt, was to ſhew the brethren in Rome, that they ought to follow the example of the Macedonians and Achaians in that matter.

2. *For if the gentiles have partaken of their ſpiritual things,* &c. By calling the knowledge of the goſpel, which was imparted to the gentiles by the Jewiſh preachers, *ſpiritual things,* and the money which the gentiles were ſending to the Jews, *carnal things,* the apoſtle hath declared the true nature of both, and ſhewn the great excellency of the one above the other: *money* procures conveniencies only for the fleſh; but *the goſpel* improves the *ſpirit,* and fits it for a bleſſed immortality.

Ver. 28. *And having ſealed to them this fruit.* Le Clerc thinks, *to ſeal* here ſignifies *to ſend;* others think it ſignifies *to ſecure,* becauſe it was the cuſtom to ſecure with ſeals ſuch things as were ſent to perſons at a diſtance. The *fruit,* of which the apoſtle ſpeaks, may be either of his apoſtolic miniſtrations, or of the goodwill of the gentiles towards the Jews, or of the efficacy of the faith of the gentiles to lead them to works of charity: or it may be all theſe jointly; becauſe when duly attended to, theſe things muſt have had a very powerful influence in reconciling the Jewiſh to the gentile believers. The truth is, the apoſtle's chief deſign in making theſe collections, was to produce this happy union of the Jews with the gentiles. See 2 Cor. ix. 14. note. And therefore, he earneſtly deſired, ver. 30, 31, 32. the prayers of the Romans, that his ſervice in that matter might be acceptable to the Jews.

Ver. 29. *I ſhall come with the fulneſs of the bleſſing of the goſpel.* See Eſſ. iv. 33. If the explication in the commentary is not admitted, *the bleſſing of the goſpel,* may be the goſpel doctrine.

Ver. 30.—1. *Now I beſeech you, brethren,—by the love of the Spirit.* Beſides the particulars mentioned in the commentary, *the love of the Spirit* may ſignify that mutual love which the Spirit diffuſes through the hearts of the faithful, and by which he knits them together, called, *The fellowſhip of the Spirit,* Philip. ii. 1.

nifold gifts, *that ye strive together with me, by earnestly praying for me to God ;*

31 *That I may be delivered from the disobedient in Judea, and that my service* in making the collections, *which I am performing to* the saints in *Jerusalem, may be acceptable to them,* and contribute to remove the prejudices which they entertain against the gentile Christians for not obeying the law.

32 *That in joy,* on account of the reconciliation of the Jewish to the gentile brethren, *I may come to you, by the will of God, and may with you be refreshed,* by the happiness following that reconciliation.

33 *Now may God, the author of peace,* and who I hope will produce peace between the Jews and gentiles, *be with you all:* And to shew my sincerity in this wish I say *Amen.*

gether with me [2] *by prayers* for me to God ;

31 That I may be delivered from *the disobedient* in Judea; and that my service which *I AM PERFORMING to* Jerusalem, may be *acceptable to* the saints:

32 *That in joy I may come to you* [1] *through* the will of God, and may with you be refreshed.

33 Now, *MAY* the God of peace (see the Illustration) BE with you all. Amen.

2. *That ye strive together with me, by prayers,* &c. The word translated *strive together* comes from a word which signifies the greatest *strength* and *agility,* such as the combatants in the games exerted.—The unbelieving Jews at Jerusalem, had got notice of Paul's success in converting the gentiles, to whom he preached salvation without requiring them to obey the law of Moses. And being falsely informed that *he taught all the Jews which were among the gentiles, to forsake Moses* &c. Acts xxi. 21. they were exceedingly enraged against him. Of this the apostle being well apprized, he was much afraid of them : and therefore, in the most earnest and anxious manner, he begged the continued prayers of the brethren at Rome, that he might be kept out of the hands of the disobedient to Christ in Judea, and that his service in making the collections, might be well received by the saints there.

Ver. 32. *That in joy I may come to you.* As the apostle proposed to visit the Romans, after delivering the collections at Jerusalem, he earnestly wished, that that service might be acceptable to the brethren there ; because if it was well received, it would produce that happy union of the Jews with the gentiles, which he had so much at heart to accomplish, and make him come to Rome in great joy. But how much the apostle was disappointed in his generous design, and in what disadvantageous circumstances he came to Rome, the history of the Acts informs us. The unbelieving Jews in Jerusalem, found him in the temple soon after his arrival, raised a tumult against him, and would have killed him outright, if the Roman soldiers had not rescued him out of their hands. The multitude having thus failed in their attempt, the chief priests and elders who set them on, stood forth next, and accused Paul before the governors, Felix and Festus, who more than once tried him for his life. And although in these different trials, his innocence clearly appeared, yet in regard his accusers were the chief men of the nation, he feared their influence would have greater weight with his judges, than the consideration of his innocence. And therefore, when Festus delayed pronouncing sentence, and proposed a new hearing of the cause at Jerusalem, the apostle found himself under the necessity of appealing to the emperor ; which, as a Roman citizen, he was entitled to do. The consequence of all this was, that instead of visiting the church at Rome *in joy,* as he proposed, on account of the reconciliation of the Jewish with the gentile believers, he was sent thither bound with a chain, as a malefactor.

CHAP.

CHAP. XVI.

View and Illuſtration of the Salutations in this Chapter.

PHŒBE, a deaconeſs of the church of Cenchreæ, having occaſion to go to Rome about ſome important affairs, the apoſtle earneſtly recommended her to the good offices of the Roman brethren, ver. 1, 2.—To this recommendation, he ſubjoined ſalutations to a number of perſons by name, members of the church at Rome, with whom it ſeems he was acquainted, ver. 3.—16.

The names of the perſons ſaluted ſhew them to have been Greeks, or of Greek extraction. We may therefore conjecture that they had ſettled themſelves in Rome for the ſake of commerce, or of exerciſing their particular trades. But being afterwards baniſhed by the Emperor Claudius, under the denomination of Jews, they had retired ſome of them into Greece, others into the Leſſer Aſia, and others into Judea, where it is ſuppoſed they became known to the apoſtle Paul, in the courſe of his travels through theſe countries. Some of the ſaluted are called by the apoſtle his kinſmen, either becauſe they were his relations, or becauſe they were of the ſame nation with himſelf, and who, during their baniſhment from Rome, or perhaps before it, had been converted to Chriſtianity. Theſe, with many others, returned to Rome on the death of Claudius, and re-eſtabliſhed the church there in its former luſtre, as was formerly obſerved in the preface to this epiſtle, p. 134.

The Papiſts affirm, that at the time the apoſtle wrote this letter, St Peter was in Rome exerciſing the office of Biſhop in the church there. But if Peter had been in Rome when this epiſtle was written, Paul probably would have known it: in which caſe, he would not have omitted him in the ſalutations, and have mentioned ſo many others of inferior note.—The apoſtle's ſaluting ſo many members of the church at Rome, could not diſpleaſe the reſt who were not perſonally known to him. By ſaluting all his acquaintance in Rome, the apoſtle propoſed to make himſelf known to the Roman brethren, through the accounts which he knew his acquaintance would give of his apoſtolical character and gifts, and of his ſucceſs in converting the gentiles. The truth is, he wiſhed the Roman brethren to be well informed concerning theſe matters, becauſe the knowledge of them

was necessary to give his letter its full effect, with these who might read it.—From the characters which the apostle hath given of the persons he saluted, we learn that some of them were remarkable for their station and education, and all of them for their virtues. Wherefore, the accounts which they gave of the apostle's character and endowments and success in preaching, must have had great weight in establishing his authority among the brethren at Rome, and in drawing their attention to the things written in this epistle.

Concerning the salutations in the apostolic epistles, it is proper to remark, in general, that they were of great benefit to the persons saluted. For being sent to individuals, in letters addressed to the churches of which they were members, such public testimonies of the apostle's esteem, not only gave the saluted much pleasure, but confirmed them in the faith, and encouraged them to bear with patience the evils attending the profession of the gospel. And to us, these salutations are an example of that love which we owe to the sincere disciples of Christ, on account of their character. Farther, the apostle, by naming so many persons in his epistles, hath not only transmitted to posterity, an honourable character of them, but hath furnished an additional proof of the truth and authenticity of his own epistles. For all the persons named in them, were appealed to as witnesses of the things which he hath written.

After finishing his salutations, the apostle gave the Romans a few more practical advices suited to their circumstances, ver. 17.—20.—Then sent them salutations from his assistants, ver. 21, 22, 23.—To which he added his own apostolical benediction, ver. 24.—And concluded this letter, in which he had considered the dispensations of God to mankind, from the beginning of the world to the end of time, with a sublime doxology to God the Father, ver. 25, 26, 27.

COMMENTARY.

CHAP. XVI. 1 *I recommend to you* who are in Rome, *Phœbe our sister* in the faith, *who is* Διακονον,

New Translation.

CHAP. XVI. 1 I *recommend to* you Phœbe [1] our sister, [2] *who* is *a deaconess* [3]

Ver. 1.—1. *I recommend to you Phœbe.* Bengelius thinks the gentiles, after their conversion, retained their names, though taken from the heathen deities, because it put them in mind of their former state.

2. *Our sister.* The apostle calls *Phœbe his sister*, because she was a Christian. The appellations of *brother* and *sister*, which the disciples of Christ gave to one another in the first age, were founded on their being all the children of God by faith; consequently the brethren of Christ, who acknowledged the relation, by publicly declaring, Matth. xii. 50. *Whosoever shall do the will of my Father, the same is my brother, and sister, and mother.*

3. *Who is a deaconess of the church.* Cornelius Nepos, in the preface to his history, speaking of the manners of the Greeks, informs us, that it was not customary with them to have free access

of the church which is *in Cenchreæ* : [4]

a deaconeſs (ſee 1 Tim. iii. 11. note 1.) *of the church which is in Cenchreæ.*

2 That ye *may* receive her in the Lord, as becometh ſaints, (53) *and aſſiſt* her in

2 And I deſire, *that ye may ſhew her the reſpect due to a faithful ſervant of Chriſt, as becometh his diſciples* to do to a perſon of her excellent character,

acceſs to the company of women of virtue, unleſs they were their relations. His words are, " Pleraque noſtris moribus ſunt decora, quæ apud illos turpia putantur. Quem enim Roma- " norum, pudet uxorem ducere in convivium? aut cujus mater familias, non primum locum " tenet ædium, atque in celebritate verſatur? quod multo fit aliter in Græcia. Nam neque in " convivium adhibetur, niſi propinquorum; neque ſedet, niſi in interiore parte ædium, quæ " Γυναικονιτις, *gynæconitis* adpellatur, quo nemo accedit, niſi propinqua cognatione conjungitur." In Aſia the female ſex were under ſtill greater reſtraints. Wherefore, as the Chriſtian religion was firſt ſpread in Aſia and Greece, it is evident, that ſuch of the female ſex as needed other inſtruction beſides what was given in the public aſſemblies, muſt have received it in private, from ſome of their own ſex who were appointed to teach them. Accordingly we learn from the New Teſtament, and from the moſt ancient Chriſtian writers, that even in the apoſtle's days, ſome women, remarkable for their knowledge, prudence, and piety, and of a fit age, were choſen to inſtruct the newly converted and the young of their own ſex, and to exhort the ſick, and comfort the afflicted, who could not attend the public miniſtrations. Theſe female teachers are mentioned under the appellation of *widows*, 1 Tim. v. 3. where alſo, ver. 9. their *character* and *election* are deſcribed.—Farther, as the firſt chriſtians were remarkable for their love to each other, they appointed in every church, men to whom they gave the appellation of *deacons*, whoſe office was to make collections for the poor, and to apply theſe collections in relieving widows and orphans who were deſtitute, the ſick alſo, and the impriſoned for their religion, whom they viſited and comforted with the greateſt tenderneſs. See Rom. xii. 8. note 5. In like manner they appointed women whom they named *deaconeſſes*, to perform the ſame offices to the diſtreſſed of their own ſex, and whom for that purpoſe they ſupplied with money out of the church's funds. The character and office of theſe female deacons the apoſtle has deſcribed, 1 Tim. v. 9.—and ver. 10. orders *the widows* or *female preſbyters*, to be choſen from among them. The deaconeſs is alſo deſcribed, 1 Tim. iii. 11. and in the Apoſtolical Conſtitutions, lib. iii. c. 15. Προχειρισαι δε και διακονον πιστην, και ἁγιαν, εις τας των γυναικων ὑπερεσιας. *Ordain alſo a deaconeſs who is faithful and holy, for the miniſtries towards the women.* Ignatius likewiſe in his epiſtle Ad Antiochens. No. xii. thus writes, *I ſalute*, τας εν Χριστω διακονους, *the deaconeſſes in Chriſt.* Pliny too, in his famous letter to the emperor Trajan mentions them. For he told him, that in order to get certain information concerning the Chriſtians, he had put two maid-ſervants to the torture, who were called among the Chriſtians *Miniſtræ*, that is *Deaconeſſes*; expecting no doubt, that as they were of the weaker ſex, and held an office in the church, they would be conſtrained to diſcover the ſecrets of their religion. His words are, *Quo magis neceſſarium credidi, ex duabus ancillis, quæ* MINISTRÆ *dicebantur, quid eſſet veri, et per tormenta quærere.*—The office of *female deacon* being of ſuch early inſtitution, and of ſuch utility, it is probable *Phœbe* held that office in the church at Cenchreæ. For ſhe is not only called διακονον, *a deaconeſs*, but ſhe is ſaid to have performed the offices of a deaconeſs, ver. 2. *She hath been a helper of many, and of myſelf alſo:* at leaſt Origen and Chryſoſtome underſtood the apoſtle as ſpeaking of a female deacon in this paſſage.

4. *Which is in Cenchreæ.* Cenchreæ was the eaſtern ſea-port of Corinth. It was ſituated on the Saronic gulph, about ſeventy furlongs (near nine miles) from the city. And being more convenient, it was better frequented than Lechæum, the ſea-port on the weſtern bay. Northward from Cenchreæ, and on the ſame bay, there was another port called *Schœnus*, where the iſthmus was narroweſt, and where ſhips were drawn over land from the one bay to the other. The temple of Neptune, in honour of whom the *Iſthmean games* were celebrated, was ſituated below Schœnus, towards Corinth. And on the road between the temple and Corinth, the theatre and ſtadium ſtood, where the games were celebrated. This ſhews the propriety of the many alluſions, which the apoſtle in his letters to the Corinthians, has made to theſe famous games.

and assist her in whatever business she may have need of your good offices. For indeed she hath been (Προστατις), *a helper of many, and of myself also.*

whatever business[1] she *may have* need of you: *for indeed* she hath been a *helper* of many,[2] and of myself also.

3 In my name, *wish health to Priscilla, and Aquila* her husband, *my assistants in preaching the gospel* at Corinth.

3 *Salute* Priscilla and Aquila[1] my *fellow labourers* in Christ Jesus.

4 *These* excellent *persons, to save my life, exposed themselves to death; to whom* therefore, *not I only am thankful, but even all the churches of the gentiles,* who consider themselves as indebted to them, for preserving the life of their apostle, and spiritual father.

4 *These persons,* for my life laid down their own *neck;*[1] *to* whom not *I only* give thanks, but *even* all the churches of the Gentiles.

5 *Likewise, wish health to* the members of *the church which is in their house. Salute Epænetus, whom*

5 Likewise SALUTE the church *which* IS in their house.[1] Salute Epænetus

Ver. 2.—1. *Assist her in whatever business she may have need of you.* This implies, that Phœbe had come to Rome on business of importance. Perhaps to seek the payment of a debt owing her by some of the inhabitants of Rome; or to complain of undue exactions, by some of the emperor's officers in the province.

2. *For indeed she hath been a helper of many,* &c. The word Προστατις, properly signifies *a patron.* Plutarch says of Romulus, *He separated the more powerful from the common people,* πατρωνας ονομαζων, όπερ εςι προστατας, *calling them patrons, that is, prostatæ.* The Romans gave the name of *patrons,* to persons who assisted with their advice and interest, those who were connected with them as *clients.* Wherefore, Phœbe being called *a prostatis,* or *patron* of many, it implies, that she was a woman of considerable wealth and influence. Or we may suppose the name was given her, on account of the offices she performed to many as *a deaconess.* This was Beza's opinion. For he says προστατις is the same with προξενος, which signifies a person appointed by a city, to receive and entertain strangers.—The apostle's direction implies, that all the faithful ought to be particularly attentive, in giving assistance and relief to those who have been remarkable for assisting and relieving others.

Ver. 3. *Salute Priscilla and Aquila my fellow labourers.* When Paul left Corinth the first time, Aquila and Priscilla accompanied him to Ephesus, Acts xviii. 18, 19. And when he departed from that city to go to Jerusalem, they did not go with him, but remained at Ephesus till he returned; as is plain from their sending their salutations to the Corinthians, in the apostle's first epistle, chap. xvi. 19. which was written from Ephesus while he abode there, after he returned from Jerusalem, as mentioned, Acts xix. 1. But on the death of the emperor Claudius, Aquila and Priscilla seem to have gone back to Rome, to follow their occupation: for they were in Rome when the apostle wrote his epistle to the Romans, as is evident from this salutation. And because both at Corinth and Ephesus they had been very active in spreading the gospel, the apostle in his salutation, calls them *his fellow helpers in Christ Jesus;* mentioning Priscilla first, either because she was converted before her husband, or because, as Chrysostome thought, she was animated with an extraordinary zeal for the success of the gospel. And it must be owned, that she shewed her knowledge as well as her zeal, by joining her husband in instructing Apollos, Acts xviii. 26.

Ver. 4. *These persons for my life laid down their own neck.* This is said, in allusion to the custom of placing on blocks, the necks of criminals whose heads are to be cut off. The expression is proverbial, and denotes the undergoing the greatest perils. It is thought the apostle alluded to some great danger, to which Aquila and Priscilla exposed themselves in defending him from the Jews, in the tumult which they raised at Corinth during the proconsulship of Gallio, Acts xviii. 12.

Ver. 5.—1. *Likewise salute the church which is in their house.* As Aquila and Priscilla were the apostle's fellow helpers, and as they expounded the way of God more perfectly to Apollos, Acts xviii. 26. we may suppose, that such of the disciples as were not far advanced in

my beloved, [2] who is the first *fruit* of Achaia [3] *in* Christ.	*I dearly love, because he is the first person I converted in the province of Achaia.*
6 *Salute* Mary, *who laboured much* (εις, 149.) *with us.* [1]	6 *Salute Mary, who underwent great fatigue* in spreading the gospel *along with us.*
7 Salute Andronicus and *Junias* [1] my kinsmen [2] and my fellow-prisoners, [3] who are of note among the apostles, [4] *and who* were in Christ [5] before me.	7 *Salute Andronicus and Junias my kinsmen, and* formerly *prisoners with me* for the sake of Christ, *who are in high estimation among the apostles,* on account of their talents and virtues, *and who were in* the church of *Christ before me.*
8 *Salute* Amplias [1] my beloved in the Lord.	8 *Salute Amplias, whom I dearly love, on account of his sincere attachment to Christ.*

in knowledge, resorted to them for instruction: and that assemblies were held in their house, on the first day of the week, for the worship of God. These are what the apostle calls *the church in their house.* Or the expression may signify, that all the members of their family were Christians. For Origen tells us, when a whole family was converted, the salutation was sent *to the church* in such a house: but when a part of a family only was converted, the salutation was directed to those in the family, *who were in the Lord,* ver. 11. or *to the brethren with them,* ver. 14. or *to all the saints with them,* ver. 15.

2. *Salute Epænetus my beloved.* Theophylact observes, that it is a very great praise to any one, to have been *the beloved of Paul:* because his love was not the effect of a blind partiality, but of a well founded judgment of the person's worth.

3. *Who is the first fruit of Achaia.* The Alexandrian and Clermont MSS. with the Arabic, Ethiopic, and Vulgate versions, and Origen, Chrysostome, Theodoret, with many of the Latin commentators, have της Ασιας, *of Asia,* in this place; which some suppose to be the true reading, because the apostle calls the house of Stephanas *the first-fruit of Achaia,* 1 Cor. xvi. 15. But if Epænetus was one of that house, he was a part of the first-fruit of Achaia.—If *Asia* is the true reading here, the proconsular Asia is meant.

Ver. 6. *Salute Mary, who laboured much with us.* If the common translation, *who bestowed much labour on us,* is retained, the meaning is, that Mary underwent much fatigue in taking care of the apostle, while he was in some dangerous sickness. See however, ver. 12. note 2.

Ver. 7.—1. *Salute Andronicus and Junias.* It is doubtful whether Ιȣνιαν is the accusative of Ιȣνιας, or of Ιȣνια. If of the former, it is the name of a man; if of the latter, it is the name of a woman; in which case, the apostle may have joined her with Andronicus, because he was her husband, or her brother. But most commentators are of opinion, that this is the name of a man, because the apostle adds, *who are of note among the apostles.*

2. *My kinsmen.* The apostle styles all the Jews, συγγενεις, *kinsmen,* Rom. ix. 3. It is therefore uncertain, whether he meant that Andronicus and Junias were his blood relations, or only of the same nation with himself.

3. *And my fellow prisoners.* At the time this letter was written, Paul had been in prisons often, 2 Cor. xi. 23. On some of these occasions, the persons here named had been imprisoned with him; but where, or when that happened, is not known.

4. *Who are of note among the apostles.* The name *apostle,* was sometimes given to ministers of the word, who were of an order inferior to the twelve, but who were sent forth on some particular service, 2 Cor. viii. 23. 2 Cor. xi. 13. Rev. ii. 2. In this sense, Barnabas is called *an apostle,* Acts xiv. 14. *Andronicus* and *Junias,* may have been of note among the apostles of this inferior order. Or the meaning may be, as in the commentary, that they were highly esteemed by the apostles. See Bengelius's opinion, 1 Cor. xv. 6. note 2.

5. *And who were in Christ before me.* The word *Christ,* is often used by Paul, to denote *the religion of Christ,* and *the church of Christ,* which is his body. From Andronicus and Junias being Christians before Paul, joined with their being of note among the apostles, Origen infers, that they were of the number of the seventy disciples. Yet that is uncertain.

Ver. 8. *Salute Amplias.* Some MSS. and the Vulgate version, have here *Ampliatus.*

9 *Salute Urbanus, who aſſiſted me in preaching Chriſt: and Stachys, whom I ſincerely love,* on account of the goodneſs of his diſpoſition.

10 *Salute Apelles, who,* by ſuſtaining many perſecutions, *hath approved himſelf a* firm *Chriſtian. Salute the brethren, who are of the family of Ariſtobulus.*

11 *Salute,* in my name, *Herodion my kinſman. Salute thoſe members of the family of Narciſſus, who are converted to Chriſtianity.*

12 *Salute Tryphæna and Tryphoſa,* women *who employ themſelves in maintaining the cauſe of Chriſt* at Rome. *Salute Perſis, the beloved* of all who know her, and *who hath laboured much in promoting the cauſe of Chriſt.*

13 *Salute Rufus, who is a moſt excellent Chriſtian:*

9 Salute *Urbanus our fellow-labourer* in Chriſt, and Stachys my beloved.

10 Salute Apelles *the* approved in Chriſt.[1] Salute *thoſe who* are of *the* FAMILY *of* Ariſtobulus.[2]

11 Salute Herodion my kinſman. *Salute thoſe of the* FAMILY of Narciſſus,[1] *who are* in the Lord.

12 Salute Tryphæna and Tryphoſa,[1] who labour in the Lord. Salute the beloved Perſis, *who* laboured much in the Lord.

13 Salute Rufus[1] *the* choſen in[2] the Lord, *and her WHO is*

Ver. 10.—1. *Salute Apelles the approved in Chriſt.* Τον δοκιμον εν Χριστῳ. *The approved in Chriſt,* or in the goſpel, is one who on being tried by affliction and perſecution for the goſpel, has been found a real Chriſtian: a noble character this, and greatly to be reſpected.

2. *Salute thoſe who are of the family of Ariſtobulus.* Ariſtobulus himſelf was not ſaluted, either becauſe he was not in Rome at that time, or becauſe he was not yet converted, or perhaps becauſe he was dead. He and Narciſſus ſeem to have had each of them a numerous family of ſlaves and others, ſome of whom were Chriſtians, and the fame of whoſe virtues had reached the apoſtle.

Ver. 11. *Salute thoſe of the family of Narciſſus who are in the Lord.* Many think this was the famous Narciſſus, the freed-man and favourite of the emperor Claudius. But this epiſtle being written, A. D. 57. Narciſſus the emperor's favourite was then dead. For Tacitus, Annal. lib. xiii. 1. and Dio, lib. lx. fine, inform us, that he died in the firſt year of the emperor Nero, anſwering to A. D. 54. However, as the ſalutation is not ſent to Narciſſus, but to the Chriſtians of his family, it may have ſubſiſted after his death.

Ver. 12. *Salute Tryphæna and Tryphoſa, who labour in the Lord.* Τας κοπιωντας, being in the feminine gender, the perſons here ſaid *to labour in the Lord,* were probably female preſbyters or deacons, who employed themſelves at Rome in propagating the goſpel: as was *Perſis* likewiſe, who in the next clauſe is ſaid to have *laboured much in the Lord.* And as *Mary* is ſaid, ver. 6. to *have laboured much* with the apoſtle, ſhe alſo may have exerciſed one or other of theſe offices in ſome of the great cities of Aſia or Greece, where the apoſtle preached, and by her zealous ſervices, eſpecially among her own ſex, may have been of uſe to the apoſtle and his aſſiſtants, while preaching the goſpel.

Ver. 13.—1. *Salute Rufus.* There is mention made of *Simon of Cyrene, the father of Alexander and Rufus,* Mark xv. 21. And many are of opinion, that that Rufus is the perſon whom the apoſtle here ſalutes. But others think them different, becauſe from the circumſtance of Rufus's mother being with him in Rome, it is conjectured that he was a native of Rome; whereas the Rufus mentioned by Mark, was of Cyrene. Yet as the apoſtle calls the mother of Rufus, his mother, on account of the many good offices he received from her, he who never was in Rome, muſt have received them elſewhere; conſequently ſhe had not always reſided in Rome, but may have come there lately with her ſon.

2. *Choſen in the Lord.* This epithet implies, that Rufus was a Chriſtian eminent for his faith, and piety, and virtue. See Prelim. Eſſ. iv. 41.

Ver. 14.

the mother both of him and of me.

and do the ſame to her, who is his mother, and becauſe of her affection to me, *my mother* alſo.

14 Salute Aſyncritus, Phlegon, Hermas,[1] Patrobas, Hermes, and the brethren *with* them.

14 In my name, *ſalute Aſyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren in their families.*

15 Salute Philologus, and Julia,[1] Nereus, and his ſiſter, and Olympas,[2] and all the ſaints *who* ARE with them.

15 In my name, *ſalute Philologus and Julia, Nereus and his ſiſter, and Olympas, and all the Chriſtians who are in their families.*

16 Salute one another with an holy kiſs.[1] The churches of Chriſt[2] ſalute you.

16 To ſhew that Chriſtian affection which ye bear to each other, *ſalute one another with a chaſte kiſs. The churches of Chriſt* at Corinth and Cenchreæ, and in all the province of Achaia, *ſalute you.*

Ver. 14. *Salute Hermas.* According to the general opinion of the fathers, (Euſeb. Ecc. Hiſt. lib. 3.) this is the author of the ancient writing called *Paſtor*, or *Shepherd*, quoted by Irenæus, Clement of Alexandria, Origen, Tertullian and others; and which ſtill remains.—Of the other perſons mentioned in this verſe, we know nothing. This however we know, that their being ſaluted of the apoſtle by name, was a teſtimony of his reſpect, and of the worthineſs of their character.

Ver. 15.—1. *Salute Philologus and Julia.* The ſame doubt occurs concerning Ιουλιαν, as concerning Ιουνιαν, ver. 7. Origen took it for the name of a woman, and ſuppoſed her to be Philologus' wife.

2. *And Olympas.* The circumflex accent on the laſt ſyllable of Ολυμπᾶν, ſhews that they who added the accents to the Greek Teſtament, thought it the name of a man: on this ſuppoſition the nominative is Ολυμπας.

Ver. 16.—1. *Salute one another with an holy kiſs.* The Jews conſidered the kiſs as an expreſſion of friendſhip. Thus Joab, pretending great friendſhip to Amaſa, took him by the beard to kiſs him, when he ſlew him, 2 Sam. xx. 9. Our Lord ſays to Simon, Luke vii. 45. *Thou haſt given me no kiſs*, meaning, that he had not expreſſed ſuch affection to him, as the woman had done, who kiſſed his feet. Judas alſo kiſſed our Lord, pretending friendſhip to him, at the time he betrayed him.—This manner of expreſſing friendſhip to each other, the diſciples of Chriſt adopted, and practiſed in their religious aſſemblies. So Juſtin Martyr informs us, in his account of the religious aſſemblies of the Chriſtians, Apolog. *Prayers being ended, we ſalute one another with a kiſs, and then the bread and cup is brought to the preſident*, &c. This was called *the holy kiſs*, to diſtinguiſh it from a luſtful kiſs, and *the kiſs of love*, 1 Pet. v. 14. to diſtinguiſh it from the treacherous kiſs of Joab and Judas; being given as an expreſſion of that ſincere, chaſte, ſpiritual love, which Chriſtians owed to one another. On the occaſions mentioned by Juſtin, the men and women did not kiſs each other promiſcuouſly: the men ſaluted the men only, and the women kiſſed none but their own ſex; as may be known from their manner of ſitting in the public aſſemblies, deſcribed, Apoſt. Conſtit. lib. ii. c. 57. Εις το ἑτερον μερος, οἱ λαικοι καθεζεσθωσαν μετα πασης ἡσυχιας, και ευταξιας· και αἱ γυναικες κεχωρισμενως και αυται καθεζεσθωσαν, σιωπην αγουσαι. *On the other ſide, let the laics ſit with all ſilence and good order; and the women, let them ſit alſo ſeparately, keeping ſilence.* Then after a long deſcription of the worſhip, the author adds, Ειτα και ασπαζεσθωσαν αλληλους οἱ ανδρες, και αλληλας αἱ γυναικες, το εν κυριω φιλημα. *Then let the men ſalute one another, and the women one another*, giving *the kiſs in the Lord.*—Through length of time, and difference of manners, this method of ſitting in the public aſſemblies for worſhip, hath been changed. But that it was the ancient method, cannot be doubted, being derived from the ſynagogue.

2. *The churches of Chriſt ſalute you.* Paul wrote this epiſtle from Corinth, the chief city of Achaia; a province in which there were Chriſtian churches, at Corinth, at Cenchreæ, and perhaps in different cities of Peloponneſus. Wherefore, *the churches of Chriſt*, who ſent their ſalutation to the brethren at Rome, were all the churches in the province of Achaia.

17 *Now I beseech you brethren, mark them, who set up separate assemblies for worship, and* who *occasion the weak to fall* by false doctrine, or by enjoining things indifferent as necessary, *contrary to the doctrine which ye have learned* from me in this epistle, *and avoid them.*

18 *For such teachers,* whatever they may pretend, *do not serve our Lord Jesus Christ, but their own lusts, and by plausible discourse, and* hypocritical *wishes of happiness, they draw away the affections of the innocent,* who have no suspicion of their wickedness.

19 *Now your obedience,* in turning from idols to the true God, *is reported through the whole empire,*

17 (Δε) Now I beseech you, brethren, mark [1] them *who make separations and occasions of falling,*[2] contrary to the doctrine which ye have learned;[3] and avoid them.[4]

18 For they *who* are such *do not serve* our Lord Jesus Christ, but their own belly; and by good words,[1] *and blessings,*[2] deceive the hearts of the *innocent.*[3]

19 *Now* your obedience[1] *is reported to* all men. I

Ver. 17.—1. *Now I beseech you, brethren, mark.* The word σκοπειν, signifies to observe attentively and diligently, as they do who are placed in a watch tower to observe the motions of their enemies. The purpose for which the brethren were to mark the persons described, is mentioned in the next clause of the verse.

2. *Them who make,* τας διχοστασιας, *separations and occasions of falling.* Τα σκανδαλα. See Rom. xiv. 21. note. The apostle had in his eye, the Jewish teachers, who in many churches, set up separate assemblies for the worship of God, (See Jude, ver. 19.) on pretence of greater orthodoxy and sanctity than others, and who would admit none into their communion, but such as joined them in their peculiarities, and who represented all others as erroneous and impious. This they did, from no regard to the Lord Jesus, but to enrich themselves, and to live in sensual pleasure, ver. 18. for by making themselves the heads of these schismatical assemblies, they drew a plentiful maintenance from their followers, whereby they enriched themselves, and gratified their lusts. See Philip. iii. 19.

3. *Contrary to the doctrine which ye have learned;* namely, from me in this epistle. Or, many of the Roman brethren may have heard the apostles and other inspired men, preach in Judea and elsewhere, from whom they learned the genuine doctrines of the gospel. According to this interpretation, the apostle, as Estius observes, insinuates here, that even the common people, by the help of general principles, may discern true doctrine from that which is false.

4. *And avoid them.* It is worthy of notice, that the apostle desires the faithful to mark them who cause divisions, not for the purpose of disputing with them, and far less for the purpose of apprehending and punishing them with fines, imprisonment, torture and death: but that they might avoid their company, lest by conversing familiarly with such, they might have been infected with their errors and vices. For, as the apostle told Timothy, 2 Epist. ii. 17. *their word will eat, as doth a gangrene.*

Ver. 18.—1. *And by good words.* Χρηστολογιας, comes from χρηστολογος, which signifies one who promises much, but performs nothing; one who professes to regard the interest of the person to whom he speaks, much more than his own; in short, one who fawns and flatters, without possessing any real benevolence. Thus, the emperor Pertinax was called *Chrestologus,* because, as Aurelius Victor elegantly expresses it, *Blandus esset, magis quam benignus.*

2. *And blessings.* Ευλογια, *benedictio, fausta imprecatio.* The false teachers, to gain the affections of their disciples, prayed with great seeming earnestness for all manner of blessings to them.

3. *They deceive the hearts of the innocent.* Ακακων. This word denotes persons entirely free from guile; persons upright and unsuspicious, but who have not prudence sufficient to enable them to discern and avoid the snares which the wicked lay in their way.

Ver. 19.—1. *Now your obedience is reported to all men;* literally, *your obedience hath come to all,* that is, the fame of your obedience hath come. For that such a number of the inhabitants

of

therefore *rejoice on your account; nevertheless I wish* you *indeed* to be wise (εις, 142.) *with respect to good,* and *pure*[2] *with respect to evil.*

I therefore rejoice on your account. Nevertheless, I wish you to be wise with respect to good, so as to discern and practise it habitually, *and to be pure with respect to evil,* by avoiding all false doctrines and wicked actions.

20 And the God of peace *will* bruise Satan[1] under your feet *soon.*[2] The grace of our Lord Jesus Christ BE with you.[3] Amen.

20 *And God, who is the author of peace, will* produce peace among you, by *bruising Satan under your feet soon;* I mean the unbelieving Jews, and Judaizing teachers, who make divisions among you. *The favour of our Lord Jesus Christ be with you. Amen.*

21 *Timothy* my *fellow-labourer,*[1] and Lucius[2] and Jason,[3] and Sosipater,[4] my kinsmen, salute you.

21 *Timothy, my assistant in the ministry, and Lucius, and Jason, and Sosipater, my kinsmen,* who are at present with me, *salute you.*

22 I Tertius,[1] who wrote

22 *I Tertius, who wrote this letter* from the apo-

of the metropolis of the Roman empire, had forsaken the worship of idols, must have been much spoken of through all the provinces.

2. *I wish you indeed to be wise,* &c. The apostle's argument is this; Since ye have shewn such prudence and discernment in receiving the gospel, ye should shew like prudence and discernment in your behaviour under the gospel, by doing every thing that is good, and by preserving yourselves unpolluted with evil.

Ver. 20.—1. *And the God of peace will bruise Satan under your feet soon.* The Hebrew word *Satan,* signifies *an enemy.* But because the chief of the evil spirits in rebellion against God, is the greatest enemy of mankind, the name is appropriated to him. Here it is given to the unbelieving Jews, and also to the Judaizing teachers and their adherents, who for selfish purposes, bred divisions at Rome, ver. 17. and in every church where they could obtain a footing; they are therefore called *ministers of Satan,* 2 Cor. xi. 15. The speedy destruction of these false teachers who occasioned divisions in the church, the apostle foretold, by assuring the Romans, that *the God of peace would bruise Satan under their feet soon:* I suppose, in allusion to the bruising of the head of the serpent, under the heel of the seed of the woman. See the Illustration prefixed to chap. xi. pag. 287.

2. *The grace of our Lord Jesus Christ be with you.* The apostle, entertaining the warmest affection towards the faithful in Rome, gave them his apostolical Christian benediction, both here and ver. 24. to shew them how much his heart overflowed with love to them. But in the Syriac version it is omitted at the 24th verse, and added at the end of the epistle.

Ver. 21.—1. *Timothy my fellow-labourer.* Timothy was converted by Paul while very young. And being chosen by him as his assistant in the ministry, he accompanied him in all his journeys, and shared with him in all his dangers. Hence he styles him *his fellow labourer.* See Pref. to 1 Tim. sect. i.

2. *And Lucius.* There is a person of this name, mentioned, Acts xiii. 1. as one of the prophets of the church at Antioch. But Lucius of Antioch, being no where mentioned as Paul's companion in travel, Origen supposed the *Lucius* who sent his salutation to the church at Rome, was Luke the evangelist, whom the apostle called *Lucius,* after the Roman manner, as he called *Silas, Silvanus.* But it is not certain that Luke was with the apostle in Corinth, when he wrote this epistle.

3. *And Jason.* He is thought by many to have been the *Jason* with whom the apostle lodged at Thessalonica, Acts xvii. 7. And who, on that account, was accused to the magistrates of harbouring seditious persons.

4. *And Sosipater.* This I suppose, is the person called *Sopater of Berœa,* who is said to have accompanied the apostle to Asia, Acts xx. 4. He and Jason are called the apostle's *kinsmen,* because they were Jews.

Ver. 22. *I Tertius, who wrote this letter, salute you.* It seems Tertius was well known to the

ſtle's autograph, am permitted by him to *ſalute you as the diſciples of Chriſt.*

23 *Caius, with whom I lodge, and who ſhews hoſpitality to all the members of the church here, wiſhes you health. So doth Eraſtus, the chamberlain of Corinth, and Quartus, one of your own church,* who at preſent is with me.

24 Loving you affectionately, I give you my apoſtolical benediction a ſecond time, (ſee ver. 20.) *The favour of our Lord Jeſus Chriſt be with you all. Amen.*

25 *Now to him, who is able to ſtabliſh you* in the belief that by faith and not by the law, the gentiles ſhall be ſaved, *according to my goſpel and the preaching concerning Jeſus Chriſt* by all the apoſtles, *according to the revelation of the myſtery* to them,

(την, 71.) *this letter,* ſalute you in the Lord.

23 *Caius* [1] mine hoſt, and of the whole church, ſaluteth you. Eraſtus the chamberlain [2] of the city ſaluteth you, and Quartus YOUR brother.[3]

24 The grace of our Lord Jeſus Chriſt BE with yon all. [1] Amen.

25 (δε) Now to him *who is able* to ſtabliſh you according to my goſpel, [1] and the preaching of Jeſus Chriſt, (κατα) according to the revelation of the myſtery [2]

the Roman brethren. From his name he may be ſuppoſed to have been a Roman. Others think this is *Silas,* becauſe his name is of the ſame ſignification with *Tertius.*

Ver. 23.—1. *Caius mine hoſt.* He is generally believed to have been *Caius* of Corinth, whom Paul baptized, 1 Cor. i. 14. And who being a man of wealth, and of a benevolent diſpoſition, entertained the apoſtle in his houſe, at the time this epiſtle was written: and ſhewed great hoſpitality likewiſe to all the members of the church at Corinth. See 3 John, Pref. ſect. 2.

2. *Eraſtus the chamberlain of the city ſaluteth you.* At Smyrna there was an officer of this kind, who is mentioned among the other magiſtrates of the city. Marmor. Oxon. p. 265. Μειλητης νε: οικονομος, *Meiletus the younger, ſteward.* In the Vulgate verſion, οικονομος πολεως, is tranſlated, *Arcarius civitatis, The treaſurer of the city.*—Eraſtus being a perſon of ſuch note, his converſion and ſalutation muſt have occaſioned great joy to the brethren in Rome.

3. *And Quartus your brother.* I have ſupplied the word *your,* becauſe to call *Quartus* ſimply *a brother,* was no diſtinction at all, unleſs, as ſome conjecture, it imports that he was a miniſter of the goſpel. That Quartus was a native of Rome, or Italy, and a member of the church at Rome, as well as Tertius, I think probable from their names, which are evidently Latin.

Ver. 24. *The grace of our Lord Jeſus Chriſt be with you all.* This is the concluding apoſtolical benediction, which St Paul always wrote with his own hand, to diſtinguiſh his genuine epiſtles from thoſe that were forged in his name, 2 Theſſ. iii. 17. But though he commonly ended his letters with that benediction, before he quitted the pen on this occaſion, he added alſo in his own hand-writing, that grand doxology, contained ver. 25, 26, 27. in which he offers a ſolemn thankſgiving to God, for the calling of the gentiles, by the apoſtles preaching Chriſt to them, according to the revelation of that myſtery made to him, and according to God's expreſs commandment in the prophetic writings of the Jews. And as he had explained theſe ſubjects in the foregoing epiſtle, this doxology was placed at the concluſion of it, with great propriety, and could not but be extremely acceptable to all the gentiles.

Ver. 25.—1. *Now to him who is able to ſtabliſh you, according to my goſpel.* What the apoſtle wiſhed the Romans to be eſtabliſhed in, was thoſe eſſential points of doctrine, which he always preached, and which he had inculcated in this letter; namely, the gratuitous juſtification of Jews and gentiles by faith, without works of law. And in particular the juſtification of the gentiles, without ſubjecting them to the law of Moſes. Theſe doctrines, he calls *his goſpel,* or good news, not in contradiſtinction to the good news of the other apoſtles, as Locke fancies, to the great diſcredit of the reſt, whoſe doctrine was the ſame with Paul's, ſo far as it went; but in oppoſition to the doctrines taught by the Judaizers, and other falſe teachers, who added the law to the goſpel, on pretence that the goſpel was defective in rites of atonement.

2. *According to the revelation of the myſtery.* The apoſtle calls the admiſſion of the gentiles to

kept secret in the times of the ages,[3]

which, though contained in the covenant with Abraham, was *kept secret, in the time of the Mosaic dispensation,*

26 (But *is now* made manifest, *and by the commandment of the eternal God in the prophetic writings, is made known to all the gentiles, in order to* the obedience of faith)

26 *But is now fully published* to the world, by the preaching of the gospel; *and according to the commandment of the eternal* and unchangeable *God,* contained *in the prophetic writings* of the Jews, *is made known to all the gentiles, in order to* produce in them, *the obedience of faith,*

27 *To the wise God alone,*[1] *through Jesus Christ, I say,*

27 *To the wise God alone,* who possesses all perfection in and of himself, *through* the illumination of *Jesus Christ, I say* with understanding, *to him be the*

to all the privileges of the church and people of God, without subjecting them to the law of Moses, *a mystery*, because it was a doctrine of much greater importance, than any doctrine taught in the heathen mysteries; and because, like these mysteries, it had hitherto been kept secret. See the next note, and Ephes. i. 9. note.

3. *Which hath been kept secret in the times of the ages,* that is, during the dispensation of the law of Moses, which, as Locke observes, is called αιων, *the age*, Luke i. 70. Acts iii. 21. and χρονῳ αιωνιῳ, 2 Tim. i. 9. Tit. i. 2. and in this verse, χρονοις αιωνιοις, because under the law, time was measured by αιωνες, *ages* or *jubilees*. Hence God is called *the Rock of ages*, in the same sense that he is called *the Rock of Israel.* He was the strength and support of the people who lived under *the ages*, or Mosaic dispensation. Farther the same author observes, that the reception of the gentiles into the visible church of God, could not be called a *mystery* or *secret*, till there was a church erected, consisting of Abraham and his posterity, into which they could be received. For till then, there was no such names of distinction known among mankind as *Jew* and *gentile*, to denote those who were in or out of the visible church. Hence the propriety of the expression, *kept secret in the times of the ages.* It is true, in the covenant by which God separated Abraham and his posterity from the rest of mankind, and made them his visible church and people, the calling of *the nations* to be the people of God, was promised under the idea of *blessing them in Abraham's seed.* Also it was predicted by the Jewish prophets, as the apostle hath shewn in the preceding chapters. But, as not the least intimation was given, either in the covenant, or by the prophets, of the condition on which the gentiles were to be received as the people of God, it never entered into the mind of the Jews, that they could become the people of God any other way than by circumcision and obedience to the law of Moses. Their attaining that honour, therefore, together with justification and eternal life, merely by *faith*, is the great *secret*, said in this verse to be kept hid during the times of the ages, or Mosaical dispensation; but which (ver. 26.) was made manifest to the apostles by revelation, in order to be preached to all the gentiles, according to the commandment of the everlasting God, recorded in the writings of the Jewish prophets. Others translate χρονοις αιωνιοις σεσιγημενȣ, *Kept secret in ancient times.* But this makes no difference in the sense. See Tit. i. 2. note 2.

Ver. 27.—1. *To the wise God alone, through Jesus Christ.* This, I think, is the true translation of μονῳ σοφῳ Θεῳ, both here, and in the doxologies, 1 Tim. i. 17. Jude, ver. 25. For if the translation were to run in the following manner, *to the only wise God,* it would imply, that there are some Gods who are not wise. On the other hand, if we render the clause thus, *To God only wise*, the reader might be apt to think, that God hath no perfection but wisdom. The translation which I have given above, clearly expresses the apostle's meaning, which is that glory ought to be ascribed to God alone in the highest degree: or, that God alone, is entitled thereto in and of himself. Whereas all others, to whom glory is due, derive their title to it, from the perfection which he has communicated to them, or the authority which he has bestowed on them.

to him BE *the glory* for ever.[2] Amen.

glory of the ſalvation of the world aſcribed *for ever*. And for the truth of all that I have written, I appeal to God, by ſaying *Amen* to the whole.

2. I ſay, *to him* be *the glory for ever*. Ὧ ἡ δοξη. Here the relative ᾧ, is put for αυτῷ, *to him*. See Epheſ. iii. 21. unleſs, with our tranſlators, we think it a pleonaſm, or adopt the reading of ſome printed editions, in which ᾧ is omitted.

THUS endeth the apoſtle Paul's Epiſtle to the Romans; a writing, which, for ſublimity and truth of ſentiment, for brevity and ſtrength of expreſſion, for regularity in its ſtructure, but above all for the unſpeakable importance of the diſcoveries which it contains, ſtands unrivalled by any mere human compoſition, and as far exceeds the moſt celebrated productions of the learned Greeks and Romans, as the ſhining of the ſun exceedeth the twinkling of the ſtars.

A NEW

LITERAL TRANSLATION

OF ST PAUL's FIRST EPISTLE TO THE

CORINTHIANS.

PREFACE.

SECT. I. *Of the time of St Paul's arrival at Corinth.*

WE are told, Acts xvii. 15. That after Paul was driven by the unbelieving Jews, from Theſſalonica and Berœa, he went to Athens, the moſt celebrated city in Greece, intending to make the goſpel known to the learned there. But the contempt in which the Athenian philoſophers held his doctrine and manner of preaching, convincing him that it would be to no purpoſe to ſtay long among them, he left Athens ſoon and went to Corinth, now become the Metropolis of the province of Achaia, and of equal fame for the ſciences and the arts with Athens itſelf.

On his arrival in Corinth, he found Aquila and his wife Priſcilla, two Jewiſh Chriſtians, *who had lately come from Italy, becauſe Claudius had commanded all Jews to depart from Rome*, Acts xviii. 2. According to the beſt chronologers, Claudius's edict againſt the Jews, was publiſhed in the xith year of his reign, anſwering to A. D. 51. Claudius

began his reign on the 24th of January. Wherefore, notwithſtanding his edict againſt the Jews might come forth early in the xith year of his reign, yet, as the Jews would be allowed a reaſonable time to ſettle their affairs, and take themſelves away, we cannot ſuppoſe that Aquila and Priſcilla arrived at Corinth, ſooner than the end of the ſpring in the year 51. And ſeeing they were ſettled in Corinth and carrying on their buſineſs of tent-making, when the apoſtle arrived, his arrival cannot be fixed ſooner than the ſummer of that year.—This epoch of St Paul's arrival at Corinth merits attention, becauſe it will be of uſe in fixing the dates of other occurrences, which happened both before and after that event.

Being come to Corinth, the apoſtle immediately preached in the ſynagogue. But the greateſt part of the Jews oppoſing themſelves and blaſpheming, he told them he would go to the gentiles, Acts xviii. 6. Knowing, however, the temper and learning of the gentiles in Corinth, and their extreme profligacy of manners, he was in great fear when he firſt preached to them, 1 Cor. ii. 3. But the Lord Jeſus appeared to him in a viſion, and bade him not be afraid, but ſpeak boldly, *becauſe he had much people in that city*, Acts xviii. 9, 10. In obedience to Chriſt's command, Paul preached almoſt two years in Corinth, (ver. 11, 18.) and gathered a very flouriſhing church, in which there were ſome Jews of note, ver. 8. But the greateſt part were idolatrous gentiles, 1 Cor. xii. 2.—The members of this church being very numerous, were ſo much the object of the apoſtle's attention, that he wrote to them two long and excellent letters, not only for eſtabliſhing them in the belief of his apoſtleſhip, which a falſe teacher, who came among them after his departure, had preſumed to call in queſtion, but to correct certain irregularities, into which many of them had fallen in his abſence, and for other purpoſes which ſhall be mentioned in ſect. iv. of this preface.

SECT. II. *Of the Character and Manners of the Corinthians in their Heathen State.*

Before Corinth was deſtroyed by the Romans, it was famous for the magnificence of its buildings, the extent of its commerce, and the number, the learning and the ingenuity of its inhabitants, who carried the arts and ſciences to ſuch perfection, that it was called by Cicero, *totius Græciæ lumen, the light of all Greece:* and by Florus, *Græciæ decus, the ornament of Greece.* The luſtre, however, which Corinth derived from the number and genius of its inhabitants, was tarniſhed by their debauched manners. Strabo, Lib. viii. p. 581, tells us, that in the temple of Venus at Corinth, " there were more than

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" a thouſand harlots, the ſlaves of the temple, who, in honour of " the Goddeſs, proſtituted themſelves to all comers for hire, and " through theſe the city was crowded, and became wealthy." From an inſtitution of this kind, which, under the pretext of religion furniſhed an opportunity to the debauched to gratify their luſts, it is eaſy to ſee what corruption of manners muſt have flowed. Accordingly it is known, that laſciviouſneſs was carried to ſuch a pitch in Corinth, that in the language of theſe times, the appellation of *a Corinthian*, given to a woman, imported that ſhe was *a proſtitute*, and Κορινθιαζειν, *to behave as a Corinthian*, ſpoken of a man, was the ſame as Εταιρευειν, *to commit whoredom.*

In the Achæan war, Corinth was utterly deſtroyed by the Roman Conſul Mummius. But being rebuilt by Julius Cæſar, and peopled with a Roman Colony, it was made the reſidence of the Proconſul who governed the province of Achaia, (See 1 Theſſ. i. 7. note) and ſoon regained its ancient ſplendour. For its inhabitants increaſing exceedingly, they carried on, by means of its two ſea-ports, an extenſive commerce, which brought them great wealth. From that time forth, the arts which miniſter to the conveniences and luxuries of life, were carried on at Corinth in as great perfection as formerly; ſchools were opened, in which philoſophy and rhetoric were publicly taught by able maſters; and ſtrangers from all quarters crowded to Corinth, to be inſtructed in the ſciences and in the arts. So that Corinth, during this latter period, was filled with philoſophers, rhetoricians, and artiſts of all kinds, and abounded in wealth. Theſe advantages, however, were counterbalanced, as before, by the effects which wealth and luxury never fail to produce. In a word, an univerſal corruption of manners ſoon prevailed: ſo that Corinth, in its ſecond ſtate, became as debauched as it had been in any former period whatever. The apoſtle, therefore, had good reaſon in this epiſtle, to exhort the Corinthian brethren to *flee fornication:* and after giving them a catalogue of the unrighteous who ſhall not inherit the kingdom of God, 1 Cor. vi. 9, 10. he was well entitled to add, *and ſuch were ſome of you.* In ſhort, the Corinthians had carried vice of every kind to ſuch a pitch, that their city was more debauched than any of the other cities of Greece.

SECT. III. *Of the Converſion of the Corinthians to the Chriſtian Faith.*

After the apoſtle left the ſynagogue, he frequented the houſe of one *Juſtus*, a religious proſelyte whom he had converted. Here the idolatrous inhabitants of the city, prompted by curioſity, came to him from time to time, in great numbers, to hear his diſcourſes.

 And

And having themſelves ſeen, or having been credibly informed by others of the miracles which Paul wrought, and of the ſpiritual gifts which he conferred on them who believed, they were ſo impreſſed by his diſcourſes and miracles, that many of them renounced their ancient ſuperſtition. So Luke tells us, Acts xviii. 8. *And many of the Corinthians hearing, believed, and were baptized.*

Of all the miracles wrought in confirmation of the goſpel, that which ſeems to have affected the Greeks moſt, was the *gift of tongues.* For as they eſteemed eloquence more than any other human attainment, that gift, by raiſing the common people to an equality with the learned, greatly recommended the goſpel to perſons in the middle and lower ranks of life. Hence numbers of the inhabitants of Corinth, of that deſcription, were early converted. But with perſons in higher ſtations, the goſpel was not ſo generally ſucceſsful. By their attachment to ſome one or other of the ſchemes of philoſophy which then prevailed, the men of rank and learning had rendered themſelves incapable, or at leaſt unwilling, to embrace the goſpel. At that time, the philoſophers were divided into many ſects, and each ſect having nothing in view, but to confute the tenets of the other ſects, the diſquiſitions of philoſophy among the Greeks, had introduced an univerſal ſcepticiſm which deſtroyed all rational belief. This pernicious effect appeared conſpicuouſly in their ſtateſmen, who, through their philoſophical diſputations, having loſt all ideas of truth and virtue, regarded nothing in their politics but utility. And therefore, in the perſuaſion that idolatry was the only proper religion for the vulgar, they would hear nothing that had the leaſt tendency to make the people ſenſible of its abſurdity. On perſons of this deſcription, the arguments in behalf of the goſpel, advanced by the apoſtle, made no impreſſion; as was ſeen in the Athenian magiſtrates and philoſophers, before whom Paul reaſoned in the moſt forcible manner, againſt the reigning idolatry, without effect. The miracles, which he wrought at Corinth, in confirmation of the goſpel, ought to have drawn the attention of all ranks of men in that city. But the opinion which the philoſophers and ſtateſmen entertained of their own wiſdom, was ſo great, that they deſpiſed the goſpel as mere fooliſhneſs, (1 Cor. i. 23.) rejected its evidences, and remained moſt of them in their original ignorance and wickedneſs.

Though, as above obſerved, the common people at Corinth, ſtrongly impreſſed by the apoſtle's miracles, readily embraced the goſpel, it muſt be acknowledged, that they did not ſeem, at the beginning, to have been much influenced thereby, either in their temper or manners. In receiving the goſpel, they had been moved by vanity, rather than by the love of truth. And therefore, when they found the doctrines of the goſpel, contrary in many things to their moſt approved

proved maxims, they neither relished them, nor the apostle's explications of them. And as to his moral exhortations, because they were not composed according to the rules of the Grecian rhetoric, nor delivered with those tones of voice which the Greeks admired in their orators, they were not attended to by many, and had scarce any influence in restraining them from their vicious pleasures. Knowing, therefore, the humour of the Greeks, that they sought *wisdom*, that is, a conformity to their philosophical principles, in every new scheme of doctrine that was proposed to them, and nauseated whatever was contrary to these principles, the apostle did not, during his first abode in Corinth, attempt to explain the gospel scheme to the Corinthians in its full extent; but after the example of his divine master, he taught them as they were able to bear: 1 Cor. iii. 1. *Now I, brethren, could not speak to you as to spiritual, but as to fleshly men, even as to babes in Christ.* 2. *Milk I gave you, and not meat. For ye were not then able to receive it. Nay, neither yet now are ye able.*

SECT. IV. *Of the Occasion of Writing the First Epistle to the Corinthians.*

Though the apostle had taught the word of God at Corinth, during more than a year and six months, the religious knowledge of the disciples, for the reasons already mentioned, was but imperfect at his departure. They were therefore more liable than some others, to be deceived by any impostor who came among them, as the event shewed. For after the apostle was gone, a false teacher, who was a Jew by birth, (2 Cor. xi. 22.) came to Corinth with letters of recommendation, (2 Cor. iii. 1.) probably from the brethren in Judea, for which reason he is called a *false apostle*, 2 Cor. xi. 13. having been sent forth by men. This teacher was of the sect of the Sadducees, (See 1 Cor. xv. 12.) and of some note on account of his birth (2 Cor. v. 16, 17.) and education; being perhaps a scribe learned in the law, 1 Cor. i. 20.—He seems likewise to have been well acquainted with the character, manners, and opinions of the Greeks: for he recommended himself to the Corinthians, not only by affecting, in his discourses, that eloquence of which the Greeks were so fond, but also by suiting his doctrine to their prejudices, and his precepts to their practices. For example, because the learned Greeks regarded the body, as the prison of the soul, and expected to be delivered from it in the future state, and called *the hope of the resurrection of the flesh, the hope of worms:—a filthy and abominable thing—which God neither will nor can do*, (Celsus ap. Origen. Lib. v. p. 240.) and because they ridiculed the doctrine of the resurrection of the body,

body, Acts xvii. 32. this new teacher, to render the gospel acceptable to them, flatly denied it to be a doctrine of the gospel, and affirmed that the resurrection of the body was neither desirable nor possible: and argued, that the only resurrection promised by Christ was the resurrection of the soul from ignorance and error, which the heretics of these times said was already passed, 2 Tim. ii. 18. Next, because the Corinthians were addicted to gluttony, drunkenness, fornication, and every sort of lewdness, this teacher derided the apostle's precepts concerning temperance and chastity, and reasoned in defence of the licentious practices of the Greeks, as we learn from the apostle's confutation of his arguments, 1 Cor. vi. 12, 13. Nay, he went so far as to patronise a person of some note among the Corinthians, who was living in incest with his father's wife, 1 Cor. v. 1. proposing thereby to gain the good will, not only of that offender, but of many others also, who wished to retain their ancient debauched manner of living. Lastly, to ingratiate himself with the Jews, he enjoined obedience to the law of Moses, as absolutely necessary to salvation.

In thus corrupting the gospel, for the sake of rendering it acceptable to the Greeks, the false teacher proposed to make himself the head of a party in the church at Corinth, and to acquire both power and wealth. But Paul's authority as an apostle, standing in the way of his ambition, and hindering him from spreading his errors with the success he wished, he endeavoured to lessen the apostle, by representing him as one who had neither the mental nor the bodily abilities necessary to an apostle. His presence, he said, was mean, and his speech contemptible, 2 Cor. x. 10. He found fault with his birth and education, 2 Cor. x. 10. He even affirmed that he was no apostle, because he had not attended Christ during his ministry on earth, and boldly said that Paul had abstained from taking maintenance, because he was conscious he was no apostle. On the other hand, to raise himself in the eyes of the Corinthians, he praised his own birth and education, boasted of his knowledge and eloquence, and laid some stress on his bodily accomplishments; by all which he gained a number of adherents, and formed a party at Corinth against the apostle. And, because there were in that party some teachers endowed with spiritual gifts, the apostle considered them also as leaders. Hence, he speaks sometimes of one leader of the faction, and sometimes of divers, as it suited the purpose of his argument.

While these things were doing at Corinth, Paul returned from Jerusalem to Ephesus, according to his promise, Acts xviii. 21. During his second abode in that city, which was of long continuance, some of the family of Chloe, who were members of the church at Corinth, and

and who adhered to the apostle, happening to come to Ephesus, gave him an account of the disorderly practices, which many of the Corinthian brethren were following, and of the faction which the false teacher had formed among them, in opposition to him, 1 Cor. i. 11. These evils requiring a speedy remedy, the apostle immediately sent Timothy and Erastus to Corinth, Acts xix. 22. 1 Cor. iv. 17. in hopes that if they did not reclaim the faction, they might at least be able to confirm the sincere. For that purpose he ordered his messengers to inform the Corinthians, that he himself was coming to them directly from Ephesus, to increase the spiritual gifts of those who adhered to him, 2 Cor. i. 15. and to punish by his miraculous power, the disobedient, 1 Cor. iv. 18, 19. Such was the apostle's resolution, when he sent Timothy and Erastus away. But before he had time to put this resolution in execution, three persons arrived at Ephesus, whom the sincere part of the church had dispatched from Corinth with a letter to the apostle, wherein they expressed their attachment to him, and desired his directions concerning various matters, which had been the subject of much disputation, not only with the adherents of the false teachers, but among the sincere themselves.

The coming of these messengers, together with the extraordinary success which the apostle had about that time, in converting the Ephesians, occasioned an alteration in his resolution respecting his journey to Corinth. For instead of setting out directly, he determined to remain in Ephesus till the following Pentecost, 1 Cor. xvi. 8. And then, instead of sailing straightway to Corinth, he proposed to go first into Macedonia, 1 Cor. xvi. 5, 6.—In the mean time, to compensate the loss which the Corinthians sustained from the deferring of his intended visit, he wrote to them his first epistle, in which he reproved the false teacher and his adherents, for the divisions they had occasioned in the church. And because they ridiculed him as a person rude in speech, he informed them, that Christ had ordered him, in preaching the gospel, to avoid the enticing words of man's wisdom, lest the doctrine of salvation through the cross of Christ, should be rendered ineffectual. Then addressing the heads of the faction, he plainly told them, their luxurious manner of living was very different from the persecuted lot of the true ministers of Christ. And to put the obedience of the sincere part of the church to the trial, he ordered them, in a general public meeting called for the purpose, to excommunicate the incestuous person. After which, he sharply reproved those who had gone into the heathen courts of judicature with their law-suits, and directed them to a better method of settling their claims on each other, respecting worldly matters.

The Corinthians in their letter, having desired the apostle's advice concerning

concerning marriage, celibacy, and divorce; and concerning the eating of meats which had been facrificed to idols, he treated of thefe fubjects at great length in this epiftle. Alfo becaufe the faction had called his apoftlefhip in queftion, he proved himfelf an apoftle by various undeniable arguments, and confuted the objection taken from his not demanding maintenance from the Corinthians. Then in the exercife of his apoftolical authority, he declared it to be finful on any pretext whatever, to fit down with the heathens in an idol's temple, to partake of the facrifices which had been offered there. And with the fame authority, he gave rules for the behaviour of both fexes in the public affemblies; rebuked the whole church for the indecent manner in which they had celebrated the Lord's Supper; and the fpiritual men, for the irregularities which many of them had been guilty of, in the exercife of their gifts; proved againft the Greek philofophers and the Jewifh Sadducees, the poffibility and certainty of the refurrection of the dead; and exhorted the Corinthians, to make collections for the faints in Judea, who were greatly diftreffed by the perfecution which their unbelieving brethren had raifed againft them.

From this fhort account of Paul's firft epiftle to the Corinthians, it is evident, as Locke obferves, that the apoftle's chief defign in writing it, was to fupport his own authority with the brethren at Corinth, and to vindicate himfelf from the calumnies of the party formed by the falfe teacher in oppofition to him, and to leffen the credit of the leaders of that party, by fhewing the grofs errors and mifcarriages into which they had fallen; and to put an end to their fchifm, by uniting them to the fincere part of the church, that all of them unanimoufly fubmitting to him as an apoftle of Chrift, might receive his doctrines and precepts as of divine authority; not thofe only which he had formerly delivered, but thofe alfo which he now taught in his anfwers to the queftions, which the fincere part of the church had propofed to him.

At the conclufion of this account of the epiftle, it may not be improper to obferve, that becaufe the unteachablenefs of the Greeks, and their averfion to the doctrines of the gofpel, proceeded from their extreme attachment to their own falfe philofophy and rhetoric, the apoftle in different paffages of this epiftle, was at great pains to fhew the vanity of both, together with their pernicious influence in matters of religion. His reafonings on thefe topics, no doubt, were particularly defigned for confuting the pretenfions of the Greeks; yet they are not uninterefting to us. They are ftill of great ufe in beating down thofe high ideas of the powers of the human mind, which fome modern pretenders to philofophy are fo induftrious in propagating, for the purpofe of perfuading us, that divine revelation is unneceffary

ceſſary in matters of religion. They are of uſe likewiſe in ſhewing the falſehood of thoſe philoſophical principles, whereby deiſts have endeavoured to diſprove the facts recorded in the Goſpel hiſtory. Laſtly, They prove that a ſtudied artificial rhetoric, is not neceſſary in communicating to the world the revelations of God.

SECT. V. *Of the Time and Place of writing the Firſt Epiſtle to the Corinthians.*

Of the place where this epiſtle was written, there never has been any doubt. The mention that is made, chap. xvi. 8. of the apoſtle's purpoſe *of remaining in Epheſus till Pentecoſt*, and the ſalutation of the churches of Aſia, ver. 19. ſhew, that this letter was written, not at Philippi, as the ſpurious poſtſcript indicates, but at Epheſus, during the apoſtle's ſecond abode in that city, of which we have the account, Acts xix. 1.—41.

It is not ſo generally agreed, at what particular time of the apoſtle's abode in Epheſus, this letter was written. Mill, in his Prolegomena No. 9. ſays it was written after the riot of Demetrius, becauſe the apoſtle's fighting with wild beaſts at Epheſus, is mentioned in it, chap. xv. 32. which he thinks happened during that riot. But Paul did not then go into the theatre, being reſtrained by the diſciples, and by ſome of the Aſiarchs who were his friends, Acts xix. 30. 31. His fighting with wild beaſts, therefore, at Epheſus, muſt have happened in ſome previous tumult, of which there is no mention in the hiſtory of the Acts.—That the Firſt Epiſtle to the Corinthians was written a little while before the riot of Demetrius and the craftſmen, appears to me probable from two circumſtances. The firſt is, the apoſtle told the Corinthians, chap. xvi. 8, 9. That he reſolved to abide in Epheſus till Pentecoſt, on account of the great ſucceſs with which he was then preaching the goſpel. The ſecond circumſtance is, that Demetrius, in his ſpeech to the craftſmen, mentioned the *much people* whom Paul had turned from the worſhip of idols, as a recent event; and by ſhewing that Paul's doctrine, concerning the gods who are made with the hands of men, effectually put an end to their occupation and wealth, he excited the craftſmen to make the riot. Theſe two circumſtances joined, lead us to conclude, that the Firſt Epiſtle to the Corinthians was written a little while before the riot. For if it had been written after the riot, the apoſtle could not have ſaid, *I will abide at Epheſus till Pentecoſt.*

On ſuppoſition that the Firſt Epiſtle to the Corinthians was written a little while before the riot of Demetrius, its date may be fixed to the end of the year 56, or the beginning of the year 57, in the following

lowing manner. The apostle, as has been shewn, sect. 1. came to Corinth the first time, about the beginning of summer in the year 51. On that occasion, he abode near two years, Acts xviii. 11. 18. Then set out by sea for Syria, with an intention to celebrate the ensuing feast of Pentecost in Jerusalem, ver. 21. This was the Pentecost which happened in the year 53. Having celebrated that feast, he went immediately to Antioch; and after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, ver. 22, 23. and passing through the upper coasts, he came to Ephesus, Acts xix. 1. In this journey, I suppose he spent a year and four months. These, brought into the account after the feast of Pentecost in the year 53, will make the apostle's second arrival at Ephesus, to have happened in the autumn of 54. At Ephesus, he abode two years and three months; at the end of which the riot of Demetrius happened. These, added to the autumn of 54, bring us to the end of the year 56, or the beginning of the year 57, as the date of the riot, and of the apostle's First Epistle to the Corinthians. Accordingly Pearson places it in the year 57. And Mill more particularly in the beginning of that year: because it is said, chap. v. 7. *For Christ our Passover is sacrificed for us*, 8. *Therefore let us keep the feast, not with old leaven*, &c.

Farther, the apostle, a while before the riot of Demetrius, speaking of his going to Jerusalem with the collections, said Acts xix. 21. *After I have been there, I must also see Rome.* From this Lightfoot very well conjectures, that Claudius was then dead, and that the news of his death, which happened October 13. A. C. 54. had reached Ephesus; because if he had been alive, and his edict in force, St Paul would not have thought of going to Rome. I add, that before he took such a resolution, he must have known that Nero was well affected to the Jews, and that the Christians were re-established at Rome. But as some months must have passed before Nero discovered his sentiments respecting the Jews, and before the church was actually re-established in the city, the apostle could not well be informed of these things, before the spring of the year 56, that is about 18 months after Claudius's death.

SECT. VI. *Of the Messengers by whom the First Epistle to the Corinthians was sent, and of the success of that Epistle.*

At the time the apostle wrote this letter, he was in great distress, (2 Cor. ii. 4.) being afraid that the faction would pay no regard to it. And therefore, instead of sending it by the messengers who had come from Corinth, he sent it by Titus, 2 Cor. vii. 7, 8, 13, 15. that his

his presence and exhortations might give it the more effect. And as it contained directions concerning the collections for the saints, chap. xvi. the apostle desired Titus to urge the sincere among the Corinthians, to begin that good work, 2 Cor. viii. 6. With Titus, the apostle sent another brother, (1 Cor. xii. 18.) probably an Ephesian, whose name is not mentioned, but who no doubt was a person of reputation; seeing he was appointed to assist Titus in healing the divisions which had rent the Corinthian church. And that they might have time to execute their commission, and return to the apostle at Ephesus, he resolved to remain there till the ensuing Pentecost. It seems he did not think it prudent to go himself to Corinth, till he knew the success of his letter, and how the Corinthians stood affected towards him, after they had read and considered it.

As this letter, of which Titus was the bearer, contained the apostle's answer to the one which the Corinthians had sent to him, we may believe the messengers by whom it was sent, namely Stephanas, Fortunatus, and Achaicus, 1 Cor. xvi. 17. would go along with Titus and the brethren. Be this, however, as it may, Titus and his companions, on their arrival at Corinth, had all the success in executing their commission, which they could desire. For on delivering the apostle's letter, the Corinthians received them with fear and trembling, (2 Cor. vii. 15.) expressed the deepest sorrow for their miscarriages, (ver. 9.—11.) and paid a ready obedience to all the apostle's orders, ver. 15, 16. But the news of this happy change in their temper, the apostle did not receive, till leaving Ephesus he came into Macedonia, where it seems he waited till Titus arrived, and brought him such an account of the greatest part of the church at Corinth, as gave him the highest joy, 2 Cor. vii. 4. 7, 13.

Because Sosthenes joined the apostle in this letter, Beza thinks he was the apostle's amanuensis in writing it. And for the same reason, he supposes the second Epistle to the Corinthians, to have been written by Timothy. But all this is mere conjecture, as is plain from Beza's note on Gal. vi. 11.

CHAP. I.

View and Illustration of the Matters contained in the first Chapter of this Epistle.

THE teacher who came to Corinth after the apostle's departure, with a view to lessen his authority among the Corinthians, boldly affirmed that he was no apostle. Wherefore, to shew the falsehood of that calumny, St Paul, after asserting his own apostleship, and giving the Corinthians his apostolical benediction, mentioned a fact well known to them all, by which his title to the apostleship was established in the clearest manner. Having communicated to the Corinthians, a variety of spiritual gifts immediately after their conversion, he thanked God for having enriched them with every spiritual gift, at the time his preaching concerning Christ was confirmed among them, ver. 4.—7. By making the spiritual gifts with which the Corinthians were enriched immediately on their believing, a subject of thanksgiving to God, the apostle in a delicate manner put them in mind, that they had received these gifts long before the false teacher came among them; consequently, that they had received none of their spiritual gifts from him, but were indebted to the apostle himself for the whole of them; also that they were much to blame for attaching themselves to a teacher, who had given them no proof at all, either of his doctrine or of his mission. See the View prefixed to 2 Cor. xii. verses 12, 13.

St Paul, by thus appealing to the spiritual gifts which he had imparted to the Corinthians, having established his authority as an apostle, exhorted them in the name of the Lord Jesus Christ, to live in union and peace, ver. 10.—For he had heard, that after the example of the disciples of the Greek philosophers, each of them claimed peculiar respect, on account of the supposed eminence of the person who had taught him, and attached himself to that teacher, as if he, rather than Christ, had been the author of his faith, ver. 11, 12.—But to make them sensible that Christ was their only master, the apostle asked them, Whether *Christ*, that is, the church of Christ, was divided into different sects, under different masters, like the Grecian schools of philosophy? and whether any of their teachers was crucified for them? and whether they had been baptized in the name of any of them? ver. 13.—Then thanked God, since they made such a bad use of the reputation

reputation of the perſons who baptized them, that he had baptized but a few of them, ver. 14, 15, 16.—And to ſhew that they derived no advantage from the dignity of the teachers who baptized them, he told them, that he and his brethren apoſtles, who, in reſpect of their inſpiration, were the chief teachers in the church, were ſent by Chriſt, not ſo much to baptize, as to preach the goſpel, ver. 17.

The falſe teacher, by introducing the Grecian philoſophy and rhetoric into his diſcourſes, had endeavoured to render them acceptable to the Corinthians, and had preferred himſelf to Paul, who he ſaid was unſkilful in theſe matters. Leſt therefore, the Corinthians ſhould think meanly of his doctrine and manner of preaching, the apoſtle told them, that Chriſt had *ſent him to preach the goſpel, not with wiſdom of ſpeech*, that is, with philoſophical arguments expreſſed in flowery harmonious language, ſuch as the Greeks uſed in their ſchools; becauſe in that method, the goſpel becoming a ſubject of philoſophical diſputation, would have loſt its efficacy as a revelation from God, ver. 17.—That though the preaching of ſalvation through the croſs, appeared mere fooliſhneſs to the deſtroyed among the heathen philoſophers and Jewiſh ſcribes, yet to the ſaved from heatheniſm and Judaiſm, it was found by experience to be the powerful means of their ſalvation, ver. 18.—That God foretold he would remove both philoſophy and Judaiſm on account of their inefficacy, ver. 19.—and make the Greek philoſophers and Jewiſh ſcribes aſhamed to ſhew themſelves, becauſe they had darkened and corrupted, rather than enlightened and reformed the world, ver. 20.—That having thus experimentally ſhewn the inefficacy of philoſophy, it pleaſed God, by the preaching of doctrines which to the philoſophers appeared fooliſhneſs, to ſave them who believed, ver. 21.—And therefore, notwithſtanding the Jews required *the ſign from heaven*, in confirmation of the doctrines propoſed to them, and the Greeks expected every doctrine to be conformable to their philoſophical principles, the apoſtle preached ſalvation through Chriſt crucified, which he knew was to the Jews a ſtumbling-block, and to the Greeks fooliſhneſs, ver. 22, 23.—but to them who were called, or perſuaded to believe the goſpel, both Jews and Greeks, that doctrine was the powerful and wiſe means which God made uſe of for their ſalvation, ver. 24.—Therefore, ſaid he, it is evident that the fooliſh doctrines of God have more wiſdom in them than the wiſeſt doctrines of men; and the weak inſtruments uſed by God for accompliſhing his purpoſes, are more effectual than the greateſt exertions of human genius, ver. 25.

Having thus defended both the doctrines of the goſpel, and the manner in which they were preached, the apoſtle very properly proceeded to ſhew the Corinthians, the folly of boaſting in their teachers, on account of their learning, their eloquence, their high birth, or their

power.

power. Look, ſaid he, at the perſons who have called you to the belief of the goſpel; not many philoſophers, not many warriors, not many noble men, have been employed to call you, ver. 26.—But God hath choſen for that purpoſe, unlearned perſons, to put to ſhame the learned ver. 27.—by their ſucceſs in enlightening and reforming the world, ver. 28.—that no fleſh might take any honour to himſelf, in the matter of converting and ſaving mankind, ver. 29.—the whole glory being due to God, ver. 30, 31. In this light, the mean birth and low ſtation of the firſt preachers of the goſpel, together with their want of literature and eloquence, inſtead of being objections to the goſpel, are a ſtrong proof of its divine original.

COMMENTARY.

CHAP. I. 1. *Paul, a* miraculouſly *called apoſtle of Jeſus Chriſt, agreeably to the will of God, and Soſthenes my fellow labourer* in the goſpel,

2 *To the worſhippers of* the true *God, who are in Corinth; to the ſeparated* from the heathens by their being *under Chriſt Jeſus; to the called* people of God; *to* thoſe who merit the appellation of *ſaints*, becauſe they have renounced idolatry, and have devoted

NEW TRANSLATION.

CHAP. I. 1 Paul *a called* apoſtle [1] of Jeſus Chriſt, *by* the will of God, and Soſthenes [2] *my* brother,

2 *To* the church of God [1] which is at Corinth; to *the ſanctified* [2] (ev, 172.) *under* Chriſt Jeſus; *to the called;* [3] *to the ſaints;* [4] with all in every place [5] *who* call *on* the

Ver. 1.—1. *A called apoſtle.* Becauſe the faction pretended to entertain doubts of Paul's apoſtleſhip, chap. ix. 1. he began this letter with telling them, that he was not, like Matthias, an apoſtle made by men, neither did he aſſume the office by his own authority, but he was called to it by Chriſt himſelf, who for that purpoſe appeared to him from heaven, as he went to Damaſcus to perſecute his diſciples; and that in calling him to be an apoſtle, Chriſt acted by the appointment of God. So Ananias aſſured Paul, Acts xxii. 14, 15. Wherefore, in reſpect of the manner in which Paul was made an apoſtle, he was more honourable than all the other apoſtles. See Rom. i. 1. note 2.

2. *Soſthenes.* If this perſon was the chief ruler of the ſynagogue at Corinth, mentioned as active in perſecuting Paul, Acts xviii. 17. we muſt ſuppoſe that he was afterwards converted, and became an eminent preacher of the goſpel: and having a conſiderable influence among the Corinthians, he joined in writing this letter, for the reaſons mentioned, 1 Theſſ. Pref. ſect. 2.

Ver. 2.—1. *The church of God,* &c. This is a much more auguſt title than that mentioned, Gal. i. 2. *The churches of Galatia.*

2. *To the ſanctified.* See Eſſ. iv. 53. and chap. vi. 11. note 2.

3. *To the called* into the fellowſhip of the ſaints; as the apoſtle himſelf explains it, ver. 9.

4. *To the ſaints.* See Eſſ. iv. 48. 1 Cor. vi. 1 where *the ſaints* are oppoſed to *the unrighteous*, that is to idolaters.

5. *All in every place.* Though this epiſtle was written to correct the diſorderly practices of the Corinthians, it contained many general inſtructions, which could not fail to be of uſe to all the brethren in the province of Achaia likewiſe, and even to Chriſtians in every place: for which reaſon, the inſcription conſiſts of three members, and includes them all.

1. Call

name of *our Lord Jesus Christ*,[6] both *their* and *our* LORD:[7]

themselves to serve the true God; *with all in every place, who worship our Lord Jesus Christ*, who is *both their and our Lord* who are Jews.

3 Grace BE *to* you, and peace (see Rom. i. 7. note 3.) from God our Father, and FROM the Lord Jesus Christ.

3 May *gracious dispositions be to you, with peace*, temporal and eternal, *from God our Father, and from the Lord Jesus Christ*, by whom God dispenses these blessings.

4 I *give thanks to* my God always *concerning you, on account of* the grace[1] of God which *was* given *to* you, (εν, 167.) *through* Jesus Christ:

4 In my prayers, *I give thanks to my God, always concerning you, on account of the grace of God, which was given to you through* the powerful operation, and agreeably to the will of *Jesus Christ:*

5 That *ye were enriched* (εν) *with every* GIFT (see ver. 7.) by him, EVEN WITH *all speech*,[1] *and all* knowledge,[2]

5 I mean, *that ye were enriched with every spiritual gift by Jesus Christ;* and in particular, *with all sorts of languages, and with a great measure of* inspired *knowledge*,

6 (Καθω, 202.) *When* the testimony of Christ[1] was confirmed (εν, 172.) *among* you:

6 *When our testimony concerning Christ*, as the Son of God and Saviour of the world, *was confirmed among you*, by the miracles which I wrought, and the spiritual gifts I conferred on you.

7 So that ye come behind in no gift,[1] waiting for the *revelation* (see 1 Pet. i. 7. note 2.) of our Lord Jesus Christ.

7 *So that ye come behind* other churches, *in no gift; firmly expecting the revelation of our Lord Jesus Christ* as the Son of God, by his appearing in the glory of the Father to judge the world.

6. *Call upon the name of our Lord Jesus.* Τοις επικαλεμενοις. This expression we have, Acts vii. 59. *And they stoned Stephen*, επικαλεμενον, *calling upon Christ, and saying, Lord Jesus receive my spirit.* See also Acts ix. 14. xxii. 16. Rom. x. 12, 13, 14.—Praying to Christ was so much practised by the first Christians, That Pliny mentioned it in his letter to Trajan: *Carmen Christo, quasi Deo, dicere, They sing with one another, a hymn to Christ as a God.*

7. *Both their and our Lord.* This the apostle mentioned in the beginning of his letter, to shew the Corinthians how absurd it was for the disciples of one master, to be divided into factions under particular leaders. Christ is the only *Lord* or *master* of all his disciples, whether they be Jews or gentiles.

Ver. 4. *On account of the grace of God;* that is, on account of the *spiritual gifts.* For so the *grace of God* signifies, Rom. xii. 6. *Having gifts differing according to the grace that is given to us.* See also Ephes. iv. 7, 8. 1 Pet. iv. 10. That *grace* hath this signification here, is evident from ver. 5.

Ver. 5.—1. *With all speech.* Εν παντι λογω, *with all sorts of languages.* From chap. xiv. we learn that many of the gentiles at Corinth, as well as of the Jews, were endowed with the gift of tongues.

2. *And all knowledge.* See 1 Cor. xii. 8. note 2. What is here said concerning the enriching of the Corinthians with *all knowledge*, is to be understood chiefly of the spiritual men among the Jewish converts; for most of the gentile converts at Corinth, were *fleshly* or *weak persons*, and *babes in Christ*, chap. iii. 1. 3.

Ver. 6. *When the testimony of Christ:* the testimony concerning Christ. So the phrase signifies, 2 Tim. i. 8. See Ess. iv. 24.

Ver. 7. *So that ye come behind in no gift.* The apostle speaks here, not of individuals, but of the church at Corinth, as having in it spiritual men, who possessed all the different spiritual gifts which common believers could enjoy. Accordingly he asked them, 2 Cor. xii. 13. *What is the thing wherein ye have been inferior to other churches?* See 2 Cor. xii. 12 note 3.

8 *He*, (God, ver. 4.) *alſo will confirm you, until the end*, in the belief of that teſtimony; ſo as to be *without* juſt cauſe of *accuſation, in the day* of the revelation *of our Lord Jeſus Chriſt.*

8 ('Oς, 61.) *He*[1] alſo *will* confirm you *until the end, without accuſation*,[2] in the day of our Lord Jeſus Chriſt.

9 *Faithful is God, by whom ye have been called to* partake of the benefits of *the fellowſhip of his Son Jeſus Chriſt our Lord.* He will, therefore, perform his promiſe concerning your acquittal at the judgment.

9 *Faithful* is *God*, by whom ye *have been* called *into* the fellowſhip (1 John i. 3. note 2.) of his Son Jeſus Chriſt our Lord.

10 *Now brethren*, ſince ye are called into the fellowſhip of Chriſt, *I beſeech you, by* every conſideration implied in *the name of our Lord Jeſus Chriſt, that ye all agree in the ſame meaſures* for promoting the intereſts of that fellowſhip, *that there be no diviſions among you, but that ye be firmly joined* (See 2 Cor. xiii. 9. note) as members of one body, *by the ſame good affection* towards each other, *and by the ſame* practical *judgment.*

10 Now brethren, I beſeech you by the name[1] of our Lord Jeſus Chriſt, that ye all ſpeak the ſame thing, and THAT there be no (σχισματα, ſee chap. xi. 18. note 2.) diviſions among you; but THAT ye be *compactly joined* (εν) *by* the ſame mind and *by* the ſame judgment.[3]

11 I give you this exhortation, *becauſe it hath been told me, concerning you, my brethren, by ſome of the family of Chloe*, with whom I have converſed in this place, *that there are* (εριδες,) *violent contentions among you.*

11 For it hath been declared *to* me *concerning* you, my brethren,[1] by (των, 70.) *ſome* OF THE FAMILY of Chloe,[2] that there are contentions among you.

Ver. 8.—1. *He alſo will confirm you.* 'Oς, here, is not the relative, but the perſonal pronoun. For the following verſe ſhews that the perſon ſpoken of, is *God*, mentioned ver. 4. *I give thanks to my God*, &c.

2. *Without accuſation.* The apoſtle in this, expreſſes only his charitable judgment, not of individuals, but of the body of the Corinthian church. For by no ſtretch of charity could he hope, that every individual of a church in which there were ſuch great diſorders, would be unaccuſable at the day of judgment. See 1 Theſſ. iii. 13. note 2.

Ver. 10.—1. *By the name of our Lord Jeſus Chriſt.* This may ſignify the perſon and authority of our Lord Jeſus Chriſt. See Eſſ. iv. 51. Locke is of opinion, that the apoſtle, intending to aboliſh the names of the leaders whereby the parties diſtinguiſhed themſelves, beſought them by the *name of Chriſt.* The ſame author mentions this as an inſtance, that the apoſtle ſcarcely makes uſe of a word or expreſſion, which hath not ſome relation to his main purpoſe.

2. *Ye be compactly joined*, εν τῳ αυτῳ νοι, *by the ſame mind;* that is, by mutual good affection: for *the ſame mind*, in the ſenſe of *the ſame opinion*, is not to be expected in any numerous ſociety. We have the ſame direction, Rom. xv. 5. thus expreſſed, *the ſame diſpoſition towards one another.* See alſo 1 Pet. iii. 8.

3. *By the ſame*, γνωμῃ, *judgment.* This word denotes *that practical judgment* which precedes volition. The meaning is, that in our deliberations we ſhould yield to each other from mutual affection, and from a love of peace. Accordingly, the heathen moraliſts deſcribed true friendſhip, as cemented by the ſame inclinations and averſions: *Idem velle, et idem nolle*, &c.

Ver. 11.—1. *My brethren.* Locke obſerves that *brethren* is a name of union and friendſhip, and that it is twice uſed by the apoſtle, in this exhortation to union and friendſhip.

2. *By ſome of the family of Chloe.* According to Grotius, theſe were *Stephanas, Fortunatus*, and *Achaicus*, mentioned chap. xvi. 17. who he thinks were Chloe's ſons, and the bearers of the letter which the Corinthians ſent to the apoſtle, chap. vii. 1. That they were the bearers of

12 *And I mention* this, that *each* of you saith, I, *indeed*, am of Paul, and I of Apollos, and I of Cephas, [1] and I of Christ.[2]

12 *And, I mention this* as an instance, *that each of you saith*, peculiar respect is due to me, because *I indeed am* a disciple *of Paul; and I of Apollos, and I of Peter, and I of Christ* himself.

13 Is Christ divided?[1] Was Paul crucified [2] for you? or were ye baptized (εις) *into* the [3] name of Paul?

13 *Is Christ's church divided* into parties under different leaders? *Was Paul crucified for you* to make atonement for your sins? *Or were ye baptized into the name of Paul*, as his disciples?

14 I *give thanks to* God, that I baptized none of you, *except* Crispus and *Caius*: [1]

14 Since ye reckon yourselves the disciples of the persons who baptized you, rather than of Christ, *I give thanks to God, that I baptized none of you except Crispus and Caius:*

15 Lest any *one* should say, that *into mine own name I had baptized.*

15 *Lest my enemies should say, that into mine own name I had baptized*, making you my disciples, and not Christ's; a thought which I utterly detest.

of the letter, may be admitted. But I am of opinion, that the apostle had heard of the divisions at Corinth before these messengers arrived. If so, the persons mentioned were not the members of the family of Chloe here spoken of.

Ver. 12.—1. *And I of Cephas.* This seems to have been the boast of the false teacher. For as he came recommended by letters from Judea, he may have been converted by Peter.

2. *And I of Christ.* There were now in the church at Corinth, some Jews, who having heard Christ preach, had been converted by him, and who claimed great respect on that account. Chrysostome thought this was said by Paul himself, to shew the Corinthians that all ought to consider themselves as the disciples of Christ, and of no other master; otherwise they derogated from the honour due to Christ.

The Greeks valued themselves greatly on the fame of their masters in philosophy, and in the arts. This humour, the Corinthians brought with them into the church. For some, especially the heads of the faction, claimed an authority over others, on account of the dignity of the persons who had converted them, and to whom they had attached themselves as their masters in the gospel. But others, who reckoned themselves equally honourable on account of the reputation of their teachers, opposed their pretensions. Hence arose those envyings, strifes, and divisions, which prevailed in the Corinthian church, and which the apostle termed, a *walking after the manner of men*, chap. iii. 3.

Ver. 13.—1. *Is Christ divided?* In this passage, as in chap. xii. 12. *Christ* signifies the Christian church. By asking, *Is Christ divided?* the apostle insinuated that the whole body of Christians have him as their only master, and that to consider ourselves as the disciples of any other master, is to rob him of his honour as our Master and Saviour. Others by *Christ*, understand *the ministers of Christ.* Are the faithful ministers of Christ divided? Do they not all preach the same doctrine, and labour for the same end? But according to others, *Christ* in this passage means *Christ* himself. *Is he divided?* Did one Christ send Paul, and another Apollos?

2. *Was Paul crucified for you.* This question implies, that the sufferings of Christ have an influence in saving the world, which the sufferings of no other man have, nor can have.

3. *Baptized into the name of Paul.* To be *baptized into the name of any person*, or *into a person*, is solemnly, as Locke observes, to enter one's self a disciple of him into whose name he is baptized, and to profess that he submits himself implicitly to his authority, and receives his doctrines and rules. In this sense, the Israelites are said, chap. x. 2. to have been *baptized into Moses, in the cloud, and in the sea.*

Ver. 14.—1 *Except Crispus and Caius.* Crispus was the ruler of the synagogue at Corinth; and among the first of the Corinthians who were converted by Paul, Acts xviii. 8. *Gaius*, or

16 *And I baptized alſo the family of Stephanas*, my firſt converts in Achaia. (chap. xvi. 15.) *Beſides, I do not recollect whether I baptized any other* perſon among you.

16 And I baptized alſo the *family* of Stephanas: [1] beſides I know not whether I baptized any other. [2]

17 *For Chriſt hath not ſent me to baptize, but* rather *to preach the goſpel*, that I may have leiſure to convert unbelievers;

17 For Chriſt *hath not ſent me* to baptize, but to preach [1] the goſpel:

Not, however, by uſing philoſophical arguments expreſſed in rhetorical language, that the doctrine of ſalvation through the *croſs of Chriſt, might not be deprived of its efficacy*, as a truth revealed of God.

Not, HOWEVER, with wiſdom *of ſpeech*, [2] *that* the croſs of Chriſt *might not be deprived of its efficacy*. [3] (See Philip. ii. 7. note 1.)

18 *For the preaching concerning the croſs* of Chriſt as the means of ſalvation, *to the deſtroyed* among the heathen philoſophers and Jewiſh ſcribes *is indeed fooliſhneſs, but to us who are ſaved* from the errors of heatheniſm and Judaiſm, *it is* found to be *the powerful means whereby God ſaves ſinners.*

18 For the preaching [1] (ὁ τȣ ϛαυρȣ, 24.) *which is concerning the croſs, to the deſtroyed, indeed, is* fooliſhneſs, but *to us, the ſaved,* (Rom. xi. 26. note 1.) it is the power of God.

Caius, was the perſon with whom the apoſtle lodged, when he wrote his epiſtle to the Romans, ch. xvi. 23. Both of them were perſons of eminence. The other Corinthians may have been baptized by the apoſtle's aſſiſtants, Silas, Titus, and Timothy.

Ver. 16.—1. *Stephanas.* Theophylact ſays, Stephanas was a perſon of note among the Corinthians. The family of Stephanas ſeem all to have been adults when they were baptized. For they are ſaid, chap. xvi. 15. to *have devoted themſelves to the miniſtry to the ſaints.*

2. *I know not whether I baptized any other.* Here the apoſtle inſinuates that he is ſpeaking, not by inſpiration, but from memory. He did not remember whether he baptized any other of the Corinthians. The Spirit was given to the apoſtles indeed, to lead them into all truth; but it was truth relative to the plan of man's ſalvation which was thus made known to them, and not truth like the fact here mentioned, the certain knowledge of which was of no uſe whatever to the world.

Ver. 17.—1. *Hath not ſent me to baptize, but to preach.* The apoſtles being endued with the higheſt degree of inſpiration and miraculous powers, had the office of *preaching* committed to them, rather than that of *baptizing*, becauſe they were beſt qualified for converting the world, and had not time to give the converted, either before or after their baptiſm, ſuch particular inſtruction as their former ignorance rendered neceſſary. Theſe offices, therefore, were committed to the inferior miniſters of the word.

2. *Not however with wiſdom of ſpeech.* Wiſdom of ſpeech, σοφια λογȣ for λογω σοφω, means *learned ſpeech.* The obſervation, that the apoſtles were ſent forth to convert mankind, not by the powers of philoſophy and eloquence, was intended to ſhew the Corinthians, how ill founded the boaſting of the faction was, who valued themſelves on the learning and eloquence of their teachers.—To ſhew that this is a declaration of the ſubject which the apoſtle is going to handle, I have ſeparated it from the clauſe which goes before it.

3. *Be deprived of its efficacy.* To have adorned the goſpel with the paint of the Grecian rhetoric, would have obſcured its wiſdom and ſimplicity, juſt as the gilding of a diamond would deſtroy its brilliancy. Beſides, it would have marred its operation as a revelation from God. For the evidence and efficacy of the goſpel ariſes, not from its being proved by philoſophical arguments, and recommended by the charms of human eloquence, but from its being proved by miracles, and founded on the teſtimony of God.

Ver. 18. *For the preaching which is concerning the croſs.* Λογος, *Word*, in ſcripture, is often uſed to denote the preaching of doctrine: Acts vi. 2. *It is not reaſon, that we ſhould leave the word of God and ſerve tables.*

Ver.

19 (Γαρ, 93.) *Therefore* it is written,[1] I will destroy the wisdom of the wise, *and will set aside the knowledge of the intelligent.*[2]

19 *Because* the preaching of a crucified Saviour would be reckoned folly, *it is written, I will explode the philosophy of the philosophers, and will set aside the learning of the scribes* as useless, by making the preaching of a crucified Saviour, more effectual than either for reforming the world.

20 Where IS the *wise man*?[1] *Where the* scribe?[2] *Where the* disputer[3] of this world? Hath not God made foolish the wisdom of this world?

20 *Where is the philosopher? Where the scribe? Where the sceptic of this world?* Let them declare what reformation they have wrought on mankind. *Hath not God shewn the foolishness of the wisdom of this world;* the inefficacy of philosophy in bringing men to the knowledge of God and to the practice of virtue, by leaving them so long to its guidance without effect.

21 (Επειδη γαρ) For *when*, in the wisdom of God, the world *through* wisdom[1] knew not God, (see Rom. i. 21. note 2.) it pleased God, *through* the foolishness of preaching, to save them *who* believe.

21 *For when, in the wise government of God,* (Gal. iv. 4. note 1.) experience had shewn, that *the world, through philosophy, did not attain the knowledge of God, it pleased God, through* what the philosophers call *the foolishness of* public *preaching, to save them who believe* the things preached concerning the Lord Jesus.

22 (Επειδη και, 179.) *And although* the Jews *demand* a sign,[1] and the Greeks *seek wisdom,*

22 *And although the Jews demand a miracle* in proof, that Jesus is the Christ, *and the Greeks seek wisdom,* that is a scheme of philosophy, in the doctrines of the gospel,

Ver. 19.—1. *It is written, I will destroy,* &c. This is a quotation from Isaiah xxix. 14. *Behold I will proceed to do a marvellous work amongst this people, even a marvellous work, and a wonder. For the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.*

2. *The knowledge of the intelligent.* As the prophet had in his eye the Grecian and Jewish literature, the word συνεσιν, *knowledge*, must signify *erudition*; and συνετων, *intelligent*, must mean *learned men.*

Ver. 20.—1. *Where is the wise man?* The Greek philosophers were first named σοφοι, *wise men:* afterwards they changed the appellation into φιλοσοφοι, *Lovers of wisdom.* That they are meant here is plain from ver. 21. where the gentiles are said, through *wisdom,* to have lost the knowledge of God.

2. *Where the scribe?* The scribes are often mentioned in the gospels. They were an order of learned men among the Jews, much esteemed for their supposed knowledge of the scriptures. Hence they were consulted by Herod concerning the place where the Christ should be born, Matth. ii. 4. If the false teacher was one of this order, the propriety of calling on the scribes to appear with the heathen learned men, to behold the wisdom of this world made foolishness by God, will be evident.

3. *Where the disputer?* By συζητητης, *disputer,* some understand the Jewish doctors who disputed publicly in the synagogues and schools. Thus we are told, Luke ii. 46. that Jesus sat among the doctors *hearing them, and asking them questions.* Others suppose the apostle meant the academics or sceptics, who were great *disputers.* Jerome on Gal. iii. thought the apostle meant *natural philosophers,* whom the Jews called *sapientes scrutationis.*

Ver. 21. *The world through wisdom.* Here the word σοφια, *wisdom,* signifies the disquisitions of the learned Greeks, to which they gave the name of *philosophy,* but which at length rendered every thing so doubtful, that these learned men lost the persuasion even of the plainest truths.

Ver. 22. *The Jews demand a sign.* Since the apostle wrought great miracles daily in confirmation

23 *Yet, we preach* salvation through *Christ crucified*, which *to the Jews, indeed*, who believe that their Christ will never die, (John xii. 34.) *is a stumbling block, and to the Greeks* is *foolishness*, who think it absurd to speak of being saved by one who did not save himself:

23 *Yet* we preach Christ[1] crucified, *to* the Jews, *indeed*, a stumbling-block, and *to* the Greeks foolishness:

24 *But to them who have obeyed the gospel call, both Jews and Greeks*, the doctrine of salvation through *Christ* crucified, is *the powerful and wise means by which God accomplisheth their conversion.*

24 But *to* them *who* are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25 *Therefore, the foolishness of God*, the method chosen by God, which men reckon foolishness, *is wiser*, as being more effectual, *than* any method devised by *men; and the weak instruments employed by God, are stronger than* those thought strong by *men.*

25 (Ὅτι, 255.) *Therefore*, the foolishness of God is wiser than men, and the weakness of God is stronger than men. (For a similar ellipsis, see John v. 36.)

26 (Γαρ) *For ye see the calling of you, brethren, that not many* persons *remarkable for human literature, not many mighty* by their offices, *not many eminent for their noble birth*, are chosen to *call you* into the fellowship of the gospel, ver. 9.

26 For ye see *the calling of you*, brethren, *that* not many wise men after the flesh, not many mighty, not many noble *CALL YOU.* [1]

firmation of the gospel, *the sign* which the Jews demanded, was, in all probability, *the sign from heaven*, which we are told Mark viii. 11. the pharisees sought from our Lord himself. For as Daniel had foretold the coming of the Son of man in the clouds of heaven, to receive the kingdom, the Jews expected that the Christ would make his first appearance in the clouds, and by some great exertion of power, wrest the empire of the world from the Romans. No wonder then, that the preaching of the Christ crucified, was to the Jews a stumbling-block.

Ver. 23. *We preach Christ.* The Greek word Χριϛὸς, *Christ*, is the literal translation of the Hebrew word *Messiah*, and both signify *an anointed* person. Now this name being appropriated by the Jewish prophets to the Son of God, whose coming into the world they foretold, the Christian preachers, by applying it to their master, declared him to be *the Son of God.* Of this use of the name *Christ*, the following are examples, John x. 24. *How long dost thou make us to doubt? If thou be the Christ tell us plainly.* John xi. 27. *I believe thou art the Christ the Son of God which should come.*

Ver. 26. *Call you.* These words I have supplied from the first clause of the verse. Our translators have supplied the words, *are called*, which convey a sentiment neither true nor suitable to the apostle's design. It is not true: for even in Judea *among the chief rulers, many believed on him*, John xii. 42. particularly Nicodemus and Joseph of Arimathea. Other Jews likewise of rank and learning were called; such as the nobleman, whose sick son Jesus cured, John iv. 53. and Manaen, Herod's foster-brother, and Cornelius, and Gamaliel, and that great company of priests mentioned, Acts vi. 7. *Who were obedient to the faith.* At Ephesus, many who used the arts of magic and divination were called, and who were men of learning, as appears from the number and value of their books which they burned after embracing the gospel, Acts xix. 19. And in such numerous churches as those of Antioch, Thessalonica, Corinth and Rome, it can hardly be doubted, that there were disciples in the higher ranks of life. There were brethren even in the emperor's family, Philip. iv. 22. In short the precepts in the epistles, to masters to treat their slaves with humanity, and to women concerning their not adorning themselves with gold and silver and costly raiment, shew that many wealthy persons had embraced the gospel.—On the other hand, though it were true, *That not many wise men*, &c. *were called*, it did not suit the apostle's argument to mention it here. For surely God's not calling

27 But the foolish *ones* of the world, [1] God hath chosen TO CALL YOU, *that he might put to shame* the wise, and the weak *ones* of the world God hath chosen, *that he might put to shame the strong ones.*

27 *But the illiterate ones of the world, God hath chosen to call you, that he might put to shame the learned; and the weak ones of the world,* persons possessed of no worldly power, *God hath chosen* to call you, *that he might put to shame those, who,* by their rank and office, *were strong ones,* persons who, by their authority and example, might have successfully reformed others.

28 And *the ignoble ones* of the world, and *the despised ones, God hath* chosen, *and those who* are not, *that he might* bring to nought *those who* are.

28 *And persons of low birth in the world, and despised persons, God hath chosen* to call you, *and persons who,* in the opinion of the scribes and philosophers, *were no persons,* persons utterly unfit for the work, *that he might bring to nought* the boasting of *those who thought themselves the only persons proper* for such an undertaking:

29 That no flesh *might boast* in his presence.

29 *That no man might boast in his presence,* either as having contrived the gospel, or as having by his own power brought any one to receive it.

30 Of him, (δε, 106.) *therefore, ye are* in Christ Jesus, who *is become to us* (σοφια απο Θεȣ) *wisdom from* God, [1] righteousness [2] *also,*

30 *It is owing to God, therefore,* and not to the ability of us preachers, *that ye are* believers *in Christ Jesus, who is become to us* the author of the gospel, which is *wisdom from God,* a wisdom better than any scheme of philosophy; the author of *righteousness*

ling many of the wise, &c. joined with his calling the foolish ones of the world to believe, did not put to shame the wise and strong, &c. Whereas, if the discourse is understood of the preachers of the gospel, who were employed to convert the world, all is clear and pertinent. God chose not the learned, the mighty, and the noble ones of this world to preach the gospel, but illiterate and weak men, and men of low birth: and by making them successful in reforming mankind, he put to shame the legislators statesmen and philosophers among the heathens, and the learned scribes and doctors among the Jews, who never had done any thing to purpose in that matter.

Ver. 27. *But,* τα μωρα, sup. προσωπα, *the foolish ones of the world.* In this passage, the apostle imitated the contemptuous language in which the Greek philosophers affected to speak of the Christian preachers. Yet as he does it in irony, he thereby aggrandized them. The first preachers of the gospel, as Dr Newton observes, on Prophecy, vol. 1. p. 237. "were chiefly "a few poor fishermen, of low parentage and education, of no learning or eloquence, of no re"putation or authority, despised as Jews by the rest of mankind, and by the Jews as the mean"est and worst of themselves. What improper instruments were these to contend with the "prejudices of the world, the superstition of the people, the interests of the priests, the vanity "of the philosophers, the pride of the rulers, the malice of the Jews, the learning of the "Greeks, and the power of Rome!" But the weaker the instruments who converted the world, the greater was the display of the power of God by which they acted. See 2 Cor. iv. 7. notes.

Ver. 28. *Those who are not,* are *dead persons.* Matth. ii. 18. *Rachel weeping for her children, because they are not;* because they are dead. Now in the eastern phrase, *dead ones* are those who, in comparison of others, are to the purposes for which they are chosen, as unfit as if they were dead.

Ver. 30.—1. *Wisdom from God,* is that scheme of religion, which the wisdom of God hath contrived for the salvation of the world. See chap. ii. 6. note 1. chap. xii. 8. note 1.

2. *Righteousness also;* that is, the author of the righteousness of faith. For it is on his account, that God counts mens faith for righteousness.

3. *And*

also, and sanctification, and redemption, blessings not to be obtained by philosophy.

and sanctification,[3] and redemption.[4]

31 *So that, as it is written, he who boasteth* on account of his being a christian, *let him boast,* not in the preachers who converted him, but *in the Lord* who hath brought him into his church.

31 *So that,* as it is written, (Jer. ix. 23.) He *who boasteth,* let him *boast* in the Lord.

3. *And sanctification:* Not an external and relative, but a real internal sanctification. See Ephes. iv. 24.

4. *And redemption;* namely, from death the punishment of sin, by a glorious resurrection. This is called, *The redemption of our body,* Rom. viii. 23.

CHAP. II.

View and Illustration of the Reasonings in this Chapter.

BECAUSE the learned Greeks had objected to the gospel, *the foolishness* (as they were pleased to call it) of its doctrines, and *the weakness* of its preachers, the apostle made answer in the foregoing chapter, that by these foolish doctrines and weak preachers, a reformation had been wrought in the minds and manners of multitudes, which the boasted philosophy of the Greeks, and the eloquence of their orators, had not been able to accomplish. But this being a matter of great importance, and the faction having upbraided Paul in particular, with his want of eloquence, he now proceeded in this chapter, to tell the Corinthians, that Christ having sent him to preach, not with the wisdom of speech, (See chap. i. 17.) he acted agreeably to his commission, when *he came to them, not with the excellency of speech, or of wisdom,* declaring the testimony of God, ver. 1.—By thus disclaiming the Grecian philosophy and rhetoric, and by calling the gospel *the testimony of God,* the apostle insinuated, that the credibility of the gospel depended neither on its conformity to the philosophy of the Greeks, nor on the eloquence of its preachers, but on the attestation of God, who confirmed it by miracles.—And therefore, however ridiculous it might appear in their eyes, he determined to make known nothing among the Corinthians, either in his private conversations, or in his public discourses, but Jesus Christ, and him crucified for the sins of men, ver. 2.—At the same time, knowing the opinion which the learned Greeks would form of that doctrine in particular, as well as that his discourses were neither composed nor pronounced

pronounced according to the rules of the Grecian rhetoric, his firſt addreſſes to them were *in weakneſs, and in fear, and with much trembling*, ver. 3.—Yet they were accompanied with the powerful demonſtration of the Spirit, who enabled him to prove the things which he preached, by miracles, ver. 4.—that the faith of mankind might be *founded, not in the wiſdom of men,* that method of reaſoning and ſpeaking, which human wiſdom dictates as beſt calculated to perſuade, *but in the power of God,* ver. 5.

However, leſt the things which are ſaid in the preceding chapter, concerning the fooliſhneſs of the doctrines of the goſpel, and in this chapter concerning its having no relation to any of the ſchemes of the Greek philoſophy, might have led the Corinthians to think meanly of it; the apoſtle told them, that in the goſpel, he and his brethren made known a ſcheme of doctrine, which they who were perfectly inſtructed, knew to be real *wiſdom.* Only *it was not the wiſdom of this world;* it was none of the myſteries of the idol gods worſhipped by the heathens, nor any of the religions eſtabliſhed by the heathen rulers, who are all to be made nought, ver. 6.—What they preached, was *the wiſdom of* the true *God;* a ſcheme of religion contrived by the true God, and made known in a real myſtery.—The apoſtle called the goſpel *a myſtery,* not becauſe it contains doctrines abſolutely unintelligible, but becauſe being of divine original, and containing the moſt important diſcoveries, it was better entitled to the honourable appellation of *a myſtery,* than any of thoſe which were ſo named. This excellent ſcheme of doctrine hitherto kept ſecret, God determined, before the Jewiſh diſpenſation began, to publiſh to the world by the apoſtles of his Son, to their great honour; ſo that they are myſtagogues of a myſtery more excellent than the Eleuſinian, or any other heathen myſtery, ver. 7.—Yet when it was publiſhed, none of the rulers of this world knew it to be *the wiſdom of God;* for if they had known it to be ſo, they would not have crucified the *Lord,* or author *of all the glorious things* diſcovered in the myſtery of God's wiſdom, ver. 8.—This ignorance of the rulers, the apoſtle obſerved, was occaſioned by the greatneſs of the things contained in the myſtery of God's wiſdom. They were what human reaſon could neither diſcover, nor fully comprehend; agreeably to Iſaiah's deſcription of them; *eye hath not ſeen, &c.* ver. 9.—Theſe things, however, God hath revealed to us apoſtles, by his Spirit: for the Spirit of God who inſpires us, ſearcheth all things, even the deep counſels of God. So that we are well qualified to diſcover theſe counſels to the world, ver. 10, 11.—Farther, he told them, that the apoſtles had not received the inſpiration of evil ſpirits, by which the heathen prieſteſſes, and prophets, and myſtagogues were guided, but the inſpiration that cometh from God, that they might know and publiſh the glorious things

things, (ſee ver. 9.) which are freely beſtowed by the true God, on them who believe, ver. 12.—Which things, ſaid he, we apoſtles effectually make known to the world, not in language taught by human rhetoric, but in words dictated by the Spirit of God; explaining ſpiritual things, in ſpiritual words, ver. 13.—Nevertheleſs, *the animal man*, the man who is guided by his animal paſſions and notions, does not receive the things revealed by the Spirit; becauſe they appear to him fooliſhneſs; neither can he underſtand them, becauſe they muſt be examined ſpiritually, that is, they muſt be examined by the light which divine revelation, and not reaſon, affords, ver. 14.—But *the ſpiritual man*, the man who is not guided by his animal paſſions, and who acknowledges the authority of revelation, and is aſſiſted by the Spirit of God, is able to examine and receive the things revealed by the Spirit. Yet he himſelf is examined and judged by no animal man: becauſe no animal man can underſtand the principles upon which the ſpiritual man's belief is founded, ver. 15.—For what animal man hath underſtood and approved the gracious purpoſes of the Lord Chriſt, reſpecting the ſalvation of the world? or what animal man is able to inſtruct the ſpiritual man? But, added he, we apoſtles have the gracious purpoſes of Chriſt made known to us by the Spirit, ſo that we are able both to know them, and to communicate them to the world, ver. 16.

COMMENTARY.

CHAP. II. 1. *Now I brethren*, one of the weak perſons who called you, *when I came to you, came not with excellence of ſpeech and of wiſdom;* I did not, in eloquent ſpeeches, propoſe a new ſcheme of philoſophy, *when I declared to you the things which God hath teſtified.*

2 *For* though I knew ye expected me to bring you ſome new ſcheme of philoſophy, *I determined to preach nothing among you, but Jeſus Chriſt, and him crucified.*

NEW TRANSLATION.

CHAP. II. 1 (Και, 204.) *Now* I, brethren, when I came to you, came not (καθ') with excellency of ſpeech, [1] (η) *and* of wiſdom, declaring *to* you the teſtimony [2] of God.

2 For I determined *to make known* [1] *nothing* among you, *but* Jeſus Chriſt, and him crucified.

Ver. 1.—1. *Excellency of ſpeech.* The apoſtle means, that nice choice and arrangement of words, that artificial rounding and diſpoſition of periods, thoſe rhetorical connections, tranſitions, and figures, and thoſe ſtudied tones and geſtures, in which, according to the Greeks, the perfection of eloquence conſiſted.

2. *The teſtimony of God;* that is, the things concerning Chriſt, which God ordered the apoſtles to teſtify; or the things which God himſelf atteſted by the miracles which he enabled the apoſtles to perform. See Eſſ. iv. 25. In either ſenſe, the expreſſion implies that the evidence of the doctrines of the goſpel, is not founded on proofs drawn from human reaſon, but on the authority of God, who hath revealed them by his Spirit, and confirmed them by miracles.

Ver. 2. *I determined, ειδεναι, to make known.* See Eſſ. iv. 7. Locke's paraphraſe of the paſſage,

3 And *I in weakness*, and in fear,[1] and in much trembling, was with you.

3 *And* knowing that my doctrine, and speech, and bodily presence, would appear despicable to you, *I, in* a sense of my *weakness, and in fear, and with much trembling, was with you* at first.

4 And my *discourse*, and my preaching *WERE* not with *persuasive*[1] words *of human* wisdom, but *with the* demonstration of the Spirit,[2] and of power.[3]

4 *And my conversation* in private, *and my preaching* in public, *was not with the persuasive language, which human wisdom dictates* as most effectual for moving the passions, *but* I established my mission, *by the gifts of the Spirit* imparted to you, *and by miracles* wrought in your presence.

5 That your faith *might* not stand in the wisdom of men, but in the power of God. (See 2 Cor. iv. 7. notes.)

5 *That your belief* of the gospel *might not stand in philosophical arguments eloquently expressed, but in the power of God:* in the miracles, which God enabled me to perform, for proving the gospel.

6 (Δε) *However*, we speak wisdom[1] among *the perfect:*[2] *But* not the wis-

6 *However*, both in private and in public, *we speak* what is known to be *wisdom, among the thoroughly instructed. But* it is *not the wisdom of* the

passage, agrees with this translation, "I resolved to own, or shew, no other knowledge a-"mong you." In like manner Whitby, "I determined not to discover any thing."

Ver. 3. *In weakness, and in fear, and in much trembling.* The Greeks could endure no scheme of doctrine that was not conformable to their philosophy: and valued their teachers in proportion to the skill which they shewed, in setting off their opinions by the beauty and harmony of their language. No wonder therefore, if the apostle, knowing the humour of the Greeks, explained the doctrines of the gospel to the Corinthian philosophers, rhetoricians, and people, with fear and much trembling.

Ver. 4.—1. *Persuasive words.* The word πειθοις is not found any where else in this sense. But Salmasius, Comment. de lingua Hellenist. p. 86. observes, that it is justified by the analogy of the Greek language, in which φειδος signifies, *qui parcus est;* and μιμος, *qui imitatur;* consequently πειθος, *qui persuadit, a person or thing that persuades.*

2. *Demonstration of the Spirit.* Whitby and Locke, following Origen, by *the demonstration of the Spirit*, understand the evidence arising from the Jewish scriptures, which were dictated by the Spirit of God; and in which the coming of the Christ, his preaching, &c. are clearly foretold. But as the gentiles neither knew the Jewish scriptures, nor acknowledged their divine authority, previous to their conversion, nor could read them in the original when shewn to them, I do not see how the apostle could use the prophecies contained in them, as arguments for converting the gentiles. Their only use was to confirm the gentiles after they were converted. And therefore I am of opinion, that *the Spirit* here, as in many other passages, signifies *the gifts of the Spirit*, accompanied with his ordinary influences on the hearts of mankind.

3. *And of power.* The word δυναμις, *power*, is often used in scripture, to express *the power of working miracles*, Acts x. 38. *How God anointed Jesus of Nazareth with the Holy Ghost, and,* δυναμει, *with power.*

Ver. 6.—1. *We speak wisdom.* What the apostle here calls *wisdom*, is the doctrine concerning *the person and offices of Christ*, treated of in his epistles to the Ephesians and Colossians; *the justification of sinners by faith counted to them for righteousness*, explained in his epistle to the Romans; *the rejection and resumption of the Jews*, foretold in the same epistle; *the coming and destruction of the man of sin*, foretold 2 Thess. ii.; *the priesthood, sacrifice, and intercession of Christ*, explained in his epistle to the Hebrews; and *the resurrection of the dead*, foretold in this epistle: in short, the whole doctrines of the gospel taken complexly, which are called, chap. xii. 8. *The word of wisdom*, and chap. i. 39. *wisdom from God.*

2. *Among the perfect.* The fully initiated into the heathen mysteries, were named Τελειοι, *Perfect*, b cause these mysteries in their whole extent were discovered to them. The apostle,

gods of *this world;* it is none of their myfteries; *neither* is it the wifdom, or religion, *of the rulers of this world, who*, with their falfe religions, *are to be abolifhed.*

dom of this world; [3] *neither of the rulers* of this world, [4] *who are to be made* nought.

7 *For*, among the fully instructed, we fpeak a fcheme of religion formed by *the wifdom of* the true *God, which was* long *hidden in a myftery, but which God predetermined before the Mofaic difpenfation* began, *fhould be explained* by us apoftles, *to our* great *honour.*

7 (Αλλα, 78.) *For* we fpeak the wifdom of God, *which was hidden in a myftery*, [1] BUT which God *predetermined* before the *ages*, SHOULD BE SPOKEN *to* our glory. [2]

8 *Which wifdom neither Pilate, nor Herod, nor Caiaphas, nor the elders of the Jews, knew* to be the wifdom of God: *For if they had known it* to be his,

8 Which WISDOM none of the *rulers* of this world knew: [1] for *if they had*

Heb. vi. 1. calls the deep doctrines of the gofpel, *Perfection*, and here firnames the perfons who had thefe doctrines difcovered to them, *perfect men*, becaufe in the following verfe he terms the gofpel *a myftery*. In other paffages however he ufes the word Τελειοι, *Perfect*, to denote perfons fully inftructed in the doctrines of the gofpel, where no allufion to the heathen myfteries is intended. See Philip. iii. 15.

3. *But not the wifdom of this world.* As the apoftle in the beginning of the verfe, gives the name of *wifdom* to that fcheme of religion which he taught by infpiration, *the wifdom of this world*, if nothing more had been added, might have meant the falfe religions practifed by the heathen rulers and people jointly. But feeing he adds, *neither the wifdom of the rulers of this world*, it is plain that *the wifdom of this world*, was fomething different from *the wifdom*, or religions, eftablifhed *by the heathen rulers.* I therefore fuppofe *the wifdom of this world*, means the *wifdom of the gods of this world*; or the myfteries which the heathen priefts feigned to have received from their gods by infpiration, and which, properly fpeaking, conftituted a fecret religion which they communicated only to the initiated. Whereas the wifdom of the rulers of this world, means the public and popular religion, invented by the heathen lawgivers, and fupported by the heathen magiftrates.

4. *Neither of the rulers of this world.* Thefe, according to Eftius, are *evil fpirits*, the authors of magic, divination, and idolatry, who were to be deftroyed by Chrift, with the whole body of their *wifdom* or *error*.—Becaufe *the rulers of this world* are faid, ver. 8. to have crucified the Lord of glory, Locke, by *the wifdom of the rulers of this world*, underftood the wifdom of the Jewifh rulers; meaning, I fuppofe, the tradition of the elders, and that corrupt form of religion which they had introduced, called, Gal. i. 14. *judaifm.* For that, as well as heathenifm, might be called, *The wifdom of the rulers*, &c. See however the preceding note.

Ver. 7.—1. *Which was hidden in a myftery.* The doctrines of the gofpel, called *the wifdom of God*, lay long hidden in the types and figures of the law of Mofes, and in the Old Teftament prophecies. Thefe, therefore, conftituted *the myftery*, of which the apoftle fpeaks; and in which he fays, *the wifdom of God was* kept *hidden* during the Mofaic difpenfation.—To recommend the gofpel to the Greeks, and to wean them from thofe vain myfteries of which they were fo paffionately fond, the apoftle here, and in various other paffages, (fee Ephef. i. 9. note.) dignified the gofpel with the appellation of *a myftery*, not only becaufe it had hitherto been kept fecret, Rom. xvi. 25. Ephef. iii. 9. Col. i. 26. but becaufe the difcoveries which it contains, (fee ver. 6. note 1.) were unfpeakably more important than the difcoveries made in any of the heathen myfteries, and were far more certain, being wifdom from the true God. See Pref. to the Ephef. fect. iii.

2. *To our glory;* that is, according to Whitby, To be the means of the future glory and happinefs of the faints. But I prefer the interpretation in the commentary, becaufe St Paul's defign is to fhew, that none but the apoftles enjoyed the glory of revealing the doctrines of the gofpel in an infallible manner; and that the falfe teacher, and all others who fet themfelves in oppofition to the apoftles, were impoftors not to be gloried in.

Ver. 8.—1. *None of the rulers of this world knew.* Locke obferves, that in the writings of the

known IT, they would not have crucified the Lord of glory.[2]

they would not have crucified Jesus, *the Author of all the glorious things* displayed in the gospel mystery.

9 (Αλλα, 78.) *For*, as it is written, (Isa. lxiv. 4.) *Those things*[1] *eye hath not seen, and ear hath not heard, and* into the heart of man *have not entered*, which God hath prepared for them *who* love him.

9 The ignorance of the rulers, was occasioned by the things contained in the mystery of God's wisdom, being above human comprehension, (see ver. 6. note 1.) *For as it is written, Those blessings, eye hath not seen, and ear hath not heard, and into the heart of man have not entered, which God hath prepared for them who love him.*

10 (Δε) But God hath revealed THEM *to* us by his Spirit; for the Spirit[1] searcheth all things, *even the depths* of God.[2]

10 *But*, although no faculty in man could discover these things, *God hath revealed them to us by his Spirit; for the Spirit knoweth all things, even the deep* counsels *of God* respecting the salvation of men.

11 For *who of men* knoweth the DEPTHS of a man, *except* the spirit of man

11 This ye may know, by reflecting on yourselves: *for who among men knoweth the depths*, the concealed thoughts and designs of *a man, but the spirit of man*

the New Testament, αιων ἑτ☉-, *this world*, commonly signifies the state of mankind before the publication of the gospel, as contra-distinguished to the evangelical state or constitution, which is commonly called, αιων μελλων, *the world to come.*—By taking notice that none of the rulers of this world, and particularly none of the Jewish chief priests and elders, knew the gospel to be from God, the apostle shewed the Corinthians, what little reason they had to value the false teacher, on account of the knowledge he derived from his Jewish instructors.

2. *Would not have crucified the Lord of glory.* The divine person who appeared to the patriarchs, was called by the Jews, *the God of glory*, and *the King of glory*, because when he appeared, he was commonly surrounded with fire or light. Psal. xxiv. 10. *Who is this king of glory? The Lord of hosts, he is the king of glory.*—Acts vii. 2. *The God of glory appeared to our father Abraham.*—The apostle gave the appellation of *the Lord of glory*, to Jesus, for the important reason mentioned in the commentary, and because the glory in which he appeared during his incarnation, was *the glory of the only begotten of the Father*; the glory of a character absolutely perfect.

Ver. 9. Ἁ οφθαλμ☉-, *Those things eye hath not seen.* As the relative (ἁ) is found twice in this sentence, I think the first stands for the demonstrative pronoun ταυτα. See Ess. iv. 67. and I have so translated it. Clem. Alex. Strom. 5. hath here Αλλα κηρυσσομεν, *But we preach*, which I take to be an explication rather than a various reading.—The meaning of the prophet's words, as applied by the apostle, is that those blessings which God hath prepared for them who love him, and which in the gospel he hath discovered and promised to bestow on them, are so great, that nothing like them have ever been beheld by men, or reported to them. Nay, the mind of man, by its own powers, is not able to form the most distant idea of them.

Ver. 10.—1. *The Spirit*, ερευνα, *searcheth.* Le Clerc, thinking it improper to speak of the Spirit's *searching*, supposes that *searching*, the cause, is put for *knowing*, the effect of searching. And therefore, he would have the clause translated, *knoweth the depths*; in which sense the word *searcheth* seems to be used, Rev. ii. 23. *I am he*, ὁ ερευνων, *who searcheth*; that is, *who fully knoweth the reins and heart.*

2. *The depths of God.* These are the various parts of that grand plan, which the wisdom of God hath formed for the salvation of mankind, their relation to, and dependence on each other, their operation and effect upon the system of the universe, the dignity of the person by whom that plan hath been executed, and the final issue thereof in the salvation of believers; with many other particulars, which we shall not know, till the light of the other world break in upon us.

which is in him; ſo alſo, the deep concealed deſigns *of God, no one knoweth, except the Spirit of God* who is conſcious of the whole.

which is in him; *ſo alſo, the* DEPTHS of God, *no one knoweth, except* the Spirit of God.

12 *Now, we have received, not the* inſpiration of that evil *ſpirit who agitates the heathen prieſts and prieſteſſes, but the inſpiration which cometh from God, that we might know* fully *the bleſſings*, (ver. 9.) *which are gifted to us* and to all who believe, not by any idol, but *by* the true *God.*

12 Now, we have received not the ſpirit [1] of the world, but the Spirit which COMETH *from* God, that we might know the things *which* are *gifted* to us *by* God.

13 *Which bleſſings alſo we declare* to the world, *not in* the flowery *language preſcribed by the Greek rhetoricians, but in* the unadorned *language ſuggeſted* to us *by the holy Spirit; explaining ſpiritual things in words dictated by the Spirit,* becauſe they are beſt adapted to expreſs them.

13 Which things alſo we ſpeak, not *in words taught* BY *human wiſdom,* but *in* WORDS *taught* BY *the Holy Spirit,* [1] *explaining* ſpiritual things [2] *in* ſpiritual WORDS. [3]

14 *Now, an animal man,* who judges of things by his ſenſes and paſſions and natural reaſon, *believeth*

14 *Now, an animal* man [1] receiveth not the things of

Ver. 12. *The ſpirit of the world*, is that diabolical inſpiration by which the heathen prieſts and prieſteſſes delivered oracles, and which is here called *the ſpirit of the world*, becauſe by theſe falſe oracles, the devil ruled the heathens, termed in ſcripture *the world*, and *this world.*

Ver. 13.—1. *Words taught by the Holy Spirit.* From this we learn, that as often as the apoſtles declared the doctrines of the goſpel, the Spirit preſented theſe doctrines to their minds clothed in their own language; which indeed is the only way in which the doctrines of the goſpel could be preſented to their minds. For men are ſo accuſtomed to connect ideas with words, that they always think in words. Wherefore, tho' the language in which the apoſtles delivered the doctrines of the goſpel, was really ſuggeſted to them by the Spirit, it was properly their own ſtyle of language.—This language in which the doctrines of the goſpel was revealed to the apoſtles, and in which they delivered theſe doctrines to the world, is what St. Paul calls *the form of ſound words*, which Timothy had heard from him, and was to hold faſt, 2 Tim. i. 13. Every one therefore ought to beware of altering or wreſting the inſpired language of ſcripture, in their expoſitions of the articles of the Chriſtian faith.—Taylor in the ſixth chapter of his Key, at the end, explains the verſe under conſideration thus: *Which things we ſpeak, not in philoſophical terms of human invention, but which the Spirit teacheth in the writings of the Old Teſtament:* and contends, that the apoſtle's meaning is, that he expreſſed the Chriſtian privileges in the very ſame words and phraſes, by which the Spirit expreſſed the privileges of the Jewiſh church in the writings of the Old Teſtament. But if the Spirit ſuggeſted theſe words and phraſes to the Jewiſh prophets, why might he not ſuggeſt to the apoſtles, the words and phraſes in which they communicated the goſpel revelation to the world? Eſpecially as there are many diſcoveries in the goſpel which could not be expreſſed clearly, if at all, in the words by which the prophets expreſſed the privileges of the Jewiſh church. Beſides, it is evident, that when the apoſtles introduce into their writings the words and phraſes of the Jewiſh prophets, they explain them in other words and phraſes, which no doubt were ſuggeſted to them by the Spirit. See 2 Tim. iii. 16. note 4.

2. *Explaining ſpiritual things.* The original word συγκρινοντες, is rightly tranſlated *interpreting* or *explaining;* being uſed by the LXX. to denote the interpretation of dreams, Gen. xl. 16. 22. xli. 12, 13. 15. Dan. ii. 4. v. 7. 12.

3. *In ſpiritual words.* So I tranſlate πνευματικοις. But Dr Pearce tranſlates the clauſe, *explaining ſpiritual things to ſpiritual men.* This ſenſe I acknowledge the original will bear; only it does not agree ſo well with the firſt part of the verſe, where *words* taught by the Holy Spirit are mentioned.

Ver. 14.—1. *Now an animal man.* An *animal man*, is one who makes the faculties of his animal

the Spirit of God: for they are foolifhnefs *to* him; neither can he know THEM, becaufe they are fpiritually *examined.* [2]

not the matters revealed by the Spirit of God; for they appear foolifhnefs to him; neither can he know them, becaufe they are fpiritually examined; examined by the light which revelation, and not reafon, affords.

15 But *the fpiritual* MAN [1] *examineth, indeed,* all things, yet *he is examined* (fee chap. iv. 3. note 1.) *of no one.*

15 *But the fpiritual man is able to examine all things, yet he cannot* be *examined by any animal man;* becaufe fuch cannot judge of the principles on which a fpiritual man's belief is founded.

16 For *what* MAN hath known [1] the mind [2] of the Lord, *who will* inftruct him? [3] But we have the mind of Chrift.

16 *For what* animal *man hath known the mind of the Lord,* his deep counfels, (ver. 10.) *fo that he can inftruct the fpiritual man? But we* apoftles *have the mind of Chrift,* and are able to inftruct him.

animal nature, that is, his fenfes, his paffions, and his natural reafon darkened by prejudices, the meafure of truth, and the rule of his conduct, without paying any regard to the difcoveries of revelation. Of this character were the heathen philofophers, to whom the doctrines of the gofpel were *foolifhnefs,* chap. i. 23. alfo the Jewifh fcribes, and thofe falfe teachers whom Jude, ver. 19. calls ψυχικοι, *animal men, not having the Spirit.* Thefe all rejected the gofpel, becaufe they could not explain its doctrines by their own principles, or preconceived notions.

2. *Becaufe they are fpiritually examined.* (Vulgate, *examinantur.*) Beza, by dividing ὁτι thus, ὁ, τι, tranflates the claufe, *neither can he know any thing which is fpiritually difcerned.*

Ver. 15. *The fpiritual man,* being oppofed to *the animal man,* is not an *infpired* perfon, as Whitby thinks, but a perfon whofe fpiritual faculties, his reafon and confcience, are not biaffed by his animal nature, but have their due afcendant; and who entertains a juft fenfe of the authority of revelation, in matters pertaining to God. And being fincerely defirous to know the truth, is affifted in his enquiries by the Spirit. Such a fpiritual man, and he only, is able to judge properly of the things revealed by the Spirit of God.

Ver. 16.—1. *For what man hath known,* &c. Τις γαρ εγνω νουν κυριου; ὁς συμβιβασει αυτον; This is fuppofed by fome, to be quoted from the LXX. tranflation of Ifa. xl. 13. which runs thus: Τις εγνω νουν κυριου, και τις συμβουλος αυτου εγενετο, ὁς συμβιβασει αυτον. But as the apoftle has omitted the middle claufe, I think it is an application of the prophet's words to a different fubject, rather than a quotation. I have therefore followed Locke, who fuppofes that the relative αυτον, *him,* refers to the remote antecedent, and denotes, not *the Lord,* but *the fpiritual man.*

2. (Νουν, Vulgate, *Senfum.*) *The mind of the Lord;* that is, the plan of the falvation of mankind, which exifts in the mind of the Lord; his deep defigns concerning us. See 1 Cor. xiv. 14. note, for the meaning of νους.

3. *Who will inftruct him?* Συμβιβασει αυτον; that is, prove to the fpiritual man that the principles on which he judges of fpiritual things are falfe, inform him of things he is ignorant of, and fhew him that in believing the gofpel he hath fallen into error.—The truth implied in this queftion, muft afford great fatisfaction to all the faithful. No natural man, no infidel, hath been, or ever will be able to confute the gofpel, or to fhew a better method of inftructing, reforming, and faving mankind, than that which God hath chofen, and made known by revelation.

CHAP. III.

View and Illuſtration of the Matters treated in this Chapter.

FROM what is ſaid in this chapter, it appears that the falſe teacher had repreſented St Paul, either as ignorant or as unfaithful, becauſe he had not fully inſtructed the Corinthians, before his departure. The ſame teacher had alſo boaſted concerning himſelf, that he had given them complete inſtruction. The confutation of theſe calumnies, the apoſtle with great propriety introduced, after having in the former chapter, diſcourſed largely concerning the perfect knowledge of the goſpel, given to the apoſtles by the Spirit. Wherefore, having in that chapter obſerved, that animal men receive not the things of the Spirit of God, he began this chapter with telling the Corinthians, that though he was an apoſtle fully inſtructed, he could not, during his abode with them, ſpeak to them as to ſpiritual, but as to fleſhly or weak perſons, even as to *babes* in chriſtianity, ver. 1. This was a ſevere blow to the pride of the Greeks. Notwithſtanding their boaſted proficiency in the ſciences, they were *fleſhly* or weak men, and babes in religious matters. It ſeems their admiration of their own philoſophy, their confidence in human reaſon as the only judge of truth, and the prevalence of their animal paſſions, had rendered them incapable of underſtanding and reliſhing ſpiritual things.—He had therefore given them *milk* and not *meat*, becauſe they were not then able to bear meat; neither were they yet able to bear it, ver. 2.—That the Corinthians were ſtill *fleſhly*, was evident from the ſtrifes and diviſions which were among them, on account of the particular teachers to whom they had attached themſelves, ver. 3.—For one ſaid, I am of Paul, and another, I of Apollos, ver. 4. From this we learn, that there were two principal factions in the church at Corinth, the one of which adhered to Paul, and the other to a perſon who is here called *Apollos* figuratively, to avoid giving offence, chap. iv. 6. but who, in all probability, was the falſe teacher; that this teacher boaſted of Peter, by whom he was converted and baptized, as an apoſtle ſuperior to Paul; that he and his followers being the diſciples of Peter, pretended that they were much better inſtructed than the diſciples of Paul; and that they claimed to themſelves ſuperior authority and reſpect on that account.—But in thus aſcribing to one apoſtle, more honour than to another,

and

and in attaching themſelves more to one than to another, the Corinthians were much to blame. For none of their teachers were maſters. They were all but ſervants employed by Chriſt to convert men. And their ſucceſs in the work depended, not on themſelves, but on the gifts which Chriſt had beſtowed on each of them, and the bleſſing with which he accompanied their labours, ver. 5.—Farther, he told them, that in converting the world, the miniſters of Chriſt had different parts aſſigned them. He had planted, and Apollos had watered, but God made what they had planted and watered to grow, ver. 6.—So that the whole depended on the co-operation and bleſſing of God, ver. 7.—But though the miniſters of Chriſt had different parts allotted to them, he aſſured them they were all one, in reſpect of the end for which they laboured; and that each ſhall be rewarded, according to the ſincerity and diligence with which he hath laboured, ver. 8.—The apoſtles, therefore, and the other miniſters of the word, were joint labourers employed by God; and the people were God's field, which they were to cultivate, and God's building, which they were to rear, ver. 9. The building of which the apoſtle ſpeaks, is the Chriſtian church, called ver. 16. and in other paſſages, *The temple of God;* becauſe the Chriſtian church, conſiſting of all who profeſs to believe in Chriſt, was formed for preſerving the knowledge and worſhip of God in the world, and to be an habitation of the Spirit of God, by the graces and virtues, which were to be exerciſed in it.

Having mentioned *God's building* or temple, the apoſtle told the Corinthians, that as a ſkilful architect, he had laid the foundation of that temple in a proper manner at Corinth; and that the falſe teacher had only builded thereon. But he deſired every one to take heed to the materials with which he builded, that they be ſuitable to the foundation, ver. 10.—Becauſe other foundation of the temple of God, neither apoſtle nor inferior teacher, could lay, than that which he had laid: namely that *Jeſus is the Chriſt*, ver. 11.—If therefore, any teacher built on that foundation ſincere converts, metaphorically repreſented by *gold, ſilver, and valuable ſtones;* or if he built hypocritical profeſſors thereon, repreſented by *wood, hay, ſtubble*, he told them the fire of perſecution, which was ready to fall on the temple or church of God, would diſcover the nature of every teacher's work, ver. 12, 13.—If any teacher's converts remained ſtedfaſt in the day of perſecution, through the pains he had taken in inſtructing them, he ſhould be rewarded, ver. 14.—But if any teacher's converts apoſtatized, they ſhould periſh, but the teacher himſelf would be ſaved with difficulty; provided in making ſuch converts, he had preached the goſpel ſincerely, ver. 15.—And, that the Corinthians might underſtand what the building was, of which he ſpake, he told them, they themſelves, as a church,

were

were the temple of God, and that the Spirit of God dwelt in them, as a church, ver. 16.—If therefore any teacher wilfully ſpoils the temple of God, by building wicked men into it, that is, if by knowingly miſrepreſenting the doctrines and precepts of the goſpel, and by flattering wicked men in their ſins, he allures them to enter into the Chriſtian church, as the falſe teacher at Corinth had done, him will God deſtroy: for the temple of God ought to be compoſed of holy perſons, ver. 17.—And although the teacher, who thus builds wicked men into the church, may think himſelf wiſe in ſo doing, he but deceives himſelf; and to become truly wiſe, it behoves him to follow the courſe which the world eſteems fooliſh: He muſt preach the goſpel ſincerely, whatever inconveniences it may occaſion to himſelf, or to others, ver. 18.—For the wiſdom of the world is folly in the ſight of God: according to what is written, *He catcheth the wiſe*, &c. ver. 19, 20.—The work of the falſe teacher, in building the temple of God at Corinth, being of the ſort here deſcribed and condemned, this paſſage was a ſevere rebuke, both to him and to his adherents. Wherefore to lead them to apply it to themſelves, the apoſtle exhorted them, not to boaſt in any teacher, as if he belonged to them in particular. All the teachers, and all the bleſſings of the goſpel, belong to believers in general; and believers belong all to Chriſt as his diſciples; which is a real ground of boaſting, becauſe Chriſt belongs to God as his diſciple or ſervant, ver. 21, 22, 23. Having therefore Chriſt for their common maſter who was commiſſioned and inſtructed by God, and being all equally entitled to the benefit of the labours of the miniſters of Chriſt, and to the privileges of the goſpel, it was wrong to contend with one another, either about their teachers, or their privileges.

COMMENTARY.

CHAP. III. 1. I am blamed for not inſtructing you completely before my departure, eſpecially as I ſay I have the mind of Chriſt. *But I brethren, could not ſpeak to you as to ſpiritual, but as to weak men, even as to babes in chriſtian knowledge,* whoſe prejudices rendered them incapable of being completely inſtructed.

NEW TRANSLATION.

CHAP. III. 1 (Και, 204.) *Now*, I brethren, could not ſpeak *to* you as *to* ſpiritual, but as (σαρκικοις, 43.) *to fleſhly* [1] MEN, EVEN *as to* babes in Chriſt. (See Heb. v. 12. 13.)

Ver. 1. *As to fleſhly men.* In the preceding chapter, ver. 14. the apoſtle had ſaid, Ψυχικος ανθρωπος, *an animal man receiveth not the things of the Spirit of God;* meaning by an *animal man* an infidel, who makes his own reaſon and imagination, the meaſure of truth. Here he calls the Corinthians after their converſion, σαρκικοι, *fleſhly men*, which, as different from *animal men*, means perſons of a weak capacity. For notwithſtanding they believed the goſpel to be a revelation from God, they were ſo much under the influence of their former principles and prejudices, that they were not yet capable of comprehending ſpiritual things properly; neither had they conquered their evil paſſions, as appeared from their ſtrifes and diviſions.

Ver.

2 *Milk*[1] *I gave you and not meat*; for ye were not *then*[2] *able* TO RECEIVE IT, (αλλα, 76.) *nay*, neither yet now are ye able,

2 *The first principles of Christ I gave you, and not the more difficult doctrines* which we speak among the perfect, (chap. ii. 6.) *For ye were not then capable of understanding these doctrines, nay*, I must tell you, *neither yet now are ye capable*,

3 (Ὅτι, 254.) *because* ye are *still fleshly*. For, whereas, *among* you envying, and strife, and divisions SUBSIST, Are ye not *fleshly*, and walk *after* the *manner of men?*[1]

3 *because ye are still weak* men, whom passion and prejudice render incapable of complete instruction. *For whereas envying, and strife, and divisions subsist among you, is it not a proof that ye are weak, and walk after the manner of men?*

4 (Γαρ, 91.) *Besides*, while one saith, I, *indeed*, am of Paul, and another, *I of* Apollos, are ye not *fleshly?* (See chap. i. 12. note 2.)

4 *Besides, while one saith, I am* a disciple *of Paul, and another, I of Apollos*, and each claimeth submission to his opinions, on account of the dignity of the person who instructed him, *are ye not puffed up with vanity?*

5 (Ουν, 263.) *For* who is Paul, and *who Apollos*, but ministers by whom ye *have* believed, even as the Lord *hath given to each?*

5 *For who is Paul, and who Apollos?* Not your masters in religion, *but servants* of Christ, *by whose labours ye have believed*, even *as the Lord hath given* spiritual gifts and success *to each*.

6 I have planted, Apollos *hath* watered, but God *hath made to grow*.

6 *I have planted* you in God's vineyard, *others have watered* you, by giving you instruction, *but God hath made* you *to grow*,

7 So *that* neither *the planter is* any thing,[1] *nor the waterer, but God who maketh to grow*.

7 *So that neither the planter has any independent efficacy, nor the waterer, but God, who maketh to grow* by his blessing. In short, the honour of the whole belongs to God.

8 (Δε, 100.) *However, the planter and the waterer* are one, and *each* shall receive his *proper* reward, according to his *proper* labour.

8 *However, the planter and the waterer are one*, in respect of the end which they have in view, *and each shall receive his proper reward, according to* his fidelity in *his proper labour*, and not according to his success in labouring.

9 (Γαρ, 93.) *Wherefore*, we are *joint labourers of God*.

9 *Wherefore, we* teachers *are joint labourers belonging to God. Ye the people are God's field*, which

Ver. 2.—1. *Milk I gave you.* In the original it is *Milk I gave you to drink.* But as the apostle adds, *and not meat*, the genius of the English language does not admit of a literal translation, unless the latter clause is supplied in this manner, *and not meat to eat*. To support the apostle's phraseology, Beza produces the οινον και σιτον εδοντες, of Homer. See also Luke i. 64. in the Greek, where Zacharias' tongue is said to have been *opened* as well as his mouth.

2. *Ye were not then able.* Ουπω signifies *not then*, John iii. 24. vii. 30.

Ver. 3. *Walk after the manner of men.* As the apostle in the following verse, mentions their strifes on account of their teachers, their *envyings and strifes* spoken of in this verse, must be those which arose on account of their spiritual gifts.

Ver. 7. *So that neither the planter is any thing.* This is said after the manner of the easterns, who represent things comparatively small, as nothing. See Ess. iv. 26.

he employs us to cultivate. And, to use another similitude, *ye are God's building*, which he employs us to rear.

Ye are God's *field*,[1] *ye are God's* building.[2]

10 *According to the grace* of apostleship, which I have received *of God, like a skilful architect, I have laid the foundation* of the temple of God at Corinth properly, by preaching that Jesus is the Christ, (See ver. 11.) *and the false teacher buildeth thereon; but let every teacher take heed how he buildeth thereon:* let him take heed that the superstructure which he rears, be suitable to the foundation.

10 According to the grace of God[1] which is given *to* me, as a *skilful*[2] *architect*, I have laid the foundation, and another buildeth thereon. But let every *one* take heed how he buildeth thereupon.

11 *For other foundation* of God's temple, *no teacher*, if he teaches faithfully, *can lay*, *except what is laid* by me, *which is Jesus the Christ*, promised in the scriptures.

11 For other foundation no *one* can lay,[1] *except what* is laid, which is Jesus *the* Christ.

12 *Now, if any teacher build on the foundation* Christ, sincere disciples, represented in this similitude by *gold, silver, valuable stones;* or if he buildeth hypocrites, represented by *wood, hay, stubble,*

12 Now, if any *one* build *on* this foundation, gold,[1] silver, *valuable* stones, wood, hay, stubble;

13 *Every teacher's disciples shall be made manifest* in their true characters: *for the day* of persecution

13 Every *one's* work shall be made manifest: for the day *will make it plain*, be-

Ver. 9.—1. *Ye are God's field.* (Beza, *arvum.*) The word γεοργιον, is used to signify *a field*, Prov. xxiv. 30. LXX. It may likewise signify *a vineyard*, or any piece of ground that is under cultivation. See Isa. v. 1. 2. where the Jewish nation is called *God's vineyard.* The metaphor is aptly used to denote the pains which the ministers of religion, God's labourers, ought to take for making their people fruitful in goodness.

2. *God's building.* The original word, οικοδομη, denotes *the act of building*, but here it signifies the building itself. The building which God reared by his labourers, was the great temple of the Christian Church. This metaphor, the apostle prosecutes in the subsequent part of the chapter; having discussed the metaphor of the *field* in the preceding part, where he speaks of his own planting, and of Apollos watering, and of God's making to grow.

Ver. 10.—1. *According to the grace of God.* This I take to be *the grace of apostleship*, spoken of, Rom. i. 5. 1 Cor. xv. 10. Gal. ii. 9. See also 2 Cor. vi. 1. xii. 9.

2. *As a skilful architect.* The word σοφος, literally signifies *wise:* but it is also used to denote *skilful* in any art or business. Exod. xxxi. 3. *I have filled him with the Spirit of God, in wisdom, and in knowledge—in all manner of workmanship.*

Ver. 11. *Other foundation no one can lay.* In this place the apostle speaks not of the foundation of a system of doctrine, but of the foundation of the building or temple of God, consisting of all who profess to believe the gospel, as is evident from ver. 9. 16, 17. Of this great temple, Jesus Christ is called the foundation, because on him as *the Christ* or *Son of God*, the whole fabric rests. Hence all believers are said, Ephes. ii. 20. to be *built upon the foundation of the apostles, and prophets, Jesus Christ himself being the chief corner stone.* See Isa. xxviii. 16.

Ver. 12. *Build on this foundation gold*, &c. As the apostle is speaking of the Christian church, consisting of believers of all nations, of which church Christ is the foundation, it is evident, that the materials built on this foundation, called *gold, silver*, &c. cannot represent the doctrines, but the disciples of Christ: So Jerome, Theodoret, and Oecumenius thought. Besides, in no passage of scripture, is the temple or church of God said to consist of the doctrines, but of the disciples of Christ, who are called *living stones built up a spiritual house* or temple, 1 Pet. ii. 5, 6.

Ver.

cause it *is* revealed by fire;[1] (και, 212.) *and so* the fire *will* try every *one's* work, of what sort it is.

which is coming on them, *will make every one's character plain, because it is* of such a nature as to be *revealed by* the *fire* of persecution; *and so that fire* falling on the temple of God, *will try every teacher's disciples, of what sort they are.*

14 *If the work of any one remaineth,* which he hath built *upon THE FOUNDATION,* he shall receive a reward.

14 *If the disciples which any teacher has introduced into the Church, endure persecution* for the gospel without apostatizing, *such a teacher shall receive the reward* promised to them who turn others to righteousness, (Dan. xii. 3.)

15 If *the work of any one* shall be burnt, he *will* suffer loss: *himself, however,* shall be saved, yet so as (δια πυρ☉-) *through a* fire.[1]

15 *If the disciples of any teacher, shall,* in time of persecution, *fall away* through the want of proper instruction, *he will lose his reward:* he *himself, however,* having in general acted sincerely, *shall be saved; yet,* with such difficulty, *as* one is saved, who runs *through a fire.*

16 Know ye not, that ye are the temple of God, and THAT the Spirit of God dwelleth (εν, 172.) *among* you?

16 *Know ye not, that ye,* of whom the church is composed, *are the temple of God,* the building of which I am speaking; *and that the Spirit of God dwelleth among you,* by his gifts and graces, as in his temple?

Ver. 13. *It is revealed by fire.* That *the fire* of which the apostle speaks, is the fire of persecution, I think evident from 1 Pet. iv. 12. where the persecution to which the first Christians were exposed, is called πυρωσις, *a burning among them, which was to them for a trial.*—According to the common interpretation of this passage, the doctrine which one teaches, is called *his work.* But in that case I wish to know, How *doctrines* can be tried by the fire either of persecution, or of the last judgment; or how they can be burnt by these fires. To introduce doctrines into this passage, quite destroys the apostle's imagery, in which he represents the whole body of those who then professed to believe in Christ, as formed into one great house or temple, for the worship of God; and that temple, as soon to have the fire of persecution thrown upon it. And therefore, if nominal believers, represented by *wood, hay and stubble,* were by any teacher built into the church, the fire of persecution would discover them; because, as parts of the church, they would soon perish by apostasy. The false teacher at Corinth, had in this respect been very blameable, by complying with the passions and prejudices, both of the Jews and gentiles: and by encouraging them in their sins, had allured into the church at Corinth, a number of wicked men, particularly the person who was guilty of incest, and others who denied the resurrection of the dead, whereby he had corrupted the temple of God, ver. 17.

Some of the fathers, perceiving that the apostle in this passage spake, not of doctrines but of persons, supposed that the fire which was to try every one's work, was the fire which is to happen at the day of judgment. And therefore, as the apostle speaks of persons, whose work was to be burnt, but themselves saved, they fancied that all men, the righteous as well as the wicked, are to be burnt in the general conflagration; that the separation of the righteous from the wicked is thereby to be made; that the wicked are to be consumed; and that the righteous are to suffer, some more, some less, according to their character. The passages of the fathers to this purpose, Burnet hath collected, De Stat. Mort. ch. vi. But the Romish clergy, perceiving that this doctrine, properly managed, might be made an inexhaustible source of wealth to their order, have represented this fire of purgatory as lighted up from the very beginning of the world, and have kept it burning ever since, and have assumed to themselves, the power of detaining souls in that fire, and of releasing them from it, according to their own pleasure; whereby they have drawn great sums of money from the ignorant and superstitious.

Ver. 15. *Yet so, as* δια πυρ☉-, *through a fire.* This, as Elsner observes, is a proverbial expres-

17 *If any one*, handling the word of God deceitfully, allures wicked men into the Church; or if any hypocrite intrudes himself into it, whose apostasy *destroys the temple of God, him will God destroy:* for *the temple of God should consist of holy persons, which temple ye are*, ver. 16.

18 *Let no teacher deceive himself* with false notions of prudence. *If any teacher among you thinketh to be wise, in this age* of spreading the gospel, by misrepresenting its doctrines for the purpose of rendering it acceptable to bad men, *let him become a fool* in his own eyes by preaching the gospel sincerely, *that he may be really wise.*

19 *For the prudence of this world*, in concealing or misrepresenting the gospel, *is foolishness in the eye of God; for it is written, he catcheth the wise*, &c. that is, he maketh the craftiness of those who think themselves wise, the occasion of their destruction.

20 *And in another passage, The Lord knoweth the reasonings*, the subtle contrivances, *of the wise that they are vain*, when used in opposition to his purposes.

17 If any *one destroy* [1] the temple of God, him *will* God destroy; for the temple of God is holy, which TEMPLE ye are. (See Eph. ii. 19—22.)

18 Let *no one* deceive himself: if *any one* among you (δοκει ειναι) *thinketh* [1] to be wise (εν τῳ αιωνι τετῳ) in this *age*, let him become a fool, that he may be wise.

19 For the wisdom of this (κοσμȢ) world is foolishness with God; [1] for it is written, (Job v. 13.) He *catcheth* the wise in their own craftiness.

20 And again, (Psal. xciv. 11.) The Lord knoweth the *reasonings* of the wise, that they are vain. [1]

sion, for one's escaping some evil with great difficulty. Psal. lxvi. 12. Διελθομεν δια πυρῷ και δια ὑδατῷ, *We went through fire, and through water;* that is, we were in the greatest danger.—Isa. xliii. 2. *When thou walkest through the fire, thou shalt not be burnt.*—Amos iv. 11. *Ye were as a firebrand pluckt out of the burning.*—Jude ver. 23. *Snatching them out of the fire.* See the note on that verse.

Ver. 17. *If any one*, φθειρει, *destroy the temple of God.* Here the apostle describes the sin and punishment, not only of such teachers as from worldly motives, allure bad men into the church, or continue them in it, by wilfully perverting the doctrines and precepts of the gospel; but also of those hypocrites who, for worldly ends, intrude themselves among the faithful, and put on a great shew of godliness. Whereas, in ver. 15. he describes the sin of those teachers, who introduce bad men into the church, by ignorantly misrepresenting the doctrines and precepts of the gospel.—The expression in this verse, *If any one destroy the temple of God*, being general, is no doubt applicable to any false teacher and hypocritical Christian, who spoils the temple of God. Nevertheless, I agree with Locke in thinking, that the apostle in this passage, had the false teacher and the faction at Corinth more particularly in his eye, who had spoiled the temple of God in the manner above described.

Ver. 18 *If any one among you*, δοκει, *thinketh to be wise.* So δοκει is translated, 1 Cor. viii. 2. The false teacher at Corinth, thought himself, it seems, extremely wise, because he had allured the heathens into the church, by concealing some of the doctrines and precepts of the gospel, and by misrepresenting others of them. But that sort of wisdom the apostle severely condemned, because it stood in opposition to the wisdom of God, who commanded all the preachers of the gospel, to teach its doctrines and precepts sincerely.

Ver. 19. *The wisdom of this world is foolishness with God*; consequently will issue in punishment to these worldly wise teachers. That this is the apostle's meaning, is evident from his adding, *For it is written, He catcheth the wise in their own craftiness.*

Ver. 20. *That they are vain.* The subtle contrivances of men, when opposed to the methods which God's wisdom hath appointed, are *vain;* are utterly ineffectual for accomplishing what they intend by them. Wherefore those wise teachers, whom the apostle reproved, laboured to no purpose, when they endeavoured to build the temple of God, by methods which God condemned.

Ver.

21 *Wherefore*, let no *one boast* in men:[1] for all things are yours;

21 *Wherefore*, since we are all joint labourers of God, *let no one boast in men*, as if any teacher belonged peculiarly to him; *for all* the ministers of the gospel, and all its privileges, and all the blessings of providence, *belong equally to you all:*

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;[1]

22 *Whether Paul, or Apollos, or Cephas, or* the fabric of *the world, or life* with its enjoyments, *or death* with its consequences, *or things present, or things to come, all belong to you* in general, and each shall receive such a share of them, as is best for him.

23 And ye ARE Christ's, and Christ IS God's.[1]

23 *And*, instead of being the disciples of this or that teacher, *ye are Christ's* disciples, *and Christ is God's* disciple.

Ver. 21. *Wherefore let no one boast in men.* Besides the general meaning of this verse, expressed in the commentary, I think the apostle insinuated, that the Corinthians in particular, had no reason to boast in the false teacher, who had spoiled the temple of God by building wicked men into it.

Ver. 22. *Or things present, or things to come, all are yours.* The apostle does not mean, as some fanatics have vainly imagined, that the property of all the things in the world is vested in believers, by an exclusive title; but that by the direction of the providence of God, all things prosperous or adverse, whether present or future, shall be made subservient to the promoting of their virtue in the present life, and of their felicity in the life to come. Thus far they may consider themselves as having an interest in all things; and may survey them with pleasure, as making a part of their treasures; and among the rest, death itself is theirs, as it is the appointed means of bringing them to the vision and enjoyment of God.

Ver. 23. *And Christ is God's.* As the foregoing expression, *Ye are Christ's*, means that the Corinthians belonged to Christ as his disciples, this expression, *Christ is God's*, I think means, that in making the gospel revelation, *Christ is God's disciple* or servant. So Christ himself says, John vii. 16. *My doctrine is not mine, but his that sent me.*—viii. 28. *As my Father hath taught me, I speak these things.*—xii. 49. *I have not spoken of myself, but the Father who sent me, he gave me commandment what I should say, and what I should speak.*—xiv. 10. *The words that I speak unto you, I speak not of myself.* This I suppose is the apostle's meaning likewise, when he tells us, 1 Cor. xi. 3. *The head of Christ is God.*—Others understand the passage thus, All things are appointed for your good, and ye are appointed for Christ's honour, and Christ for God's glory.

CHAP.

CHAP. IV.

View and Illuſtration of the Matters handled in this Chapter.

LEST, from what was ſaid in the preceding chapters, concerning the inſpiration of the apoſtles by the Spirit, the Corinthians might have imagined that Paul claimed to himſelf and to his brethren, an authority not derived from Chriſt, he began this chapter with telling them, that they were to conſider the apoſtles only as ſervants of Chriſt, and as ſtewards of the myſteries of God, ver. 1.—And, that the thing required of every ſuch ſteward is, that he be faithful in diſpenſing theſe myſteries according as his diſciples are able to receive them, ver. 2.—Therefore, although the falſe teacher accuſed Paul of unfaithfulneſs, becauſe he had taught the Corinthians the firſt principles only, and not the deep doctrines of the goſpel, he told them, it was a very ſmall matter in his eyes, to be condemned as unfaithful by them, or by any man's judgment, ſeeing he did not condemn himſelf, ver. 3.—For he was conſcious to himſelf of no unfaithfulneſs; yet by this he was not juſtified; he meant in the eyes of the faction, who could not ſee his heart. At the ſame time he told them, that the only perſon who had a right to condemn him if he proved unfaithful, was the Lord his maſter, ver. 4.—This being the caſe, he deſired the faction not to condemn him, till the Lord ſhould come to judgment, who will bring to light every thing moſt ſecret, and lay open the deſigns of the heart, of which they were no judges, ver. 5.

Next, to prevent the Corinthians from miſtaking what he had ſaid, concerning their boaſting in himſelf and Apollos, as the heads of the factions, (chap. i. 12. iii. 4.) he declared, that he had applied theſe things to himſelf and Apollos figuratively only, for their ſakes, that by diſclaiming all pretenſions to be the heads of parties, the Corinthians might learn in them, not to eſteem any teacher above what he had written, chap. iii. 5. namely that Paul and Apollos were only ſervants of Chriſt, by whoſe miniſtry the Corinthians had believed; and that none of them, on account of any teacher, ſhould be puffed up with envy and anger againſt another, ver. 6.

In what follows, the apoſtle, turning his diſcourſe to the falſe teacher, ſays, without naming him, Who maketh thee to differ in gifts from others? Or what ſpiritual gift haſt thou, which thou didſt not receive from ſome apoſtle? And if thou haſt received all thy gifts from the apoſtles, why doſt thou ſet thyſelf above them, as if thou hadſt

hadſt not received thy gifts from them, but wert independent of, and ſuperior to them? ver. 7.—Then to ſhew the Corinthians the difference between the falſe teacher and the true apoſtles of Chriſt, he contraſted the eaſe and opulence in which that impoſtor and the other leaders of the faction, were living at Corinth, and their imperious conduct towards the church, with the afflicted and perſecuted ſtate of the apoſtles, ver. 8.–13.—And aſſured them, that he wrote not theſe things to ſhame them, for having increaſed his ſufferings by thei calumnious ſpeeches, and diſreſpectful behaviour. But his deſign was, affectionately to inſtruct them, that they might not be ſeduced by teachers, whoſe character and relation to them were ſo different from his, ver. 14.—For he told them, though they had ten thouſan inſtructors in the chriſtian doctrine, yet they had not many fathers. He was their only ſpiritual father, ver. 15.—And therefore he beſought them to imitate him, ver. 16, 17.—To conclude, becauſe the falſe teacher had boaſted, that Paul being affraid to encounter ſuch learned and eloquent oppoſers, durſt not return to Corinth, he aſſured the Corinthians that he would come ſoon, and make trial, not of the ſpeech of that inſolent perſon, but of his ſupernatural power, ver. 18, 19.—For ſaid he, the goſpel is not eſtabliſhed by the boaſting ſpeeches of its preachers, but by the miraculous powers which they exerciſe for its confirmation, ver. 20.—Then to terrify the faction, he aſked them, whether they choſe that he ſhould come and exerciſe his ſupernatural power in puniſhing them? Or come in the ſpirit of peace, on account of their amendment? ver. 21.

New Translation.	COMMENTARY.
CHAP. IV. 1 (Ουτως, 266.) *So then*, let a man *conſider us as* (υπηρετας) *ſervants* ONLY of Chriſt, and ſtewards of the myſteries [1] of God.	CHAP. IV. 1 *So then, let men conſider us* apoſtles in no other light, but *as ſervants only of Chriſt, and ſtewards* appointed by him to diſpenſe the doctrines *of* the goſpel, which are *the myſteries of God*.
2 *Now*, it is required in ſtewards, that (τις) *every one* be found faithful.	2 *Now, it is required in* the *ſtewards* of theſe myſteries, *that every one* of them *be found* by his maſter Chriſt, *faithful* in diſpenſing them.

Ver. 1. *Stewards of the myſteries of God.* The apoſtle gave to thoſe doctrines which in former ages had been kept ſecret, but which were now diſcovered to all through the preaching of the goſpel, the appellation of *the myſteries of God*, to recommend them to the Corinthians, as was formerly obſerved, chap. ii. 7. note 1. And he called himſelf *the ſteward*, or myſtagogue of theſe myſteries, to intimate, that the deepeſt doctrines, as well as the firſt principles of the goſpel, were intruſted to him to be diſpenſed or made known: and that his faithfulneſs as a ſteward, conſiſted, not only in his diſcovering them exactly as he had received them from Chriſt, but in his diſcovering them as his hearers were able to receive them.

3 *Therefore, to me it is a very ſmall matter, that I be condemned* as unfaithful, *by you, or by any man's judgment,* for not having taught you more fully; *becauſe I do not condemn myſelf* as unfaithful in that reſpect: neither will Chriſt my maſter condemn me.

3 (Δε, 106.) *Therefore, to* me it is a very ſmall *matter,* that *I be condemned*[1] *by* you, or *by human* judgment,[2] (αλλα, 78.) *becauſe I do not condemn myſelf.*

4 *For I am conſcious to myſelf of no fault* in the diſcharge of my ſtewardſhip. *However, I am not by this juſtified,* I know, *in your eyes. But* I add, *he who condemneth,* he who alone hath a right to condemn *me, is the Lord* my maſter.

4 For I *am conſcious to myſelf of no* FAULT.[1] (Αλλα) *However, I am not by this* juſtified IN YOUR EYES. But he *who condemneth* me is the Lord.

5 *Wherefore,* as ye cannot ſearch mens hearts, *do not, before the time* I am to be tried, *paſs any judgment* on me as a ſteward, *until the Lord* my maſter *come, who both will bring to light things ſecretly done, and lay open the deſigns of the hearts;* the motives from which men have acted: *and then reward ſhall be to every* faithful *ſteward, from God* his Judge.

5 *Wherefore, do not* before the time, *paſs any judgment,*[1] until the Lord come, who both will bring to light the hidden things of darkneſs, and *lay open* the counſels of the hearts;[2] and then *praiſe ſhall be to every one from* God.

6 *Now theſe things, brethren,* concerning the heads of the factions, *I have figuratively applied to myſelf and Apollos, for your ſakes, that by us,* who diſclaim

6 *Now,* theſe things, brethren, I have *figuratively applied* to myſelf and Apollos,[1]

Ver. 3.—1. *That I be condemned by you.* The word ανακρινειν, properly ſignifies *to examine,* in order to paſs a judicial ſentence, either of acquittal or of condemnation, Luke xxiii. 14. Acts iv. 9. But as the ſimple verb κρινειν, *to judge,* ſignifies alſo *to condemn,* Rom. xiv. 22. the compound verb ανακρινειν, *to examine,* may ſignify *to condemn* in conſequence of examination: it being uſual in all languages, to put the cauſe for the effect. This ſenſe, the word ανακρινειν evidently hath in the latter part of the verſe: Ουδε εμαυτον ανακρινω, *I do not condemn myſelf:* for the apoſtle could not ſay, *I do not examine,* or *judge myſelf.* It is the duty of every good man to *examine* and *judge himſelf:* and it is what the apoſtle recommended to the Corinthians, 1 Cor. xi. 31. 2 Cor. xiii. 5.

2. *Human judgment.* Ανθρωπινης ἡμερας; literally, *human day,* namely, *of judgment,* in alluſion to the great day of judgment.

Ver. 4. *For I am conſcious to myſelf of no fault.* The like form of expreſſion was uſed by the Latins: *Nil conſcire ſibi, nulla palleſcere culpa.*—We have the Greek phraſe complete, Job. xxvii. 6. LXX. Ου γαρ συνοιδα εμαυτω ατοπον πραξας.

Ver. 5.—1. *Do not before the time paſs any judgment.* Neither in church nor ſtate could order and peace be maintained, if rulers were not to paſs judgment on offenders, and puniſh them. This, therefore, is one of thoſe general expreſſions, of which there are a number in ſcripture, which muſt be limited by the ſubject to which they are applied. See another example, ver. 7.—The Corinthians were not to paſs any judgment on Paul's general behaviour as an apoſtle, till Chriſt his maſter came and judged him. In ſuch, and in many caſes of a like nature, to judge rightly, we ought to have the knowledge of men's hearts, as the apoſtle inſinuates in the latter part of the verſe.

2. *Lay open the counſels of the hearts.* What the apoſtle hath written here concerning Chriſt, is agreeable to what Chriſt ſays of himſelf, Rev. ii. 23. *All the churches ſhall know that I am he who ſearcheth the reins and the hearts.* God is called *the ſearcher of all hearts,* 1 Chron. xxviii 9.

Ver. 6.—1. *I have figuratively applied to myſelf and Apollos;* I mean by ſubſtituting our names, chap. i. 12. iii. 4. in place of the names of the teachers among you, whom I meant to reprove.

2. *Not*

for your sakes, that (εν) *by us ye may* learn not to *esteem*[2] TEACHERS above *what hath been written*,[3] that no one of you *may, on account of one*, be puffed up[4] *against* another.

all pre-eminence inconsistent with the honour due to Christ, *ye may learn not to esteem teachers above what hath been written*, ver. 1. and *that no one of you may, on account of any teacher, be puffed up* with anger *against another* who does not esteem that teacher as he does.

7 (Γαρ, 91.) *Besides*, who maketh thee to differ? *For* (Δε, 105.) what hast thou *which* thou didst not receive? *and now*, if thou didst receive IT, why dost thou *boast, as not receiving* IT?

7 *Besides*, to the false teacher, I say, *who maketh thee to differ* from others? *For what* spiritual gift *hast thou, which thou didst not receive* from some apostle? *And now, if thou didst receive thy gift* from the apostles, *why dost thou boast as not receiving it*, by setting thyself up against me, who am an apostle?

8 Now ye are *filled*, now ye are *become rich*,[1] ye have *reigned*[2] without us; and, I *wish, indeed, ye had reigned* PROPERLY, that we also might reign with you.

8 *Now ye* false teachers *are living in plenty; now ye are become rich* with the presents ye have received from your admirers. *Ye have reigned during my absence, and I wish, indeed, ye had reigned in a due subordination to Christ, that we also might rule* the church at Corinth, *with you.*

9 For I think that God hath set forth us the apostles last, *as persons* appointed to death:[1] *that* we are made

9 Yours is not the lot of the apostles of Christ, (John xvi. 33.) *For I think that God hath set forth us the apostles, last* of all the prophets, *like persons*

2. *Not to esteem any teacher.* Wolf on Philip. i. 7. observes, that the word φρονειν denotes the paying a peculiar regard or attention to a person.

3. *Above what hath been written*, namely, chap iii. 5.—9. 21. iv. 1. This great apostle, by thus stripping himself of all honour, and by taking to himself the simple character of a servant of Christ, ver. 1. taught the heads of the faction to lay aside their boasting, and to behave with modesty, especially as all the teachers at Corinth, did nothing but build upon the foundation which he had laid; and exercised no spiritual gift but what they had received, either from him, or from some other apostle.

4. *Be puffed up against another.* The word φυσιοω, signifies the state of a person's mind, who is filled with an high opinion of himself, and who, in consequence of that high opinion, indulges hatred and wrath against all who fail in paying him the respect which he thinks his due. This latter operation of pride, is the evil which the apostle condemns in the passage before us, as is plain from the turn of his expression: *That no one of you may, on account of one, be puffed up against another.*

Ver. 8.—1. *Are become rich.* Whitby understands this of their being rich in spiritual gifts, as well as in worldly wealth.

2. *Ye have reigned.* The apostle expresses the behaviour of the false teacher by the word *reigning*, either because he governed the faction in an imperious manner, and attempted to rule the sincere part of the church according to his own pleasure, or because he lived at Corinth in affluence.

Ver. 9.—1. *Set forth us the apostles last*, ὡς επιθανατιυς, *as persons appointed to death.* This is an allusion to the Roman theatrical spectacles. For from a passage of Seneca's epistles, quoted by Whitby, it appears that in the morning, those criminals to whom they gave a chance of escaping with their life, fought with the wild beasts armed. But in the afternoon, the gladiators fought naked, and he who escaped, was only reserved for slaughter to another day: So that they might well be called επιθανατιυς, *persons appointed to death.* By comparing the apostles to these devoted persons, Paul hath given us a strong and affecting picture of the dangers

who, being *appointed to death*, are brought out laſt on the theatre; and *that we are made a ſpectacle to the world, even to angels and to men.*

a ſpectacle *to* the world, *even* to angels, and to men.[2]

10 *We are* reckoned *fools*, for ſuffering *on account of* preaching *Chriſt* truly. *But ye are wiſe in your* method of preaching *Chriſt*. *We are* ridiculed as *weak* in body and mind; *but ye* no doubt *are ſtrong* in both. *Ye are much eſteemed* by your adherents; *but we are deſpiſed* by them.

10 We ARE fools (δια, 112.) *on account of Chriſt*;[1] but ye ARE wiſe in Chriſt: *we* ARE weak, but ye ARE ſtrong: ye ARE *honoured*, but we ARE deſpiſed.

11 But which of us are moſt worthy of eſteem as preachers? In preaching Chriſt, I, *to the preſent hour, both ſuffer hunger and thirſt, and am badly clothed, and ſmitten on the face, and have no fixed dwelling place;*

11 *To the* preſent hour, we both hunger and thirſt,[1] and are naked, and are buffeted,[2] and have no certain dwelling-place,[3]

12 *And labour* in the goſpel without hire, *working with my own hands* for maintenance, even in Ephe-

12 And labour,[1] working with our own hands:[2]

gers which the apoſtles encountered in the courſe of their miniſtry: dangers, which at length proved fatal to the moſt of them. Their labours and ſufferings were greater than thoſe of the ancient prophets.

2. *A ſpectacle to the world, even to angels, and to men.* By *the angels*, to whom the apoſtles were made a ſpectacle, ſome underſtand the evil angels, who may be ſuppoſed to delight in the blood of the martyrs. Others underſtand the good angels, to whom the faith and conſtancy of the apoſtles gave great joy. I doubt not but both were intended. For it muſt have animated the apoſtles in combating with their perſecutors, to think that they were diſappointing the malice of evil ſpirits, while they were making the angels in heaven, and good men on earth happy, by the faith, and patience, and fortitude which they were exerting in ſo noble a cauſe.

Ver. 10. *We are fools on account of Chriſt*, &c. In this verſe, the apoſtle repeats ironically the things which his enemies in Corinth ſaid of him. And in the ſame ſpirit of irony, he attributes to them the contrary qualities.

Ver. 11.—1. *To the preſent hour, we both hunger and thirſt, and are naked.* This, with his *working with his own hands*, mentioned ver. 12. being written at Epheſus, where he abode near three years, it ſhews us, that the apoſtle took no maintenance from the Epheſians, any more than he had done from the Corinthians. For the Epheſian chriſtians being both numerous and rich, if he had received maintenance from them, he would not have ſuffered hunger and nakedneſs, in which the wretchedneſs of poverty conſiſts, but would have been plentifully ſupplied with the ordinary neceſſaries of life. Had the apoſtle ſpent the whole of his time in working at his trade of tent-making, he no doubt could have procured for himſelf a ſufficiency of convenient food and raiment. But as he employed the moſt of his time in preaching, his gains were ſmall; and even theſe he ſhared with his aſſiſtants, Acts xx. 34. No wonder, therefore, that he was often in great want.—For a more particular account of the apoſtle's ſufferings, ſee 1 Cor. xi. 23.—28. 2 Cor. vi. 3.—5.

2. *And are buffeted.* Κολαφιζειν, ſignifies to ſtrike one on the head with the hand. Here it is uſed metaphorically, to denote that the apoſtle was treated in the moſt ignominious manner by the heathens in Epheſus.

3. *And have no certain dwelling-place.* The apoſtle, it ſeems, was often obliged to change his lodging in Epheſus, to elude the ſearches of his enemies.

Ver. 12.—1. *And labour.* This word is often uſed by the apoſtle, to denote the labour of preaching the goſpel, 1 Cor. xv. 10. 1 Theſſ. v. 12.

2. *Working with our own hands*; namely, for maintenance. This he mentioned to the Corinthians

when reviled, we bless: *when* persecuted, we *bear*:

sus. *When reviled, I bless; when persecuted, I* patiently *bear* it.

13 *When* defamed, we *beseech*: we are *become* (ὡς περικαθαρματα) as the *purgations* [1] of the world, (περιψημα) *the filth* of all things, [2] *until now*.

13 *When defamed, we meekly beseech* our enemies to abstain from calumniating us. *We are* so hated by idolaters, *that we are* in their eyes fit to be *sacrifices for averting the calamities of the world. We are regarded as the filth of all things, until now.*

14 I write not these things to shame you, [1] but as my beloved *children*, I *instruct* YOU.

14 *I write not these things to shame you,* for having increased my sufferings by the calumnies ye have uttered against me, but as *my beloved children, I instruct you* how much I exceed the teacher who hath your esteem.

15 For, though *ye* have ten thousand (παιδαγωγυς, Gal. iii. 24. note.) *teachers* in Christ, yet *YE HAVE* not many fathers: for, (εν, 163.) *to* Christ Jesus, through the gospel, I have begotten you.

15 *For though ye have numberless teachers* who pretend to instruct you *in the gospel, ye have not many fathers;* ye have not many possessed of affection, fidelity and disinterestedness like me. *For, to Christ Jesus, through* faithfully preaching *the gospel, I have begotten you* as disciples.

16 Wherefore, I beseech you, be *imitators* of me.

16 *Wherefore, I beseech you be imitators of me,* rather than of the false teacher, who instructs you from selfish motives.

17 For this *purpose I have sent to* you *Timothy,* [1] who is my beloved son, and faithful in the Lord; *he will put you in mind* of my ways, which *ARE* in Christ, *even* as I teach every where in every church.

17 *For this purpose, I have,* some time ago, *sent to you Timothy, who is my beloved disciple, and a faithful minister of the Lord. He will put you in mind of my behaviour and doctrine as an apostle of Christ, even as I teach every where, and in every church;* by which ye will know, that I never accommodate either my doctrine or my practice, to the humours of wicked men.

Corinthians, to put the false teacher to shame, who not only demanded maintenance from them, but was living in ease and luxury through their liberality to him.

Ver. 13.—1. *We are become as the purgations of the world.* The Scholiast on Aristophan. Plut. line 453. observes, that the persons who were sacrificed to the gods, for averting their anger, and for procuring deliverance from any public calamity, were called Καθαρματα, *Purifiers:* and were commonly very mean and worthless persons; and at the time of their being sacrificed, were loaded with execrations, that all the misfortunes of the state might rest on them. The word used here, is περικαθαρματα; yet as the LXX. translate the Hebrew word, which signifies *an expiation*, by περικαθαρμα, Prov. xxi. 18. it is generally supposed, that by taking this appellation, the apostle compared himself to those devoted persons who were sacrificed for the purpose above mentioned. Wherefore, there is no occasion for the reading in Erasm. Schmideus's edition of the New Testament, mentioned by Wetstein; namely, ὡσπερει καθαρματα. See Parkhurst's Diction.

2. *The filth of all things.* The word περιψημα, signifies *filth scoured off*, from περιψαω, *to scour*, or *scrape off all around.* It is used most commonly to denote the sweepings of streets and stalls, which being nuisances, are removed out of sight as quickly as possible.

Ver. 14. *I write not these things to shame you,* &c. In this apology for mentioning his sufferings, the apostle hath shewn admirable prudence, and the greatest goodness of heart.

Ver. 17. *I have sent to you Timothy.* The sending of Timothy into Macedonia, is mentioned,

18 *Now ſome are grown inſolent, as fancying*, becauſe I have ſent Timothy, *I am not coming to Corinth* myſelf, being afraid to come.

18 Now ſome are puffed up, as *if I were not coming* toy ou.

19 *But I will come to you ſoon, if the Lord will, and ſhall know, not the boaſting of them who are puffed up, but their power* to defend themſelves from the puniſhment which I will inflict on them, if they do not repent.

19 But I will come to you *ſoon*, if the Lord will, and *ſhall* know, not the ſpeech of them *who* are puffed up, but the power.

20 *For not by* the plauſible *talking* which ye Greeks call eloquence, *is the goſpel eſtabliſhed, but by* the *power* of miracles, and of ſpiritual gifts.

20 For *not by ſpeech* IS the kingdom of God *ESTABLISHED*, but *by* power.

21 To the falſe teacher, therefore, and to his adherents, I ſay, *What do ye incline? Shall I come to you, with a rod to puniſh you? Or in love, and in the ſpirit of meekneſs*, becauſe ye have repented?

21 What *do ye incline?* Shall I come *to* you with a rod? [1] Or in love, and IN the ſpirit of meekneſs?

ed, Acts xix. 22. But from this paſſage it is evident, that he was ordered to go on to Corinth, if he found it convenient. The great ſucceſs with which the apoſtle preached at Epheſus, after he heard of the diſſentions in Corinth, having induced him to remain a while longer at Epheſus, 1 Cor. xvi. 8. he judged it proper to ſend Timothy and Eraſtus into Macedonia, to learn how matters ſtood at Corinth. And if on the information they received, they ſhould judge their preſence would be of uſe, in compoſing the diſſentions among the Corinthians, they were to go forward and attempt it, by putting them in remembrance of the apoſtle's doctrine and practice. Yet he was uncertain whether Timothy went to Corinth: for he ſays, chap. xvi. 10. *If Timothy come*, &c.

Ver. 21. *Shall I come to you with a rod?* The apoſtle terms the power of puniſhing obſtinate offenders by miracle, *a rod*, becauſe it was to be exerciſed for chaſtiſement. Perhaps alſo he had in his eye, the rod which Moſes uſed when he brought the plagues on Egypt.— The oppoſition which St Paul met with from the faction at Corinth, led him to ſpeak of his power of puniſhing obſtinate offenders miraculouſly, as a thing which they knew he poſſeſſed, 2Cor. x. 6. xiii. 2. 10. And as he ſpeaks of it, not for the information of poſterity, but to terrify the faction, the evidence of his poſſeſſing that power, which ariſes from his having mentioned it ſo confidently on this occaſion, is very ſtrong.

C H A P. V.

View and Illuſtration of the Matters contained in this Chapter.

THE meſſengers from Corinth, as well as the members of the family of Chloe, had informed the apoſtle, that one of the brethren was cohabiting with his father's wife, in his father's lifetime. In this chapter therefore, St Paul reproved the whole Corinthian church,

church, for tolerating a ſpecies of whoredom, which was abhorred, even by the heathens, ver. 1.—And this ſcandal was the greater, that they were puffed up with pride, on account of the knowledge and learning of the teacher, by whoſe influence it was tolerated, ver. 2.—But to make the Corinthians ſenſible, that their boaſting of a teacher who had patroniſed ſuch an enormity was criminal, as well as to correct the enormity itſelf, the apoſtle ordered them forthwith, in a public aſſembly of the church called for the purpoſe, to deliver the offender to Satan, for the deſtruction of his fleſh, that his ſpirit being reformed, he might be ſaved in the day of the Lord, ver. 3, 4, 5.—Then ſhewed them the neceſſity of cutting off the inceſtuous perſon, by comparing vice unpuniſhed to leaven, on account of its contagious nature in corrupting a whole ſociety, ver. 6.—And becauſe this was written a little before the paſſover, when the Jews put away all leaven out of their houſes as the ſymbol of corruption or wickedneſs, the apoſtle deſired the Corinthians to cleanſe out the old leaven of lewdneſs, by caſting the inceſtuous perſon out of the church: For ſaid he, Chriſt our paſſover is ſacrificed for us. Alſo he exhorted them to keep the feaſt of the Lord's ſupper, which was inſtituted in commemoration of Chriſt's being ſacrificed for us, and which it would ſeem, was to be celebrated by them at the time of the paſſover, not with the leaven of malice and wickedneſs, but with the unleavened bread of ſincerity and truth, ver. 7, 8.

Leſt however the Corinthians might have underſtood the apoſtle's command to excommunicate the inceſtuous perſon, and to cleanſe out the old leaven, as an order not to keep company with the unconverted heathens, he told them, that was not his meaning; ſince in that caſe they muſt have gone out of the world, ver. 9, 10.—And to make his meaning plain, he now wrote more explicitly, that if any perſon who profeſſed himſelf a chriſtian, was a known fornicator, &c. they were to puniſh him by keeping no company with him, ver. 11.—This diſtinction in the treatment of heathen and chriſtian ſinners, the apoſtle ſhewed them was reaſonable, from the conſideration, that church cenſures are not to be inflicted on perſons who are without, but on them who are within the church, ver. 12.—And therefore, while they left it to God to judge and puniſh the wicked heathens, it was their duty to put away the inceſtuous perſon from among themſelves, and to leave the woman with whom he was cohabiting, to the judgment of God, becauſe ſhe was a heathen, ver. 13.

The apoſtle's order to the Corinthians, to keep no company with wicked perſons, though ſeemingly ſevere, was in the true ſpirit of the goſpel. For the laws of Chriſt do not, like the laws of men, correct offenders by fines and impriſonments, and corporal puniſhments, or outward violence of any kind, but by earneſt and affectionate repre-
ſentations,

ſentations, admonitions, and reproofs, addreſſed to their reaſon and conſcience, to make them ſenſible of their fault, and to induce them voluntarily to amend. If this remedy proves ineffectual, their fellow chriſtians are to ſhew their diſapprobation of their evil courſes, by carefully avoiding their company. So Chriſt hath ordered, Matt. xviii. 15, 16, 17. *Moreover, if thy brother ſhall treſpaſs againſt thee, go and tell him his fault between thee and him alone: if he ſhall hear thee, thou haſt gained thy brother.*—16. *But if he will not hear* thee, then *take with thee one or two more, that in the mouth of two or three witneſſes every word may be eſtabliſhed.*—17. *And if he ſhall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man, and a publican.*—Earneſt repreſentation, therefore, from the injured party, followed with grave admonition and reproof, from the miniſters of religion when the injured party's repreſentation is ineffectual, are the means which Chriſt hath appointed for reclaiming an offender: and with great propriety, becauſe being addreſſed to his reaſon and conſcience, they are calculated to influence his will as a moral agent, and ſo to produce a laſting alteration in his conduct. But if theſe moral and religious means prove ineffectual, Chriſt hath ordered the ſociety, of which the offender is a member, to ſhun his company and converſation, that he may be aſhamed, and that others may be preſerved from the contagion of his example. This laſt remedy will be uſed with the greateſt effect, if the reſolution of the ſociety, to have no intercourſe with the offender, eſpecially in religious matters, is openly declared by a ſentence deliberately and ſolemnly pronounced in a public aſſembly, (as in the caſe of the inceſtuous Corinthian,) and is ſteadily carried into execution.

The wholeſome diſcipline which Chriſt inſtituted in his church at the beginning, was rigorouſly and impartially exerciſed by the primitive chriſtians, towards their offending brethren, and with the happieſt ſucceſs, in preſerving purity of manners among themſelves. In modern times however, this ſalutary diſcipline hath been much neglected in the Church; but it hath been taken up by gaming clubs, who exclude from their ſociety, all who refuſe to pay their game debts, and ſhun their company on all occaſions, as perſons abſolutely infamous. By this ſort of excommunication, and by giving to game debts, the appellation of *debts of honour*, the winners on the one hand, without the help of law, and even in contradiction to it, have rendered their unjuſt claims effectual, while the loſers on the other, are reduced to the neceſſity, either of paying, or of being ſhunned by their companions as infamous.—I mention this as an example, to ſhew what a powerful influence the approbation or diſapprobation of thoſe with whom mankind aſſociate, have upon their conduct; and from that conſideration,

confideration, to excite the friends of religion to fupport her againft the attempts of the wicked, by teftifying on every fit occafion, their difapprobation of vice, and their contempt of its abettors; and more efpecially, by fhunning the company and converfation of the openly profane, however dignified their ftation in life, or however great their fortune may be. See 1 Cor. v. 11. note 3.

NEW TRANSLATION.

CHAP. V. 1 It is *generally* reported, THAT THERE IS *whoredom*[1] among you, and fuch *whoredom*, as *not even among the heathens* is named,[2] that one *hath*[3] his father's wife.[4]

2 And ye are puffed up, and have not rather *bewailed*, (fee 2 Cor. xii. 21.) *fo as* he *who* hath done this *work*,[1] might be taken away from among you.

COMMENTARY.

CHAP. V. 1 *It is generally reported, that there is whoredom* tolerated *among you, and fuch whoredom, as not even among the* idolatrous *heathens, is approved* either by law or cuftom, *that one hath his father's wife*, more efpecially in his father's lifetime.

2 *And*, notwithftanding this iniquity, *ye are puffed up* with pride, on account of your knowledge, and the knowledge of your teachers, *and have not rather bewailed* your ignorance and wickednefs, in fuch a manner, as *that he who hath done this* finful *work, might be put out of your church.*

Ver. 1.—1. *That there is whoredom.* The word πορνεια is ufed by the LXX. and by the writers of the New Teftament, in the latitude which its correfpondent word hath in the Hebrew language, namely, to denote all the different kinds of uncleannefs committed, whether between men and women, or between men, or with beafts. Accordingly it is ufed in the plural number, chap. vii. 2. *Neverthelefs*, δια τας πορνειας, *on account of whoredoms.* Here πορνεια, *whoredom*, fignifies *inceft* joined with *adultery*, the woman's hufband being ftill in life, as appears from 2 Cor. vii. 12.—In the Old Teftament, *whoredom* fometimes fignifies *idolatry*, becaufe the union of the Ifraelites with God as their king, being reprefented by God himfelf as a marriage, their giving themfelves up to idolatry was confidered as adultery.

2. *As not even among the heathens is named.* The word ονομαζεται, fignifies *to be named with approbation*, Rom. xv. 20. Ephef. i. 21. v. 3.—See Gen. vi. 4. where ανθρωποι ὁι ονομαστοι, LXX. *men who are named*, is in our bibles tranflated, *men of renown.*

3. *That one*, εχειν, *hath his father's wife.* The word εχειν fignifies fometimes *to ufe*; thus, Deut. xxviii. 30. LXX. Γυναικα ληψη, και ανηρ ἑτερος ἑξει, *Thou wilt take a wife, and another will ufe her.*

4. *His father's wife.* It feems the woman with whom this whoredom was committed, was not the guilty perfon's mother, but his ftep-mother; a fort of inceft which was condemned by the Greeks and Romans, as we learn from Cicero, Orat. pro Cluentio, fect. 4. and from Virgil, Eneid x. lin. 389.

Thalamos aufum inceftare novercæ.

Wherefore from the Corinthians tolerating this crime, we may infer, that the guilty perfon was of fome note among them; perhaps he was one of the teachers of the faction, who being greatly admired for his perfonal qualifications, had efcaped cenfure by arguing, that fuch marriages were not forbidden by the gofpel.

Ver. 2. *He who hath done this work.* The apoftle very properly terms this fin, εργον, *a work*;

3 *Wherefore, I verily, although abſent in body, yet preſent in ſpirit* in reſpect of the intereſt I take in your affairs, and the knowledge I have of the matter, *have already as preſent judged him, who hath ſo* daringly *wrought out this* infamous *work.*

3 (Γαρ, 93.) *Wherefore,* I verily as abſent in body, *yet* preſent in ſpirit,[1] have *already, as preſent, judged him who* hath ſo *wrought out* this WORK.

4 *And my ſentence is* this, *Ye being aſſembled together, by the authority and will of our Lord Jeſus Chriſt,* who hath appointed wholeſome diſcipline to be exerciſed in his church, *and of the ſpirit who inſpires me* to give you this order, *ſhall, with the power of our Lord Jeſus Chriſt,*

4 AND MY SENTENCE IS THIS; Ye *being* gathered together in the name of our Lord Jeſus Chriſt, and *of* my Spirit,[1] *ſhall* with the power[2] of our Lord Jeſus Chriſt,

5 *deliver the guilty perſon to Satan,* by a ſentence which one of your preſidents ſhall publicly pronounce, *in order that his fleſh,* which he hath ſo criminally indulged, *may be deſtroyed,* ſo as to bring him to repentance, *that his ſpirit may be ſaved in the day of judgment.*

5 *deliver* ſuch an one[1] *to* Satan,[2] for the deſtruction of the fleſh,[3] that the ſpirit may be ſaved in the day of the Lord Jeſus.

work; and in the following verſe, ſpeaks of the perſon's *working it out,* becauſe it was a practice continued in, and becauſe the offender perhaps had taken great pains to ſcreen himſelf from cenſure.—It is remarkable, that neither here, nor in any of the paſſages where this affair is ſpoken of, is the woman mentioned, who was the other party in the crime. Probably ſhe was a heathen; conſequently not ſubject to the diſcipline of the church. See ver. 13. note.

Ver. 3. *Yet preſent in ſpirit.* Some think the apoſtle, by a particular revelation of the Spirit, knew all the affairs of the Corinthians, as fully as if he had been perſonally preſent with them, juſt as Eliſha was preſent with Gehazi, 2 Kings v. 26. *Went not mine heart with thee,* &c. But if this matter, in all its circumſtances, was made known to St Paul by the Spirit, Why did he found his knowledge of it, ver. 1. on *general report?* See Col. ii. 5. note.

Ver. 4.—1. *And of my ſpirit.* Paul being particularly directed by the Spirit to give this command, with an aſſurance that the offender's fleſh ſhould be deſtroyed, he ordered them to aſſemble, not only by the authority of the Lord Jeſus, but by the authority of the Spirit who inſpired him to give the command; whom therefore he calls *his Spirit.*

2. *With the power of our Lord Jeſus.* The word δυναμις here, as in other paſſages, denotes a miraculous power derived from the Lord Jeſus Chriſt.

Ver. 5.—1. *Deliver ſuch an one.* As the infinitive is uſed for the verb, in all its modes and tenſes, Eſſ. iv. 9. I have tranſlated the word παραδουναι, *ſhall deliver.* The Corinthians having been very blameable in tolerating this wicked perſon, and the faction with their leader who patroniſed him, having boaſted of their knowledge and learning, the apoſtle did not order the church to uſe admonition, before proceeding to excommunication, but required them inſtantly to deliver the offender to Satan, that the faction might be rouſed to a ſenſe of their danger, and the whole church be convinced of their error in tolerating ſuch groſs wickedneſs.

2. *To Satan.* They who think the puniſhment to be inflicted on the inceſtuous perſon, was only excommunication, explain *the delivering him to Satan* in the following manner. As there are only two families or kingdoms in the moral world, *the kingdom of God* and *the kingdom of the devil,* the expelling of a perſon from the family or kingdom of God, is a virtual delivering of him into the hands of Satan, to ſhare in all the miſeries reſulting from his uſurped dominion; and a depriving him of all thoſe advantages which God hath provided in his church, for defending men againſt the ſnares of the devil, and the machinations of his inſtruments. In ſhort, by a ſentence of excommunication, if it is juſtly founded, a perſon is as it were put out of the protection of God. See, however, the following note.

3. *For the deſtruction of the fleſh.* It was obſerved, ch. iv. 21. note, that the apoſtles were empowered

6 Your *boasting* is not good.[1] Know ye not that a little leaven leaveneth the whole lump.[2]

6 *Your boasting* in the false teacher, and in the great knowledge he has communicated to you, *is not good. Do ye not know, that* as *a little leaven leaveneth the whole lump,* so one sinner suffered, will corrupt a whole society by his example.

7 *Cleanse* out therefore the old leaven,[1] that ye may be a new lump (καθως, 202.) *when ye are without leaven;* for even *our passover, Christ,* is sacrificed for us.[2]

7 *Seeing vice is so infectious, cleanse out the old leaven;* put away the incestuous person, *that ye may be a pure society, when ye are without* the *leaven* of his contagious company. *For even our passover Christ is sacrificed for us* gentiles: the precept given to the Jews to put away leaven, is in its emblematical meaning, applicable to us.

powered to punish notorious offenders miraculously, with diseases and death. If so, May we not believe, that the command which the apostle on this occasion gave to the Corinthians, to deliver the incestuous person to Satan, for the destruction of his flesh, was an exertion of that power? Especially as it was to be done, not by their own authority, but by the power of our Lord Jesus Christ, and of the Spirit who inspired Paul to give the command. Accordingly, Chrysostom, Theophylact and Oecumenius conjectured, that in consequence of his being delivered to Satan, the offender's body was weakened and wasted by some painful disease. But the Latin fathers and Beza thought no such effect followed that sentence; because when the Corinthians were ordered, 2 Cor. ii. 7. to forgive him, no mention is made of any bodily disease that was to be removed from him. Wherefore by the *destruction of the flesh,* they understood the destruction of the offender's *pride, lust,* and other *fleshly passions*; which they thought would be mortified, when he found himself despised and shunned by all. This interpretation, however, does not, in my opinion, agree with the threatenings written, 1 Cor. iv. 21. 2 Cor. xiii. 1, 2. 10. nor with the apostle's design in inflicting that punishment. For when the faction found the offender's flesh wasted, by some grievous disease, in consequence of the apostle's sentence pronounced by the church, it could not fail to terrify such of them as were capable of serious thought.

Ver. 6.—1. *Your boasting is not good.* They had boasted in the false teacher as one who understood the gospel better than Paul, and who, perhaps, had defended the incestuous marriage, as a matter permitted by the gospel.

2. *Leaveneth the whole lump.* Many manuscripts, with the Vulgate version, for ζυμοι, *leaveneth,* have here δολοι, *corrupteth,* which Mill thinks is the proper reading.

Ver. 7.—1. *Cleanse out therefore the old leaven.* The incestuous person is called *the old leaven,* because he was not a new offender, but had continued long in the bad practice for which he was to be cast out. Or, as his crime was *whoredom,* it is called *old leaven,* because the Corinthians in their heathen state, had been much addicted to that vice. The Jews were commanded to put away all leaven, both old and new, before they ate the passover, as being an emblem of wickedness, which sours and corrupts the mind, as leaven does the lump into which it is put, if it remains in it long unbaked.

2. *For even our passover Christ is sacrificed for us.* Before the first-born of the Egyptians were destroyed, God ordered the Israelites to kill a lamb, and sprinkle the door-posts of their houses with its blood, that the destroying angel might pass over their houses, when he destroyed the first-born of the Egyptians. Hence this sacrifice was called *the passover.* And to commemorate the deliverance effected by it, *the feast of the passover* was instituted, to be annually solemnised by the Israelites in their generations. The original sacrifice, however, and the feast of its commemoration, were both of them emblematical. The former prefigured Christ, by the shedding of whose blood, believers God's first-born are delivered from eternal death. Wherefore, Christ's death is the Christian passover, and is so called in this verse, *Christ our passover is sacrificed for us.* The latter, namely, the commemoration of the deliverance of the first-born from death, in the feast of the passover, prefigured the feast of the supper, which our Lord instituted in commemoration of his own death as our passover. This, therefore, is the

8 *Therefore, let us keep the feaſt* of the Lord's ſupper, *not with* the *old leaven* of ſenſuality and uncleanneſs, with which ye were formerly corrupted, *neither with the leaven of malice and wickedneſs, but with the uncorrupted qualities of ſincerity* in your love to God and man, *and truth* in your worſhip.

8 Therefore, let us keep the feaſt, [1] not with old leaven, [2] neither with the leaven of malice and wickedneſs; [3] but with the *unleavened* QUALITIES of ſincerity and truth. [4]

9 By requiring you to cleanſe out the old leaven, ver. 7. *I have* virtually *ordered you in this epiſtle, not to be familiar with perſons addicted to whoredom.*

9 (Εγραψα) I *have written to* you in (τῃ, 71.) *this* epiſtle, not to *aſſociate* with fornicators.

10 *However,* that ye may not miſunderſtand me, my meaning is, *not,* that ye ſhould ſeclude yourſelves *wholly from* the company of *heathen fornicators, and covetous perſons, and extortioners, and idolaters, ſince in that caſe ye muſt renounce all worldly buſineſs whatever.*

10 (Και, 205.) *However, not univerſally* with the fornicators of this world, *and* with the covetous, *and* with extortioners, [1] *and* with idolaters, *ſince* then, *indeed,* ye *muſt go* out of the world.

11 *But now,* more particularly, *I order you not to aſſociate with him, if any one called a* chriſtian *brother, be* a known *fornicator, or a covetous perſon, or an* occaſional *idolater, or a reviler, or a drunkard, or an extortioner, with ſuch a perſon not even to eat,*

11 But now, *I write to* you, not *to aſſociate with* HIM, if any *one called* [1] a brother be a fornicator, or *a covetous perſon,* [2] or an idolater,

feaſt which the apoſtle in ver. 8. exhorted the Corinthians to keep, with the unleavened qualities of ſincerity and truth.

Ver. 8.—1. *Therefore let us keep the feaſt.* From 1 Cor. xvi. 8. we learn that when this epiſtle was written, the Jewiſh paſſover was at hand. If ſo, this verſe makes it probable, that the diſciples of Chriſt began very early to celebrate the Lord's ſupper with peculiar ſolemnity, annually on the day on which he ſuffered, which was the day of the Jewiſh paſſover, called in modern language *Eaſter*.

2. *Not with old leaven.* In ver. 7. *leaven* ſignifies *wicked perſons.* Here it denotes *wicked practices,* ſuch as, gluttony, drunkenneſs, whoredom, fraud, &c. called *old leaven,* becauſe the Corinthians in their heathen ſtate had been much addicted to theſe practices.

3. *Neither with the leaven, κακιας και πονηριας, of malice and wickedneſs. Malice* is ill will in the mind; but *wickedneſs* is ill will expreſſed by actions, eſpecially ſuch as are accompanied with treachery. Hence the devil is ſtyled, ὁ πονηρος, *The wicked one.*—As the apoſtle mentions *ſincerity* and *truth* in the ſubſequent clauſe, it is probable that by *the leaven of malice and wickedneſs,* he meant all thoſe bad diſpoſitions and actions, which hypocrites cover, by putting on a ſhew of piety.

4. *Unleavened qualities of ſincerity and truth.* The apoſtle gives the epithet of *unleavened* to *ſincerity and truth,* in alluſion to the emblematical meaning of the unleavened bread which the Iſraelites were to eat during the feaſt of the paſſover; for thereby they were taught to celebrate that feaſt with pious and virtuous diſpoſitions.—Αζυμοις being an adjective, we may ſupply as its ſubſtantive, either αρτοις, or πραγμασι.

Ver. 10 *With extortioners.* The word ἁρπαξιν, ſignifies thoſe who take away their neighbours goods, either by force or by fraud, and who injure them by any kind of violence.

Ver. 11.—1. *If any one called a brother, be a fornicator,* &c. The words εαν τις αδελφος ονομαζομενος η πορνος, according to Oecumenius and others, may be tranſlated, *If any brother be reputed a fornicator,* &c. For ονομαζομενος, ſignifies *named,* or *famous.* See ver. 1. note 2.

2. *Or a covetous perſon.* Πλεονεκτης. This word is rightly tranſlated *a covetous perſon;* becauſe literally it ſignifies, one who wiſhes to have more of a thing than he ought to have: one who is greedy of money, or of ſenſual pleaſure. Hence the expreſſion Epheſ. iv. 19. *To*

work

or a *reviler*, or a drunkard, or an extortioner, with fuch *a perfon not even* to eat. [3]

either in his own houfe, or in the houfe of any other derfon, and far lefs at the Lord's table; that he may be afhamed of his evil practices.

12 (Τι γαρ μοι, fup. προσηκει;) for what have I TO DO to judge them alfo *who* are without? do not ye judge them *who* are within?

12 This, and my order to excommunicate the inceftuous perfon, does not relate to heathens: *For what right have I to punifh them alfo, who are without* the church? I have no authority over them. *Have not ye a right to judge* and excommunicate *them who are within* the church?

13 But them *who* are without God judgeth. [1] (Και, 208.) Therefore, put away from among yourfelves *the* wicked perfon.

13 *But the unbelieving Jews and gentiles who are out of the church, it belongs to God to judge* and punifh. *Therefore, put away from among yourfelves*, by excommunication, *the wicked perfon* of whom I have been writing.

work all uncleannefs, εν πλεονεξια (*with covetoufnefs*, that is) *with greedinefs*. See the note on that paffage.

3. *With fuch a perfon, not even to eat.* Were we to obferve this rule with ftrictnefs, now that all the world around us are become Chriftians, we fhould be obliged to go out of the world. Neverthelefs, as Wall obferves, 'The main fenfe of it is an everlafting rule; that a 'confcientious Chriftian fhould choofe, as far as he can, the company, intercourfe and familiar- 'ity of good men, and fuch as fear God, and avoid as far as his neceffary affairs will permit, the 'converfation and fellowfhip of fuch as St Paul here defcribes. This is a thing (what decay 'foever of public difcipline there be) is in each particular Chriftian's power.' See 2 Cor. vi. 14. note.

Ver. 13. *But them who are without, God judgeth.* The apoftle wrote this and the preceding verfe, to fhew the Corinthians, the reafon why after commanding them to pafs fo fevere a fentence on the man, he faid nothing to them concerning the woman who was guilty with him. The difcipline of the church, was not to be exercifed on perfons out of it. Hence it appears that this woman was a heathen.

CHAP. VI.

View and Illuftration of the Exhortations contained in this Chapter.

THE Corinthians fince their converfion, had fued each other, as formerly, in the heathen courts of judicature about worldly matters, often of fmall importance. This practice was the more blameable, as the chriftians, who in the firft age were not diftinguifhed from the Jews, might as Jews, according to the laws of the empire, have held courts of judicature of their own, for determining moft of the controverfies about worldly matters which arofe among themfelves. Wherefore, by declining the decifions of their brethren, and by bring-

ing their caufes into the heathen courts, they fhewed that they had a mean opinion of the knowledge and integrity of their brethren. Befides, the frequency of their fuits, led the heathens, before whom they were brought, to think the chriftians not only litigious, but difpofed to injure one another. Thefe things, of which the apoftle was informed, bringing great difhonour on the chriftian name, he rebuked the Corinthians feverely, for daring to go to law with one another before the heathens, and not before the faints, ver. 1.—Know ye not, faid he, that the chriftian infpired teachers, whom he called *faints*, *judge the world*, that is, declare the laws by which the world at prefent is ruled, and is to be judged at laft? And if the world is judged by you, are ye unworthy to judge the fmalleft matters? ver. 2.—Do ye not know, that we foretell the judgment and punifhment of evil angels? Being thus fupernaturally endowed, why may we not judge in things pertaining to this life? ver. 3.—When therefore ye have fet up fecular feats of judgment, as ye ought to do, place thereon as judges, fuch of the fpiritual men among you, as on account of the inferiority of their gifts, are leaft efteemed in the church, ver. 4.—I fpeak it to your fhame, that in your opinion, there is not fo much as one wife man among you, who is fit to judge between his brethren; but brother carrieth his brother into the heathen courts, as if he expected more juftice from heathens than from chriftians, ver. 5, 6.—Now it is utterly wrong in you, to have any law fuits at all in the heathen courts. Ye had much better fuffer yourfelves to be injured and defrauded, in fmall matters, than go to law before unbelievers, fince the feeking redrefs in that manner will be attended with more trouble and lofs, than if ye bare the injury patiently, ver. 7.—Next, becaufe the other parties, by fuffering themfelves to be fued in the heathen courts, had fhewn a difpofition to defraud their brethren, the apoftle denounced the judgment of God againft all unrighteous perfons whatever: And mentioned particularly, fornicators, idolaters, adulterers, pathics, fodomites, thieves and others, folemnly declaring that they fhall for ever be excluded from the kingdom of God, ver. 8, 9, 10.—And fuch, faid he, were fome of you before your converfion to chriftianity, ver. 11.

The falfe teacher, it feems, with a view to gain the favour of the Greeks, had taught that luxury and fornication were allowed under the gofpel; and had fupported that doctrine by the common arguments with which fenfualifts in all ages and countries defend their debauched manners. Wherefore, to prevent the unthinking from being feduced by thefe arguments, the apoftle, with great propriety, confuted them in his epiftle to the Corinthians, becaufe, of all the Greeks, the inhabitants of Corinth were the moft debauched; and becaufe, fuch of them as were chriftians, had not yet acquired a juft fenfe of the obligations to purity, laid on them by the gofpel. It is true, the apoftle, according

according to his manner, hath not ſtated theſe arguments explicitly. Neverthleſs, from the things which he hath written in confutation of them, we learn that they were of the following import. 1. That meats and drinks being made for the uſe of men, and men's belly being made for the enjoyment of meats and drinks, the pleaſures of the table, in their higheſt perfection, muſt be lawful. 2. That the body was made for venereal pleaſures. 3. That the pleaſures of the table and of the bed, may be enjoyed without injury to others. And 4. That by implanting in us ſtrong natural inclinations to theſe pleaſures, God hath ſhewn it to be his will that we ſhould enjoy them.—To the argument, concerning the luxuries of the table, the apoſtle replied, that although all meats and drinks are made for men's uſe, and are in themſelves lawful, the luxurious uſe of them, in ſome circumſtances, may not be expedient. Many kinds of nice meats and drinks, even when uſed in moderation, may be prejudicial to one's health; and may not be ſuitable to his income and ſtation. Beſides too great attention to the pleaſures of the table, always creates habits troubleſome both to the luxurious themſelves, and to the perſons with whom they are connected, ver. 12.—To the argument, that the belly is made for eating and drinking, the apoſtle anſwered, that both the belly, and the meats by which it is gratified, are to be deſtroyed: They are to have no place in the future life of the body. From which it follows, that to place our happineſs in enjoyments, which are confined to the preſent ſhort ſtate of our exiſtence, while we neglect pleaſures which may be enjoyed through eternity, is extremely fooliſh, ver. 13.—To the argument whereby the licentious juſtify the unreſtrained enjoyment of women, namely that the body was made for fornication, the apoſtle anſwered, by flatly denying the poſition. The body was not made for fornication, but for the ſervice of the Lord Chriſt, who will raiſe it up at the laſt day fitly formed for his own ſervice, ver. 14.—To the argument, that the luſts of the fleſh may be gratified without injury to others, the apoſtle replied, firſt, that great injury is done to Chriſt, when the members of our body, which are his members, are made the members of an harlot, in ſuch a manner as to be employed in fulfilling her vicious inclinations, ver. 15.—Secondly, by fornication, a man injures his own ſoul. For he becomes one perſon with his whore; he acquires the ſame vicious inclinations, and the ſame vicious manners with her: Nay he makes himſelf her ſlave, ver. 16.—Whereas he who is joined to the Lord, *is one ſpirit.* He acquires the diſpoſitions and manners of Chriſt, and is directed by him, ver. 17.—In the third place, he who commits fornication, ſins againſt his own body, as well as againſt his ſoul. He waſteth its ſtrength, and introduceth into it painful diſeaſes, which often occaſion its death, ver. 18.—Laſtly, by gluttony, drunkenneſs, and fornication, great injury is done

to

to the Spirit of God, whoſe temple our body is; nay injury even to God himſelf, to whom we belong, not only by the right of creation, but by the right of redemption. We ſhould therefore glorify God in our body and in our ſpirit which are his, by making that holy and honourable uſe of our body, which he hath preſcribed, ver. 19, 20.

Here it may be proper to take notice, that the apoſtle hath not given a ſeparate anſwer to the fourth argument, by which immoderate ſenſual indulgences are oft-times defended: Namely, the argument taken from the ſtrong paſſions and appetites which God hath implanted in our nature towards ſenſual pleaſures. But the confutation of that argument is implied, in what he hath ſaid concerning the injury done by fornication to the body. For if in the conſtitution of things, God hath connected diſeaſes and death, with immoderate ſenſual gratifications, he hath in the cleareſt manner ſhewn it to be his will, that we ſhould abſtain from them. And therefore, although by implanting in us inclinations to ſenſual pleaſures, he hath declared it to be his will that we ſhould enjoy them, yet by connecting diſeaſes and death with the immoderate uſe of theſe pleaſures, he hath no leſs clearly declared, that he wills us to enjoy them only in moderation.

COMMENTARY.

CHAP. VI. 1 *Dare any of you having a matter* of complaint *againſt another* brother, be ſo regardleſs of the honour of your religion, as to *be judged by the heathens, and not by the ſaints?*

2 *Do ye not know that the inſpired teachers* among you, *judge the world* by the laws of the goſpel, which

New Translation.

CHAP. VI. 1 Dare any of you, having a matter againſt another,[1] *be judged by the unrighteous,*[2] and not *by* the ſaints?

2 Do ye not know[1] that the ſaints[2] *judge* the world?[3]

Ver. 1.—1. *Having a matter againſt another.* Locke thinks this a reproof of the faction, who to ſcreen the inceſtuous perſon from the cenſure of the church, carried the matter into a heathen court of judicature. But his crime being puniſhable by the laws of the Greeks, (chap. v. 1.) I do not ſee why either the father who was injured, or the faction, ſhould have been condemned for bringing the matter before the civil magiſtrate, eſpecially as it was a more effectual method of redreſſing the evil, than by the ordinary cenſures of the church.

2. *By the unrighteous.* The heathens are called *unrighteous*, in the ſame ſenſe that Chriſtians are called *ſaints*, or *holy*. See Eſſ. iv. 48.—For as the latter were called *ſaints*, not on account of the real ſanctity of their manners, but on account of their profeſſed faith, ſo the former were called *unrighteous*, on account of their idolatry and unbelief, ver. 6. although many of them were remarkable for their regard to juſtice, and to all the duties of morality.

Ver. 2.—1. *Do ye not know.* Becauſe this queſtion is repeated ſix times in this chapter, Locke thinks it was intended as a reproof to the Corinthians, who, notwithſtanding they boaſted of the knowledge they had received from the falſe teacher, were extremely ignorant in religious matters.

2. *That the ſaints.* This name, though common to all who believed in the true God, (ſee Eſſ. iv. 48.) is ſometimes appropriated to the *ſpiritual men* in the Chriſtian church, who were inſpired with the knowledge of the goſpel, Col. i. 26.

3. *Judge the world.* See Eſſ. iv. 3. Here St Paul told the Corinthians, that agreeably to Chriſt's

and if the world *is judged* (εν) by you, are ye unworthy *of the least seats of judicature?* [4]

they promulgate? *And if the world is* thus *judged by you, are ye,* who are so well enlightened, *unworthy to fill the least seats of judicature?*

3 *Do ye not know* that we *judge* angels? [1] (μητι γε βιωτικα) *why not then* things *pertaining* to this life? (see v. 4. note 1.)

3 *Do ye not know, that we declare the judgment of* the evil *angels,* whereby we are strongly impressed with a sense of the justice of God? *Why* may we *not then* determine *things pertaining to this life?*

4 *Well* then, *when* ye have *secular seats of judicature,* [1] *make to sit on* THEM, *those* who are least esteemed in the church. [2]

4 *Well then, when ye have seats of judicature for trying secular causes, make to set on them* as judges, *those* spiritual men among you, *who are least esteemed in the church* for their gifts.

Christ's promise to the apostles, Matth. xix. 28. they were at that time actually *judging,* or ruling the world by the laws of the gospel, which they preached to the world. Hence Christ told his apostles, John xii. 31. *Now is the judgment of this world.*—But Bengelius says, κρινουσι is the future tense, and signifies *shall judge;* and that the apostle had in his eye, the state of the world under Constantine, when the Christians got possession of civil power. This interpretation is mentioned by Whitby likewise. Nevertheless, the subsequent clause, *If the world,* κρινεται, *is judged by you,* shews, I think, that the apostle spake of the time then present.—Others, because the judgment of angels is spoken of in the next verse, interpret this of the last judgment; and by *the saints judging the world,* they understand the saints affording matter for condemning the wicked. But this sense has no relation to the apostle's argument.—With respect to the idea, which many entertain, of the saints being Christ's assessors when he judges the world, I observe, that it is repugnant to all the accounts given of the general judgment; and particularly to our Lord's own account of that great event, Matth. xxv, where the righteous are represented as all standing before his tribunal, along with the wicked, and as receiving their sentence at the same time with them. Besides, for what purpose are the saints to be Christ's assessors at the judgment? Is it to give him counsel? or only to assent to the sentence he will pass on the wicked? Surely not the former: and for the latter, Why should their assent be necessary, more than the assent of the holy angels? To found a doctrine of this magnitude, merely on two obscure passages of scripture, which can easily admit of a different and better interpretation, seems not a little rash.

4. *Are ye unworthy of the least seats of judicature?* Κριτηριων ελαχιστων. See James ii. 6. where the word κριτηρια, is translated *judgment seats.* It is used in the same sense often by the LXX, and by the best Greek authors, as Wetstein hath shewn. To understand the propriety of the apostle's rebuke, the reader should know, that the Jews in the provinces, were allowed by the Romans, to hold courts of judicature for determining according to their own jurisprudence, such controversies about secular affairs as arose among themselves; because their laws and customs, being different from those of all other nations, the heathen jurisprudence could not be used in regulating their affairs. See Joseph. Ant. lib. xiv. p. 487. Genev. Edit. The same privilege, I doubt not was enjoyed by the Christians. For as there were many Jews among them, and as they agreed with the Jews in abstaining from the worship of the heathen gods, they were in the first age considered as Jews, and enjoyed their immunities.

Ver. 3. *That we judge angels?* This, many commentators understand of the power which some of the first Christians possessed of casting out devils, and of the efficacy of the preaching of the gospel, in destroying the usurped dominion of evil angels over the children of disobedience. And it must be acknowledged, that the phrase, *judgment of this world,* hath that signification, John xii. 31. But such a sense of *judging,* is foreign to the apostle's argument.

Ver. 4.—1. *Secular seats of judicature.* So βιωτικα κριτηρια literally signifies. See ver. 2. note 4.—*Secular seats of judicature,* are those where questions relating to the affairs of this life are judged. Thus Luke xxi. 34. Μεριμναι βιωτικαι, signifies *the cares of this life.*

2. *Those who are least esteemed in the church.* Whitby translates the verse in the following manner:

5 *For ſhame to you,* who boaſt ſo much of your wiſdom, *I ſay, So then there is not among you a knowing prudent upright man, not even one, who is fit to decide between his brethren,* in thoſe diſputes which they have about their ſecular affairs?

5 *For ſhame to you I ſay: So then, there is not among you* a wiſe man,[1] *not even one,* who ſhall be able *to decide* between his brethren?

6 *But one chriſtian* contending *with another, is judged, and that by heathens;* to the great diſcredit of the chriſtian name.

6 (Αλλα,) But brother *with brother is judged,* and that *by infidels.*

7 *Now, therefore, indeed, there is plainly a fault in you, that ye have law ſuits with one another* in the heathen courts; *why do ye not rather bear injury? Why do ye not rather bear the being defrauded,* if the injury done you and the fraud are ſmall?

7 Now, therefore, *indeed,* there is *plainly* a fault (εν) *in you, that ye have law-ſuits with one another.* Why do ye not rather *bear injury?* why do ye not rather *bear the being* defrauded?

8 *But,* ye are ſo far from bearing injuries and frauds, that *ye injure and defraud even your* chriſtian *brethren.*

8 (Αλλα, 81.) *But ye injure,* and defraud; and *that, too,* YOUR brethren.

9 *Do ye,* who pretend to be wiſe men, *not know that the unrighteous ſhall not inherit the kingdom of God? Be not deceived* by the falſe teacher, nor by your own luſts: *Neither fornicators, nor idolaters, nor adulterers, nor* (μαλακοι) *Catamites, nor* (αρσενοκοιται) *Sodomites,*

9 *Do ye not know,* that the unrighteous ſhall not inherit the kingdom of God? Be not deceived, neither fornicators, nor idolaters,[1] nor adulterers, nor *Catamites,*[2] nor *Sodomites,*

10 *nor thieves, nor covetous perſons, nor drunkards, nor thoſe who give opprobrious names* to others to their face, *nor extortioners,* (See chap. v. 10. note)

10 nor thieves, nor covetous *perſons,* nor drunkards, nor revilers, nor extortioners, ſhall inherit [1] the king-

manner: *If ye uſe* the heathen *ſecular judgment ſeats, ye conſtitute thoſe who are deſpiſed in the church, your judges.* But the tranſlation I have given, is more literal, and more agreeable to the apoſtle's deſign. For as the faction boaſted of their knowledge, to ſhew them how far ſuperior the gifts of the Spirit were to the philoſophy and learning of the Greeks, the apoſtle ordered the Corinthians to appoint the loweſt order of ſpiritual men, as judges in ſecular cauſes.

Ver. 5. *So then, there is not among you a wiſe man?* As the Greeks called thoſe, σοφοι, *wiſe men,* who were remarkable for their knowledge and genius, and as the faction were very vain of their own talents, this was a ſevere ſarcaſm on them.

Ver. 9.—1. *Nor idolaters.* Idolaters are put at the head of this catalogue of groſs ſinners, becauſe among the heathens, idolatry was not only a great crime in itſelf, but becauſe it was the parent of many other crimes. For the heathens were encouraged in the commiſſion of fornication, adultery, ſodomy, drunkenneſs, theft, &c. by the example of their idol gods.

2. *Nor Catamites.* Μαλακοι. This name was given to men, who ſuffered themſelves to be abuſed by men, contrary to nature. Hence they are joined here with αρσενοκοιται, *Sodomites,* the name given to thoſe who abuſed them. The wretches who ſuffered this abuſe, were likewiſe called *Pathics,* and affected the dreſs and behaviour of women. For the origin of this name, ſee Col. iii. 5. note 2.

Ver. 10.—1. *Shall inherit.* In this expreſſion there is an alluſion to the covenant with Abraham, in which God promiſed to him and to his ſeed by faith, the *inheritance,* or everlaſting poſſeſſion

dom of God.[2]

11 And ſuch were ſome of YOU; (ſee Pref. ſect. ii.) but ye are waſhed, [1] but ye are ſanctified, [2] but ye are juſtified, [3] (εν, 165.) *by* the name (51) of the Lord Jeſus, and (εν) by the Spirit of our God.[4]

12 All MEATS (from ver. 13.) are lawful *for* me [1] TO EAT, but all are not *proper:* all MEATS are lawful *for* me TO EAT; but I will not be *enſlaved by* any MEAT.

13 Meats for the belly, and the belly for meats: (δε,

ſhall inherit the kingdom of God, Epheſ. v. 5.

11 *And ſuch* perſons, *were many of you* formerly. *But ye are waſhed* with the water of baptiſm, in token of your having vowed to lead a new life; *and ye are conſecrated* to the ſervice of God; *and ye are delivered* from heatheniſh ignorance, *by the power of the Lord Jeſus, and by* the influences of *the Spirit of the God of us Chriſtians*, given to you.

12 Senſualiſts juſtify luxury in eating and drinking, by ſaying, *all meats are lawful for me* to eat. True. *But all meats are not proper.* They may be hurtful to health; or they may be too expenſive. And even though *all meats were lawful for me* in theſe reſpects, *I will not be enſlaved by any* kind of meat.

13 It is likewiſe ſaid, that luxury in eating is reaſonable, becauſe *meats* are made *for the* ſtomach, *and*

poſſeſſion of a heavenly country, under the type of his natural ſeed inheriting the earthly Canaan.—The repetition of the negative particles in this verſe is very emphatical.

2. *The kingdom of God.* The apoſtle calls the heavenly country promiſed to the righteous, *the kingdom*, or country *of God*, becauſe in the deſcription of the general judgment, our Lord had ſo named it: Matth. xxv. 34. *Come ye bleſſed of my Father inherit the kingdom prepared for you.*

Ver. 11.—1. *But ye are waſhed*, &c. This being addreſſed to the Corinthian brethren in general, it is not to be imagined that the apoſtle, by their being *waſhed*, *ſanctified* and *juſtified*, meant to ſay that they were all *holy perſons*, in the moral ſenſe of the word, and that they were all to be *juſtified* at the day of judgment. Among the Corinthians there were many unholy perſons, whom the apoſtle reproved ſharply for their ſins, 2 Cor. xii. 20, 21. and whom he threatened to puniſh ſeverely if they did not repent, 2 Cor. xiii. 1, 2.—The Corinthians having been waſhed with the water of baptiſm, in token of their having renounced idolatry with all its impurities, they were under the obligation of a ſolemn vow, carefully to ſtudy purity of heart and life.

2. *But ye are ſanctified.* By their profeſſion of the goſpel, the Corinthians were ſeparated from idolaters, and conſecrated to the ſervice of God; a meaning of the word *ſanctified*, often to be found in ſcripture. See Eſſ. iv. 53.

3. *But ye are juſtified.* The word *juſtified*, hath various ſignifications in ſcripture. Beſides the forenſic ſenſe, *juſtified* ſignifies the being *delivered*, or *freed* from ſome evil ſimply, and is ſo tranſlated in our common Engliſh verſion, Rom. vi. 7. *He that is dead*, (δεδικαιωται απο, *is juſtified from*,) *is freed from ſin.* See alſo Rom. iv. 25. note 2.

4. *By the Spirit of our God.* Becauſe *juſtification*, in the forenſic ſenſe, is never aſcribed to the Spirit, ſome are of opinion, that the apoſtle's meaning is, Ye Corinthians, by the gifts of the Spirit conferred on you, are juſtified in the eyes of all men, for having renounced heatheniſm, and embraced the goſpel.

If the terms *waſhed*, *ſanctified*, and *juſtified*, are underſtood in their moral ſenſe, the Corinthians may be ſaid to have been *waſhed*, and *ſanctified*, and *juſtified*, becauſe under the goſpel, they enjoyed all the means neceſſary to their being *waſhed*, *ſanctified and juſtified*, though perhaps many of them had not made a proper uſe of theſe means. See Eſſ. iv. 1.—Or the paſſage may be reſtricted to thoſe who were true believers, and really holy perſons.

Ver. 12. *All meats are lawful for me.* See the Illuſtration ver. 12. As the apoſtle could not ſay in any ſenſe, that *all things* were lawful for him, the ſentence is *elliptical*, and muſt be ſupplied, according to the apoſtle's manner, from the ſubſequent verſe; *All meats are lawful for me to eat.*

the ftomach *for meats. However*, men's happinefs does not confift in eating, fince *God will deftroy both the ftomach and meats*.

100.) *However*, God *will* deftroy both it and them.[1]

Now, with refpect to the ufe of women, I affirm, that *the body was not made for whoredom, but for* glorifying *the Lord* by purity, *and the Lord* was made Lord, *for* glorifying *the body* by raifing it incorruptible.

Now the body WAS not MADE for *whoredom*, (fee chap. v. 1. note 1.) but for the Lord, (ver. 20.) and the Lord for the body:

14 *And* that the body was made for glorifying the Lord, appears from this, that *God hath both raifed the Lord, and will raife up us* immortal like him, *by his own power*.

14 (Δε, 103.) And God hath both *raifed* the Lord, and will raife up us by his own power.

15 Senfualifts fay, no injury is done to others by whoredom; but *do ye not know that your bodies are the members of Chrift? Shall I then take the members of Chrift, and make them the members of an harlot?* Shall I, who am Chrift's property, enflave myfelf to an harlot? *By no means*. This would be an injury to Chrift.

15 *Do ye not know*, (fee ver. 2. note 1.) that your bodies are the members of Chrift?[1] fhall I then take the members of Chrift, and make THEM the members of an harlot? *by no means*.

16 *What, do ye not know that he who is ftrongly attached to an harlot, is one body* with her? Hath the fame vicious inclinations and manners. This, God declared, when he inftituted marriage; *For, faith he, the two fhall be one flefh*.

16 What, *do ye not know*, that he *who is ftrongly attached* to an harlot, is one body?[1] for *he faith, the* two fhall be one flefh.[2]

17 *But he who is ftrongly attached to the Lord, is one Spirit* with him: he hath the fame virtuous difpofitions and manners.

17 But he *who is ftrongly attached* to the Lord, is one fpirit.[1]

Ver. 13. *However God will deftroy both it and them*; namely, when the earth with the things which it contains are burnt. From this it is evident, that at the refurrection, the parts of the body which minifter to its nutrition by means of meat and drink, are not to be reftored: or if they are to be reftored, that their ufe will be abolifhed. See chap. xv. 44. note, towards the end.

Ver. 15. *Your bodies are the members of Chrift*. This, and all the fimilar expreffions in St Paul's epiftles, feem to be founded on what Chrift faid in his accoant of the judgment, Matth. xxv. 40. *I was hungry*, &c. *Forafmuch as ye have done it to one of the leaft of thefe my brethren, ye have done it to me*. For in thefe words, our Lord declared, that the righteous are a part of himfelf, and that the members of their bodies are fubject to his direction, and the objects of his care.

Ver. 16.—1. *He who is* (κολλωμενος, literally, *glued*) *ftrongly attached to an harlot, is one body*. The body being the feat of the appetites and paffions, and the inftrument by which our appetites and paffions are gratified, *to be one body with an harlot*, is to have the fame vicious inclinations with her, and to give up our body to her to be employed in gratifying her finful inclinations.

2 *The two fhall be one flefh*. They fhall be one in inclination and intereft, and fhall employ their bodies as if they were animated by one foul. This ought to be the effect of the conjunction of man and woman in the bond of marriage; and generally is the confequence of a man's attachment to his whore.

Ver. 17. *He who is ftrongly attached to the Lord, is one Spirit*. The Spirit being the feat of the underftanding, the affections, and the will, *to be one fpirit with another*, is to have the fame views of things, the fame inclinations, and the fame volitions; confequently, to purfue the fame courfe of life.

Ver. 18.

18 Flee *whoredom.*[1] Every ſin *which* a man *committeth* is (εκτ☉) without the body; but he *who* committeth *whoredom,* ſinneth (εις) againſt his own body.[2]

19 What, *do ye not know,* that your body is the temple of the Holy *Spirit,*[1] (ſee Eph. ii. 22.) *who* is in you, *whom* ye have *from* God? (και, 224.) *beſides,* ye are not your own;

20 For ye are bought[1] with a price: glorify God, therefore, (εν, 162.) *with* your body, and (εν) *with* your ſpirit, which are God's.

18 *Flee whoredom,* for this reaſon alſo, that *every* other *ſin which a man committeth, is* committed *without* affecting *the body. But he who committeth whoredom, ſinneth againſt his own body:* he waſtes its ſtrength, and introduceth into it deadly diſeaſes.

19 *What, do ye not know that your body is the temple of the Holy Spirit, who is in you* by his gifts; *whom ye have* received *from God;* ſo that ye ought to keep your bodies unpolluted with thoſe vices which provoke the Spirit to depart. *Beſides ye are not your own,* to uſe your bodies as ye pleaſe.

20 *For ye are bought with the price* of the blood of Chriſt. *Glorify God, therefore, with your body,* by chaſtity and temperance, *and with your ſpirit* by piety, *which* body and ſpirit *are God's,* both by creation and redemption.

Ver. 18.—1. *Flee whoredom.* In this prohibition, gluttony and drunkenneſs are comprehended, as the ordinary concomitants of whoredom. For the reaſon of the prohibition is equally applicable to theſe vices likewiſe: They are as hurtful to the body as whoredom is.—The way to flee whoredom, is to baniſh out of the mind all laſcivious imaginations, to avoid carefully the objects and occaſion of committing whoredom, and to maintain an habitual temperance in the uſe of meat and drinks.

2. *Sinneth againſt his own body.* The perſon who is addicted to gluttony and drunkenneſs, ſinneth againſt his own body, in the ſame manner as the fornicator doth. He debilitates it, by introducing into it many painful and deadly diſeaſes.—Perhaps this clauſe ought to be tranſlated, *He who committeth whoredom, ſinneth* (εις, *in,* or) *within his own body.*

Ver. 19. *Your body is the temple of the Holy Spirit.* The two things neceſſary to conſtitute a temple, as Whitby obſerves, belong to the bodies of believers. They are conſecrated to the uſe of the Deity: and he reſides in them. In the bodies of the primitive Chriſtians, God reſided by his Spirit, who manifeſted himſelf by his miraculous gifts; and he ſtill reſides in believers, by his ordinary operations. From this, Tertullian, De Cultu Fœmin. lib. 2. c. 2. draws the following inference: "Since all Chriſtians are become the temple of God, by virtue of his Holy Spirit ſent into their hearts, and conſecrating their bodies to his ſervice, we ſhould make chaſtity the keeper of this ſacred habitation, and ſuffer nothing unclean or profane to enter into it, leſt the God who dwells in it, being diſpleaſed, ſhould deſert his habitation thus defiled." Whitby's tranſlation.

Ver. 20. *Ye are bought with a price.* Ye are the property of God, who hath bought you with the price of his Son's blood.

CHAP. VII.

View and Illuſtration of the Directions given in this Chapter.

TO underſtand the precepts and advices contained in this chapter, it is neceſſary to know, that among the Jews, every perſon whoſe age and circumſtances allowed him to marry, was reckoned to break the divine precept, *increaſe and multiply*, if he continued to live in a ſingle ſtate: A doctrine which the falſe teacher who was a Jew, may be ſuppoſed to have inculcated, to ingratiate himſelf with the Corinthian women. Some of the Grecian philoſophers however affirmed, that if a man would live happily, he ſhould not marry. Nay, of the Pythagoreans, ſome repreſented the matrimonial connection as inconſiſtent with purity. The brethren at Corinth, therefore, on the one hand, being urged to marriage both by their own natural inclinations, and by the doctrine of the Judaizers, and on the other, being reſtrained from marriage by the doctrine of the philoſophers, and by the inconveniencies attending marriage in the then perſecuted ſtate of the church, they judged it prudent to write to the apoſtle, the letter mentioned ver. 1. in which they deſired him to inform them, whether they might not without ſin abſtain from marriage altogether? and whether ſuch as were already married, might not diſſolve their marriages, on account of the evils to which in their perſecuted ſtate they were expoſed? The letter, in which the Corinthians propoſed theſe and ſome other queſtions to the apoſtle, hath long ago been loſt. But had it been preſerved, it would have illuſtrated many paſſages of the epiſtles to the Corinthians which are now dark, becauſe we are ignorant of the circumſtances to which the apoſtle in theſe paſſages alluded.

To the queſtion, concerning the obligation which perſons grown up and ſettled in the world, were under to enter into the married ſtate, St Paul anſwered, That although in the preſent diſtreſs, it was better for them to have no matrimonial connections at all, yet to avoid whoredoms, every one who could not live chaſtely in a ſingle ſtate, he told them, was bound to marry; for which reaſon, he explained to them the duties of married perſons, as expreſsly eſtabliſhed by the commandment of God, ver. 1, 2, 3, 4, 5.—But what he was farther to ſay in anſwer to their queſtion, he told them, was not an injunction, like his

his declaration of the duties of marriage, but only an advice ſuited to their preſent condition, ver. 6.—Namely, he wiſhed that all of them could, like him, live continently unmarried, ver. 7.—Then more particularly addreſſing the widowers and widows among them, he aſſured them it would be good for them, if, in the then perſecuted ſtate of the church, they could live chaſtely unmarried, as he was doing, ver. 8.—But at the ſame time he told them, if they found that too difficult, it was better for them to marry than to be tormented with luſt, ver. 9.

Next, in anſwer to their queſtion, concerning the ſeparation and divorce of married perſons, the apoſtle conſidered, firſt, the caſe of the married who were both of them chriſtians. To theſe, his command and the command of Chriſt was, that the wife depart not from her huſband, on account of the inconveniencies attending marriage, ver. 10.—However, if any wife finding the troubles of a married ſtate, in thoſe times of perſecution, too great for her to bear, ſeparated herſelf from her huſband, ſhe was in her ſtate of ſeparation to marry no other man; becauſe her marriage ſtill ſubſiſted. And if on trial, ſhe found that ſhe could not live continently in a ſtate of ſeparation, ſhe was to be reconciled to her huſband. In like manner, a huſband, was not on account of the inconveniencies attending a married ſtate, to put away his wife. Or, having put her away, if he could not live chaſtely without her, he was to be reconciled to her, ver. 11.

In the ſecond place, with reſpect to ſuch chriſtians as were married to heathens, he told them, that what he was going to ſay was his commandment, and not the Lord's; meaning that the Lord, while on earth, had given no precept concerning ſuch a caſe. Theſe perſons, the apoſtle by inſpiration, ordered to live together, if the heathen party was willing ſo to do; becauſe difference of religion does not diſſolve marriage, ver. 12, 13.—And to ſhew the propriety of continuing ſuch marriages when made, he told them, that the infidel huſband was *ſanctified*, or rendered a fit huſband to his believing wife, by the ſtrength of his affection to her, notwithſtanding his religion was different from hers. And that by the ſame affection, an infidel wife was *ſanctified* to her believing huſband, ver. 14.—But if the infidel party who propoſed to depart, maliciouſly deſerted his or her believing mate, notwithſtanding due means of reconciliation had been uſed; the marriage was, by that deſertion, diſſolved with reſpect to the chriſtian party willing to adhere, and the latter was at liberty to marry another, ver. 15.—In the mean time, to induce perſons of both ſexes who were married to heathens, to continue their marriages, he told them, it might be a means of converting their infidel yoke-fellows, ver. 16.

In

In the firſt age, ſome of the brethren, entertaining wrong notions of the privileges conferred on them by the goſpel, fancied that on their becoming chriſtians, they were freed from their former political as well as religious obligations. To remove that error, the apoſtle, after adviſing the Corinthians to continue their marriages with their unbelieving ſpouſes, ordered every chriſtian to continue in the ſtate in which he was called to believe; becauſe the goſpel ſets no perſon free from any innocent political, and far leſs from any natural obligation, ver. 17.—The converted Jew, was ſtill to remain under the law of Moſes, as the municipal law of Judea: And the converted gentile, was not to become a Jew, by receiving circumciſion, ver. 18.—Becauſe, in the affair of men's ſalvation, no regard is had either to circumciſion or uncircumciſion, but to the keeping of the commandments of God, ver. 19.—Every one therefore, after his converſion, was to remain in the political ſtate in which he was converted, ver. 20.—In particular, ſlaves after their converſion were to continue under the power of their maſters as before, unleſs they could lawfully obtain their freedom, ver. 21.—And a free man, was not to make himſelf a ſlave, ver. 22.—The reaſon was, becauſe being bought by Chriſt with a price, if he became the ſlave of men, he might find it difficult to ſerve Chriſt, his ſuperior maſter, ver. 23.—And therefore the apoſtle a third time, enjoined them to remain in the condition wherein they were called, ver. 24.—This earneſtneſs he ſhewed, becauſe if the brethren diſobeyed the good laws of the countries where they lived; or, if ſuch of them as were ſlaves, ran away from their maſters after their converſion, the goſpel would have been calumniated as encouraging licentiouſneſs.

In the third place, the apoſtle conſidered the caſe of theſe young perſons who never had married, perhaps becauſe they were not well eſtabliſhed in the world, or were ſtill in their father's family. This claſs of perſons of both ſexes, he called *virgins*, and declared that he had no commandment of the Lord concerning them: By which he meant, that Chriſt, during his miniſtry on earth, had given no commandment concerning them; but the apoſtle gave his *judgment* on their caſe, *as one who had obtained mercy from the Lord to be faithful*: That is, he gave his judgment as an apoſtle, who had received inſpiration to enable him faithfully to declare Chriſt's will, ver. 25.—Beginning therefore with the caſe of the male virgin, he declared it to be good in the preſent diſtreſs, for ſuch to remain unmarried, ver. 26.—But if they married, they were not to ſeek to be looſed. And if their wives happened to die, he told them, they would find it prudent not to ſeek a ſecond wife, ver. 27.—At the ſame time he declared, that if ſuch perſons married again, they did not ſin. The ſame he declared concerning the female virgin: only both the one and the other would find

find ſecond marriages, in that time of perſecution, attended with great bodily trouble, ver. 28.

By the way, to make the Corinthians leſs ſolicitous about preſent pleaſures and pains, the apoſtle put them in mind of the brevity of life; and from that conſideration, exhorted them to beware of being too much elevated with proſperity, or too much dejected with adverſity, ver. 29, 30, 31.—And to ſhew that he had good reaſons for adviſing both ſexes againſt marriage, while the perſecution continued, he obſerved, that the unmarried man being free from the cares of a family, had more time and opportunity to pleaſe the Lord; whereas, the married man was obliged to mind the things of the world, that he might pleaſe his wife, ver. 32, 33.—The ſame things he obſerved concerning wives and unmarried women, ver. 34.—And told them, he gave them theſe advices, and pointed out to them the inconveniencies of a married ſtate, together with the advantages of a ſingle life, not to throw a bond upon them; but to lead them to do what was comely, and well befitting their chriſtian profeſſion, without conſtraint, ver. 35.

Laſtly, with reſpect to female virgins who were in their father's families, and under their father's power, the apoſtle pointed out to the fathers of ſuch virgins, the conſiderations which were to determine them, whether they would give their daughters in marriage, or keep them ſingle, ver. 36.–39.

This long diſcourſe the apoſtle concluded, with declaring that all women whether old or young, are by their marriage covenant bound to their huſbands, as long as their huſbands live. But if their huſbands die, they may marry a ſecond time. Yet he gave it as his opinion, that they would be more happy if they remained widows, conſidering the perſecution to which they were expoſed. And in ſo ſaying, he told them he was ſure he ſpake by the Spirit of God, ver. 39, 40.

New Translation.	COMMENTARY.
CHAP. VII. 1 Now, concerning the things *of which* ye wrote *to* me, It is good for a man not to touch[1] a woman.	CHAP. VII. 1 *Now concerning the things of which ye wrote to me*, I ſay *it is good*, in the preſent diſtreſſed ſtate of the church, *for a man*, who can live chaſtely, *not to have any matrimonial connection.*
2 (Δια δε, 100, 112.) Nevertheleſs, *on account of whoredoms*, [1] let every man	2 *Neverthleſs, on account of* avoiding *whoredoms, let every man*, who cannot live chaſtely in a ſingle

Ver. 1. *To touch.* Epictetus, ſect. 33. uſes this word to denote one's *marrying*.

Ver. 2.—1. *On account of whoredoms.* Τας πορνειας. The word *whoredoms* being plural, is emphatical

ſtate, *have a wife of his own, and let every woman*, who finds it difficult to live chaſtely in a ſingle ſtate, *have her own huſband*.

3 And to prevent in the wife irregular deſires after other men, *let the huſband comply with the deſires of his wife, reſpecting the matrimonial enjoyment. And in like manner, alſo*, let *the wife comply with the deſires of her huſband*.

4 *The wife hath not the command of her own body*, ſo as to refuſe her huſband, or give her body to any other man; *but the huſband* hath an excluſive right thereto. *And in like manner, alſo, the huſband hath not the command of his own body*, to refuſe his wife, or give his body to any other woman; *but his wife* hath an excluſive right to his body.

5 *Deprive not one another, unleſs perhaps by* mutual *conſent for a time, that ye may have leiſure for faſting and prayer*, when ye are called to theſe duties, by ſome ſpecial occurrence. *And* do not continue the ſeparation too long, but *again come ye together, to the*

have *a wife of his own*, and let every woman have her own huſband.[2]

3 Let the huſband render *to* the wife (την οφειλομενην) *the* due benevolence;[1] and *in like manner* alſo, the wife *to* the huſband.

4 The wife hath not *the command of* her own body, but the huſband; and, *in like manner* alſo, the huſband hath not *the command of* his own body, but the wife.[1]

5 *Deprive not one another, unleſs, perhaps, by* conſent for a time, that ye may *have leiſure for* faſting and prayer;[1] and again, *come ye together to the ſame place*,[2]

emphatical, and denotes all the different kinds of whoredoms mentioned chap. vi. 9. See chap. v. 1. note 1.

2. *Let every woman have her own huſband.* Here the apoſtle ſpeaks in the imperative mode, uſing the ſtyle in which ſuperiors give their commands. But although he recommends a ſingle life in certain circumſtances, this and the injunction ver. 5. given to all who cannot live chaſtely unmarried, is a direct prohibition of celibacy to the bulk of mankind. Farther, as no perſon in early life, can foreſee what his future ſtate of mind will be, or what temptations he may meet with, he cannot certainly know whether it will be in his power to live chaſtely unmarried. Wherefore as that is the only caſe in which the apoſtle allows perſons to live unmarried, vows of celibacy and virginity taken on in early life, muſt in both ſexes be ſinful.

Ver. 3. *The due benevolence.* That compliance with each others deſires, reſpecting the matrimonial enjoyment, which is here enjoined to married perſons, is called *the due benovelence*, becauſe it is a duty reſulting from the nature of the marriage-covenant.

Ver. 4. *The huſband hath not the command of his own body, but the wife.* The right of the wife to her huſband's body, being here repreſented as preciſely the ſame with the huſband's right to her body, it excludes the huſband from ſimultaneous polygamy, otherwiſe the right of the huſband to his wife's body, would not exclude her from being married to another, during her huſband's lifetime. Beſides the direction, ver. 2. *Let every woman have her own huſband*, plainly leads to the ſame concluſion.—The right of the wife to her huſband's body is a perfect right, being founded on the ends of marriage, namely the procreation of children, their proper education, and the prevention of fornication. But theſe ends would in a great meaſure be fruſtrated, if the wife had not an excluſive right to her huſband's perſon.

Ver. 5.—1. *That ye may have leiſure for faſting and prayer.* Becauſe it is the duty of the clergy to pray for their people at all ſeaſons, Jerome and the papiſts, from this text infer, that they ought to live in perpetual celibacy. But the inference is inept, becauſe the apoſtle is ſpeaking, not of the ordinary duties of devotion, as is plain from his joining faſting with prayer, but of thoſe acts of devotion to which the people are called by ſome ſpecial occurrence, whether of a public or of a private nature.

2. *And again come ye together to the ſame place.* So the original phraſe, επι το αυτο, properly ſignifies. From this it appears, that in the firſt age, when married perſons parted for a time to employ themſelves in the duties of devotion, they lived in ſeparate habitations, or rather in different

that Satan *may not tempt you through* your incontinency.[3]

same habitation and bed, that Satan may not tempt you to commit adultery, *through your incontinency.*

6 But *this* WHICH FOLLOWS,[1] I speak *as an advice*,[2] AND not *as an injunction*,

6 These things are precepts, *but this which follows, I speak as an advice* to those who are able to receive it, *and not as an injunction* to all;

7 (γαρ, 95.) *That I wish* all men *to be* even as I myself AM. *However, each* hath his proper gift *from* God, one, *indeed*, after this manner, and another after that.

7 *That I wish all the disciples of Christ*, who can live chastely, *to be* unmarried, *even as I myself am. However, each hath his proper gift from God, one indeed after this manner, and another after that:* their bodily constitutions are different, and their strength of mind different.

8 I say, *then*, to the unmarried MEN, and *to the* widows,[1] It is good for them, if they *can remain* even as I DO.

8 *This then is my advice to the unmarried men, and to the widows; it is good for them*, at present, *if they can remain* chastely unmarried, *even as I do.* See ver. 26. note 2. Philip. iv. 3. note 1.

9 *Yet*, if they cannot *live continently*, let them marry; for it is better to marry than to burn. (See ver. 2. note 2.)

9 *Yet, if they cannot live continently* in a single state, *let them marry, because it is better* for them *to bear the inconveniencies attending marriage, than to be tormented with unchaste desires.*

10 *Now those who have* married (παραγγελλω) *I charge*,[1] YET not I, but the

10 *Now*, from what I have said, ye must not conclude, that married persons may leave each others when they please; for *those who have married, I*

different parts of their own house. For in the eastern countries, the houses were so built, that the women had apartments allotted to themselves. See Rom. xvi. 1. note. 3.

3. *That Satan may not tempt you through your incontinency.* The word ακρασια, translated *incontinency*, properly signifies, *the want of the government of one's passions and appetites.*—Here I must observe, that *marriage* being an affair of the greatest importance to society, it was absolutely necessary that its obligation and duties, as well as the obligation and duties of the other relations of life, should be declared by inspiration in the scriptures. This passage, therefore, of the word of God, ought to be read with due reverence, both because it was dictated by the Holy Spirit, and because throughout the whole of his discourse, the apostle has used the greatest chastity and delicacy of expression.

Ver. 6.—1. *But this which follows.* Because the pronoun τουτο, *this*, often in scripture denotes what follows in the discourse, see Ess. iv. 68., I have added in the translation, *which follows*, to shew that by the word *this*, the apostle means not what he had said, but what he is going to say.

2. *I speak*, κατα συγγνωμην, *as an advice.* Bengelius says συγγνωμη, denotes an opinion rightly suited to the state or disposition of another; and in support of that sense of the word, quotes Aristot. Eth. Lib. vi. 10. Συγγνωμη, therefore, is *an advice.* The word γνωμη, hath the same meaning, 2 Cor. viii. 10. and is so translated in our bibles.

Ver. 8. *I say then*, τοις αγαμοις και ταις χηραις, *to the unmarried men, and to the widows.* Because χηραις signifies *widows*, Grotius contends, that αγαμοις denotes *widowers.* To this it is objected, that if by *unmarried men*, *widowers* are meant, it will follow, that the apostle was a widower. But the answer is, that this advice being given to widows as well as widowers, the phrase *remain as I do*, no more implies that the apostle was a widower, than that he was a widow. All that the expression implies, is, that at the time he wrote this letter he was unmarried.

Ver. 10.—1. *Now those who have married I charge.* So Τοις δε γεγαμηκοσι παραγγελλω, should

 be

charge, yet not I only, *but the Lord,* Mark x. 12. *Let not a wife depart from her husband,* except for adultery.

Lord;[2] Let not *a* wife depart from HER husband:

be translated. For it is the same phrase with Ἱνα παραγγειλης τισι, 1 Tim. i. 3. which our translators have rendered, *That thou mightest charge some.*

2. *Yet not I but the Lord.* The Lord Jesus during his ministry on earth, delivered many precepts of his law in the hearing of his disciples. And those which he did not deliver in person, he promised to reveal to them by the Spirit, after his departure. Therefore, there is a just foundation for distinguishing the commandments which the Lord delivered in person, from the commandments which he revealed to the apostles by the Spirit, and which they made known to the world in their sermons and writings. This distinction is not peculiar to Paul. It is insinuated likewise by Peter and Jude: see 2 Pet. iii. 2. Jude ver. 17. where *the commandments of the apostles of the Lord and Saviour* are mentioned, not as inferior in authority to the commandments of the Lord, (for they were all as really his commandments, as those which he delivered in person,) but as different in the manner of their communication. This authority of the commandments of the apostles will be acknowledged, if we consider that, agreeably to Christ's promise, John xiv. 16. the Holy Spirit dwelt with the apostles for ever, xvi. 13. to lead them into all truth, that is, to give them the perfect knowledge of all the doctrines and precepts of the gospel. This abiding inspiration, St Paul enjoyed equally with the rest of the apostles, since as he himself tells us repeatedly, 2 Cor. xi. 5. xii. 11. *He was in nothing behind the very greatest of the apostles.* So that he could say with truth concerning himself, as well as concerning them, 1 Cor. ii. 17. *We have the mind of Christ*: and affirm, 1 Thess. iv. 8. *He who despiseth us, despiseth not man but God, who certainly hath given his Spirit, the Holy Spirit to us.* Since, therefore, the apostle Paul enjoyed the abiding inspiration of the Spirit, it is evident, that in answering the questions proposed to him by the Corinthians, when he distinguished *the commandments of the Lord* from *his own commandments,* his intention was not, as many have imagined, to tell us in what things he was inspired, and in what not; but to shew us what commandments the Lord delivered personally in his own lifetime, and what the Spirit inspired the apostles to deliver after his departure. This Paul could do with certainty; because, although he was not of the number of those who accompanied our Lord during his ministry, all the particulars of his life and doctrine were made known to him by revelation, as may be gathered from 1 Cor. xi. 23. note 1. xv. 3. 1 Tim. v. 18. and from the many allusions to the words and actions of Christ, found in the epistles which Paul wrote before any of the gospels were published; and from his mentioning one of Christ's sayings not recorded by any of the evangelists, Acts xx. 35.—Farther, that the apostle's intention in distinguishing the Lord's commandments, from what he calls his own commandments, was not to shew us what things he spake by inspiration, and what not, I think evident from his adding certain circumstances which prove that in delivering his own commandments he was really inspired. Thus when he says, ver. 25. *Now concerning virgins I have not a commandment of the Lord, but I give my judgment as having obtained mercy of the Lord to be faithful,* by affirming that he had obtained mercy of the Lord to be faithful, he certainly meant to tell us, that in giving his judgment concerning virgins he was inspired.—So also when he gave his judgment that a widow was at liberty to marry a second time, by adding, ver. 40. *She is happier if she so abide, according to my judgment. And I am certain, that even I have the Spirit of God,* he plainly asserted, that he was inspired in giving that judgment or determination.—Lastly, when he called on these among the Corinthians who had the gift of discerning spirits, to declare whether or not all the doctrines and precepts which he had delivered in this his first epistle to the Corinthians, were the commandments of the Lord, he certainly, in the most express manner, asserted that he had delivered these doctrines and precepts by the inspiration of the Spirit. 1 Cor. xiv. 37. *If any one is really a prophet, or a spiritual person, let him acknowledge the things which I write to you, that they are the commandments of the Lord.*—Upon the whole, I appeal to every candid reader, whether the apostle could have said these things, if the judgment which he delivered on the different subjects in this chapter, had been a mere human or uninspired judgment, and not a judgment dictated by the Spirit of God.

Ver.

11 But *if she even* depart, let her remain unmarried, or be reconciled to HER husband; and *a husband MUST not* put away HIS wife.[1] Mat. xix. 9.

11 *However, if she even depart, let her remain unmarried: or* if she cannot live chastely in a state of separation, *let her be reconciled to her husband. And a husband must not put away his wife;* but if he puts her away, let him remain unmarried, or be reconciled to his wife.

12 But *the* rest (εγω λεγω, 55.) *I command,* not the Lord, If any brother *have an infidel* wife, (και αυτη, 219, 65.) *who herself is well* pleased to dwell with him, let him not put her away.[1]

12 *But the rest* who are married to infidels, *I command, not the Lord,* (See ver. 10. note 2.) who, during his ministry, gave no commandment concerning the matter, *If any christian have an infidel wife, who herself is willing to dwell with him, let him not put her away,* on account of her being of a different religion from him.

13 And *a* woman *who* hath an *infidel husband,* (και) *who himself is well* pleased to dwell with her, let her not *put him away.*

13 *And a* christian *woman, who hath an infidel husband,* whether he be a Jew or a gentile, *who himself is willing to dwell with her, let her not put him away:* neither let her maliciously desert him.

14 For the *infidel* husband is sanctified (εν, 163.) *to* the wife, and the *infidel* wife is sanctified *to* the husband; *otherwise, certainly,* your children *were* unclean;[1] *whereas, indeed, they are* holy.

14 *For the infidel husband is sanctified,* is fitted to remain married *to the* believing *wife,* by his affection for her; *and the infidel wife is sanctified, to the* believing *husband,* by her affection for him, *otherwise certainly your children would be* neglected by you as *unclean: whereas, indeed, they are clean;* they are the objects of your affection and care.

Ver. 11. *A husband must not put away his wife.* Because the obligations lying on husbands and wives are mutual and equal, the apostle, after saying to the wife, *If she even depart, let her remain unmarried or be reconciled to her husband,* did not think it necessary to add in his command to the husband, *If he put her away, let him remain unmarried, or be reconciled to his wife.* Yet for the sake of plainness, I have supplied this in the commentary

Ver. 12. *Let him not put her away.* Perhaps some of the more zealous Jewish converts, on the authority of Ezra's example, recorded Ezra x. 3. contended, that the Corinthians who before their conversion had been married to idolaters, were bound to put away their spouses if they continued in idolatry. Wherefore the sincere part of the church having consulted the apostle on that question, he ordered such marriages to be continued, if the parties were willing to abide together. But as difference in religion, often proves an occasion of family quarrels, the apostle in his second epistle advised them in contracting marriages after their conversion, by no means to marry idolaters. 2 Cor. vi. 14.

Ver. 14. *Otherwise certainly your children were unclean.* Our translators seem here to have understood the terms *sanctified, unclean, and holy,* in a federal sense, which indeed is the common opinion. But first, it is not true in a federal sense, that the unbelieving party in a marriage is sanctified by the believing party; for evidently no one hath any right to the blessings of the gospel covenant, by the faith of those to whom they are married. In the second place, it is as little true, that the children procreated between believing and unbelieving parents, become *unclean* by the separation of their parents, and *clean,* by their continuing together, as the apostle asserts, if by *unclean* we understand exclusion from the covenant, and by *clean,* admission into it. For the title which children have to be members of the covenant, depends not on their parents living together, but on the faith of the believing parent. I therefore think with Elsner, that the words in this verse have neither a federal nor a moral meaning,

 but

15 *But if the infidel* party, offended at the other for becoming a christian, *depart, let him depart: the* christian *brother or the sister*, thus maliciously deserted, *is not in* the *bondage* of matrimony *with such persons. But* I do not speak of the believing parties departing, because *God hath commanded us to* live in *peace* with our infidel spouses.

16 Continue with your infidel spouses, who are willing to dwell with you, *for how knowest thou, O* christian *wife, whether thou shalt convert thy husband?* (See 1 Pet. iii. 1.) *And how knowest thou, O* christian *husband, whether thou shalt convert thy wife*, if thou continue with her?

17 *But* though this should not be the case, yet *as God hath distributed to every one* his lot, *and in the state wherein the Lord* Christ *hath called every one, so let him continue*, fulfilling the duties thereof, unless he can change his condition lawfully. *And so in all the churches I ordain.* See the illustration.

18 To apply this rule: *Hath any circumcised person*, who is under the law of Moses as the municipal

15 But if the *infidel* depart, let him depart: *the* brother or *the* sister is not *in* bondage (εν, 162.) *with such*; [1] but God hath called us (εν, 163.) to peace. (See ver. 12, 13.)

16 (Τι γαρ, 302.) For *how* knowest thou, O wife, whether thou shalt save [1] THY husband? *And* how knowest thou, O *husband*, whether thou shalt save THY wife?

17 But as God [1] hath distributed to every *one*, AND as the Lord hath called [2] every one, so let him walk: and so in all *the churches, I ordain.*

18 *Hath any circumcised one been called?* let him not

but are used in the idiom of the Hebrews, who by *sanctified*, understood what was fitted for a particular use; (see Ess. iv. 53.) and by *unclean*, what was unfit for use, (Ess. iv. 38.) and therefore to be cast away. In that sense, the apostle speaking of *meat* says, 1 Tim. iv. 5. *It is sanctified* (fitted for your use) *by the word of God and prayer.*—ver. 4. *Every creature of God* fit for food *is good, and nothing* fit for food *is to be cast away as* unclean. The terms in the verse thus understood, afford a rational meaning; namely, that when infidels are married to Christians, if they have a strong affection for their Christian spouses, they are thereby *sanctified* to them, they are fitted to continue married to them; because their affection to the Christian party, will insure to that party the faithful performance of every duty; and that if the marriages of infidels and Christians were to be dissolved, they would cast away their children as *unclean*, that is, losing their affection for them, they would expose them after the barbarous custom of the Greeks, or at least neglect their education: But that by continuing their marriages, their children are *holy*, they are preserved as sacred pledges of their mutual love, and educated with care.

Ver. 15. *The brother or the sister*, ου δεδουλωται εν τοις τοιουτοις, *is not in bondage with such.* The apostle had declared, ver. 11. that the married party, who maliciously deserted the other, was not at liberty to marry during the other's life. Here he declares that the party who was willing to continue the marriage, but who was deserted notwithstanding a reconciliation had been attempted, was at liberty to marry. And his decision is just, because there is no reason why the innocent party, through the fault of the guilty party, should be exposed to the danger of committing adultery.

Ver. 16. *Save thy husband?* The word *save*, signifies *to convert* to the belief and profession of the gospel. Thus Rom. xi. 26. *And so all Israel shall be saved.* See 1 Pet. iii. 1, 2. where the same argument is used to persuade wives to do their duty.

Ver. 17.—1. *But as God*, &c. Here ει μη, stands for αλλα. See Ess. iv. 136. Le Clerc supposing an ellipsis here, supplies it thus: 'I have nothing further to add on this subject, *except*, 'that *as God hath distributed*,' &c. Some join ει μη to the end of the foregoing verse thus: *Whether thou shalt save thy wife*, ει μη, *or not?* Consequently ver. 17. will begin as verses 20. 24. with the word εκαστω. But if this were the construction, the words would have been η μη, which Erasmus says is the reading in some copies.

2. *As the Lord hath called every one, so let him walk.* By declaring here, and ver. 20. 24. that

be uncircumcifed.[1] *Hath any one been* called in uncircumcifion? let him not *be* circumcifed.[2]

law of Judea, *been called?* Let him *not be uncircumcifed,* by renouncing that law. *Hath any one been called in uncircumcifion? Let him not be circumcifed,* in token of his fubjection to that law.

19 Circumcifion is nothing, and uncircumcifion is nothing, but the keeping of the commandments of God.

19 Under the gofpel, *neither circumcifion nor uncircumcifion hath any influence* in our falvation: *but the keeping of the commandments of God* alone hath influence.

20 Let every *one remain* in the fame calling *in which* he was called.

20 Since the gofpel makes no alteration in mens political ftate, *let every chriftian remain in the fame political ftate in which he was called.*

21 *Waft* thou called BEING *a bond-man? Be not thou careful*[1] TO BE MADE FREE. *Yet,* if thou *canft even* be made free, *rather ufe* IT.

21 Agreeably to this rule, *Waft thou called being a bond man? Be not thou follicitous to be made free,* fancying that a bondman is lefs the object of God's favour than a freeman. *Yet, if thou canft even be made free* by any lawful method, *rather obtain thy freedom.*

22 For *a bond-man who is called by* the Lord, is the Lord's (απελευθερος) *freedman. In like manner* alfo, *a free-man who is called,* is Chrift's *bond-man.*

22 But if difappointed, grieve not: *For a bondman who is called by the Lord,* poffeffes the greateft of all dignities: he *is the Lord's freed man;* being delivered by him from the flavery of fin. *In like manner alfo, a freeman who is called, being Chrift's bondman,* hath his dignity thereby greatly increafed.

23 Ye *were* bought with a price:[1] *become not the flaves* of men.

23 *Ye were bought with the price* of Chrift's blood. *Become not the flaves of men,* by felling yourfelves to them.

that men were bound after their converfion, to continue under all the moral and juft political obligations, which lay on them before their converfion, the apoftle condemned the error of the Judaizers, who taught that by embracing the true religion, all the former obligations, under which the convert lay, were diffolved. The gofpel, inftead of weakening any moral or juft political obligation, ftrengthens them all.

Ver. 18.—1. *Let him not be uncircumcifed.* Μη επισπασθω, literally *ne attrahat,* fcil. *præputium.* This Symmachus tells us the Jews did, who went over to the Samaritans. And Celfus the phyfician, lib. vii. cap. 25. fhews how it might be done. By recovering their forefkins, the apoftate Jews fancied they freed themfelves from their obligation to obey the law of Mofes. 1 Maccab. i. 15.

2. *Let him not be circumcifed.* The Judaizing teachers, urged the gentile converts, to receive circumcifion as neceffary to falvation. This the apoftle declared to be a renouncing of the gofpel, Gal. v. 2, 3.

Ver. 21. *Be not thou careful to be made free.* Doddridge in his note on this paffage, tranfcribes the following remark from Godwin: 'The apoftle could not in ftronger terms exprefs 'his deep conviction of the fmall importance of human diftinctions, than when fpeaking of 'what feems to great and generous minds the moft miferable lot, even that of a flave, he fays, '*Care not for it.*' Doddridge adds, 'If liberty itfelf, the firft of all temporal bleffings, be not 'of fo great importance, as that a man bleffed with the high hopes and glorious confolations of 'Chriftianity, fhould make himfelf very folicitous about it, how much lefs is there in thofe 'comparatively trifling diftinctions, on which fo many lay fo extravagant a ftrefs.'

Ver. 23. *Ye were bought with a price.* Some commentators are of opinion, that the Chrif-

tians

24 *Brethren, whether in a ſtate* of *bondage or of freedom each one was called, in that let him remain,* while he remains *with God:* that is, while he remains a chriſtian.

24 Brethren, *in what* STATE *each one was* called, *in that let him remain* (παρα τῳ Θεῳ) with God. [1]

25 *Now concerning virgins* of either ſex, who are in their father's families, *I have not a commandment of the Lord,* delivered during his miniſtry, to ſet before you: *but I give my deciſion* concerning them, *as having obtained* the *mercy* of inſpiration *from the Lord,* to enable me *to be faithful* in all the precepts I deliver.

25 Now, concerning virgins, [1] I have *not a* commandment of the Lord: *but* I give my judgment (ſee ver. 10. note 2.) as *having* obtained mercy [2] (ὑπο, 313.) of the Lord to be faithful.

26 *I declare this, then, to be good on account of the preſent perſecution,* to which the profeſſion of the goſpel now expoſes us; *namely, that it is good for a man who never was married to continue ſo,* if he can live chaſtely unmarried.

26 I *declare* [1] this, *then, to be good on account of* the preſent diſtreſs, [2] NAMELY, that IT IS good for a man, WHO IS A VIRGIN, *to continue ſo.* [3]

tians had now begun the practice of buying their brethren from ſlavery; and that the apoſtle here addreſſed thoſe who were redeemed. For they tranſlate the clauſe interrogatively, *Are ye bought with a price? Become not the ſlaves of men*: Do not a ſecond time make yourſelves ſlaves. But I ſee no reaſon for altering the common tranſlation of this paſſage.

Ver. 24. *In that let him remain with God.* According to L' Enfant, this exhortation, which is three times given in the compaſs of the diſcourſe, ſee ver. 17. 20. was intended to correct the diſorders among the Chriſtian ſlaves in Corinth, who agreeably to the doctrine of the falſe teacher, claimed their liberty, on pretence that as brethren in Chriſt, they were on an equality with their Chriſtian maſters.

Ver. 25.—1. *Now concerning virgins.* The word Παρθενων, tranſlated *virgins*, denotes perſons of either ſex who never were married. For Elſner, after Suidas, tells us, that men were called παρθενοι, *virgins*, as well as women; of which the following is an undoubted example, Rev. xiv. 4. *Theſe are they which were not defiled with women,* παρθενοι γαρ εισι, *for they are virgins.*

2. *As having obtained mercy.* The apoſtle in other paſſages terms his inſpiration and ſupernatural gifts *mercy*, 2 Cor. iv. 1. and *grace*, Gal. ii. 9. Wherefore, as by this *mercy*, he was enabled to be a faithful apoſtle and ſteward of the myſteries of God, his *judgment* was not a *judgment of advice*, but *of deciſion*, being dictated by inſpiration.

Ver. 26.—1. *I declare this then to be good.* The word νομιζω, tranſlated *I declare*, properly ſignifies *I eſtabliſh by law;* (See Park. Dict.) and might have been ſo rendered here. For the apoſtle does not give a ſimple opinion, ſuch as any wiſe man might give, but an inſpired deciſion. See ver. 10. note 2.

2. *On account of the preſent diſtreſs.* The original word ſignifies *affliction* ariſing from outward circumſtances, Luke xxi. 23. *There ſhall be,* αναγκη μεγαλη, *great diſtreſs in the land.* By mentioning *the preſent diſtreſs*, as the only thing which rendered a ſingle ſtate proper, the apoſtle hath prevented us from fancying, that *celibacy* is a more holy or perfect ſtate than *matrimony*. The one or the other is proper, according to the circumſtances in which men are placed, and the gifts with which they are endowed. Beſides, by telling us ver. 9. That *it is better to marry than to burn*, he hath in effect declared marriage to be good for the generality of mankind, at all times, not excepting a time of perſecution.

3. *It is good for a man who is a virgin to continue ſo.* Though the Engliſh word *man*, like its correſponding word in Greek and Latin, denotes both ſexes, the Greek word here, might have been tranſlated *a perſon*, the better to agree with the ſignification of the word *virgin;* which, as was ſhewn, ver. 25. note 1. denotes an unmarried perſon of either ſex.—Becauſe the directions which the apoſtle was about to give, ver. 36. to fathers, concerning the diſpoſal of their children in marriage, were partly to be founded on the inclination and circumſtances of the

27 Art thou bound *to* a wife? Seek not to be loosed. Art thou loosed from a wife? seek not a SECOND wife. [1]

27 Yet, *art thou bound to a wife? Seek not to be loosed* from her by an unjust divorce, nor by deserting her. *Art thou loosed from* thy *wife? Seek not a second wife*, if thou can live chastely without a wife.

28 *And yet*, if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned: nevertheless, *affliction* in the flesh such shall have; but I spare you.

28 *And yet if thou marry* a second wife, *thou hast not sinned. And if a woman who has remained single, marry, she hath not sinned. Nevertheless*, much *affliction in the present life, such shall have*, by multiplying their connections. *But I spare you* the pain of hearing these evils enumerated.

29 (Δε) *Now*, this I say, brethren, *that the time* BEING *short*, [1] it remaineth, that both they *who* have wives, *should be as not having* WIVES;

29 *Now*, lest ye should exceed either in joy or in sorrow, on account of present things, *This I say, brethren, that the time* of our abode here *being short, it is fit that both they who have wives*, instead of loving them inordinately, *should be as not having wives*, because they shall soon lose them.

30 And they *who* weep, as *not weeping*; and they *who* rejoice, as *not rejoicing*; and they *who* buy, as *not possessing*;

30 *And they who mourn* the death of relations, *as not mourning* bitterly; *and they who rejoice* on account of worldly prosperity, *as not rejoicing* immoderately; *and they who buy* estates, as little elated *as if they possessed them not;*

31 And they *who* use this world, as not abusing it. [1] For (σχημα) *the form* of this world passeth *by*. [2]

31 *And they who use this world, as not abusing it. For the form of this world*, its pleasures, its pains, and its glories, like a pageant quickly *passeth by* with respect to us.

32 (Δε, 104.) *Besides*, I *wish* you *to be* without *anxious care. The unmarried* MAN *anxiously* careth for the things *of* the Lord, how he *shall* please the Lord.

32 *Besides*, I advise you against marriage because *I wish you to be without anxious* worldly *care. The unmarried man* not incumbered with a family, *anxiously careth to promote the interests of Christ, and how he shall please Christ* by doing his will.

the children; before he gave these directions, he very properly addressed the children themselves, and set before them the considerations, by which their inclinations were to be regulated in that matter; namely the inconveniencies attending a married state, and the brevity and uncertainty of all human enjoyments: considerations which he told them, ought to determine them to wish to remain unmarried, during the present distress.

Ver. 27. *Seek not a second wife.* This advice the apostle gave, because it was better in a time of persecution, for one to suffer alone, than to increase his affliction, by the sufferings of a wife and children.

Ver. 29. *The time being short.* Doddridge thinks this clause might be translated, *The time being contracted*; because the word συνεσταλμενος, properly denotes a sail furled up.

Ver. 31.—1. *As not abusing it.* The compound word καταχρασθαι, *to abuse*, is put sometimes for the simple word χρασθαι, *to use*; so that, as Bish. Pearce observes, on this verse, the clause might be translated, *as not using it.* See Grotius on 1 Cor. ix. 18. and Stephen's Thesaur.

2. *For the form of this world*, παραγει, *passeth by*, namely, like a pageant. But Grotius imagines

33 *But he who*, in the preſent ſtate of things, *hath married* a wife, *anxiouſly careth for the things of the world*, and ſtudies *how he ſhall* with them maintain his family, and *pleaſe his wife*.

33 But he *who hath* married, *anxiouſly* careth for the things *of* the world, how he *ſhall* pleaſe HIS wife.

34 *The wife and the virgin are divided, in the ſame manner*, in their cares. *The unmarried woman* not burdened with a family, *anxiouſly attendeth to the duties of religion, that*, avoiding vicious actions, and repreſſing inordinate deſires and fears, *ſhe may be holy both in body and in ſpirit. But ſhe who hath married, anxiouſly careth for the affairs of her family*, and *how ſhe ſhall pleaſe her huſband;* conſequently hath not, like the other, leiſure to attend to the duties of religion, and to the improvement of her mind.

34 *The wife and the virgin are divided*[1] IN THE SAME MANNER. The unmarried woman *anxiouſly* careth for the things of the Lord, that ſhe may be holy both in body and in ſpirit: but ſhe *who hath* married, *anxiouſly* careth for the things of the world, how ſhe *ſhall* pleaſe HER huſband.

35 *This, however*, concerning the advantages and diſadvantages of the two ſtates, *I ſay for your own eaſe, not that I may reſtrain you* from marriage in all caſes, *but* by perſuading you to avoid multiplying your connections, *to lead you to* do *what is honourable* to yourſelves as chriſtians, *and moſt for the intereſt of Chriſt, without forcible dragging.*

35 *This, however*, I *ſay* for your own profit, not that I may *throw a bond on* you, but *TO LEAD YOU to what* is *honourable, and well becoming* the Lord, without *forcible dragging.*[1]

gines the alluſion is to the ſhifting of ſcenes in a theatre.--See 1 John ii. 17. where the word is uſed to expreſs the tranſitory periſhable nature of the things of the preſent life.

Ver. 34. *Are divided in the ſame manner.* Some commentators are of opinion, that the word μεμεριςαι, tranſlated *there is difference*, ſhould be joined to the preceding verſe, and tranſlated thus, *and is divided.* But in the Syriac verſion, theſe words are joined to this verſe in the following manner: *Diſcrimen autem eſt inter mulierem et virginem.* And the Greek commentators thus interpret the clauſe, Μεμεριςαι, τȣτ' εςιν, διαφερȣσιν αλληλων, και ȣ την αυτην εχȣσι φροντιδα: *They differ from one another, and have not the ſame care*, The literal tranſlation of the text, which I have given above, exhibits the ſame meaning more agreeably to the original.

Ver. 35. *What is honourable, and well beſitting the Lord, without forcible dragging.* So the original literally ſignifies. For the adjective ευπροσεδρον, denotes a thing that is conveniently placed near another thing, conſequently which ſuits it well: and the adverb απερισπαςως, being derived from περισπαω, *I draw a thing different ways by force*, may be tranſlated, *without forcible dragging.*—The arguments by which the apoſtle, in this and in the three preceding verſes, recommended celibacy to the Corinthians, have been urged by the papiſts in ſupport of the rules of their church, which oblige the clergy and the monaſtic orders, to live unmarried. And it muſt be acknowledged, that at firſt ſight, theſe arguments ſeem to be properly applied by them. Nevertheleſs, when it is conſidered, that the apoſtle's advices were ſuited to Chriſtians in the then perſecuted ſtate of the church, and were addreſſed only to ſuch as could live chaſtely unmarried, it may fairly be preſumed, that the papiſts have ſtretched his advices farther than the apoſtle intended, when they repreſent them as binding in all ages and countries, on thoſe who wiſh to live piouſly. The reaſons advanced by the apoſtle for preferring the ſingle to the married ſtate, are, That unmarried perſons of both ſexes, have more leiſure than the married, *to care for the things of the Lord, how they ſhall pleaſe the Lord*, and *to render themſelves holy in body and ſpirit.* Theſe reaſons, however, are not peculiar to the clergy, but are applicable to all.—In the firſt ages of Chriſtianity, next to their believing on Chriſt, mens greateſt duty was publicly to confeſs their faith in him, how great ſoever the evils might be which befel them on that account. For by openly confeſſing their faith, eſpecially if they ſealed that confeſſion with their blood, the goſpel was to be continued in the world. This was an object of

36 But, if any *one* think he *acteth improperly* toward his virgin, if ſhe *be above age* UNMARRIED,[1] *and ſo needs to be* MARRIED,[2] (ὁ θελει ποιειτω) let him do what *ſhe inclineth*, he *does not ſin:* let SUCH marry.

36 As to your queſtion concerning fathers, who have virgin daughters: *If any father is of opinion, that he acteth improperly towards his virgin, if ſhe be above age unmarried, and ſo needs to be married,* whether the neceſſity ariſeth from her conſcience, or inclination, or her being ſought in marriage, *let the father do what ſhe inclineth; he does not ſin* in complying with her inclination, *let ſuch* virgin daughters *marry.*

37 *But* he *who* ſtandeth *firm* in his heart, *not having* neceſſity, (δε) *and* hath power (περι) *concerning* his own will, and hath *determined this* in his *own* heart *to keep* his virgin, doth well.[1]

37 *But he who continueth firmly perſuaded in his mind*, that it is no ſin in his daughter to remain unmarried, *and is under no neceſſity* from her opinion, or inclination, or circumſtances, to give her in marriage, *and hath the direction of his own will* in that affair, being a freeman and not a ſlave, *and hath determined this in his own mind to keep his daughter* unmarried, agreeably to her own inclination, *doth what is preferable.*

38 So then, *even* he *who* giveth HER in marriage doth well; but he *who* giveth HER not in marriage doth better.[1]

38 *So then the father, who giveth his daughter in marriage,* when need requireth it, *doth a lawful action,* even in the preſent diſtreſs: *But he who giveth her not in marriage, doth* what is *better* for her.

of ſuch importance, that our Lord ſolemnly declared, *Whoſoever ſhall confeſs me before men* in a time of perſecution, *him will I confeſs alſo before my Father who is in heaven. But whoſoever ſhall deny me before men, him will I alſo deny*, &c. I therefore ſuppoſe, that the public confeſſion of one's faith in Chriſt in a time of perſecution, is what the apoſtle calls *a caring for the things of the Lord:* and *a pleaſing of the Lord:* and that *the rendering of one's ſelf holy both in body and ſpirit*, was more particularly required for that end; as without a great degree of holineſs, no one could confeſs Chriſt before men in a time of perſecution. This duty, therefore, being as difficult as it was neceſſary, that perſons of both ſexes might perform it with the greater eaſe, the apoſtle recommended to both a ſingle ſtate, if they could therein live continently: becauſe being faſtened to the world with fewer ties, they would leave it with the leſs regret, when called to die for the goſpel.

Ver. 36.—1. *If ſhe be above age unmarried.* Εαν η ὑπερακμ☉. The word ακμη, applied to a woman, is what Virgil thus expreſſes: *Jam matura viro, jam plenis nubilis annis.*—As both the Jews and Greeks reckoned celibacy diſhonourable, ſome fathers might think it ſinful to reſtrain their daughters from marriage; while others following the opinion of the Eſſenes and more rigid philoſophers, fancied they acted properly in reſtraining them. The Corinthians therefore had judged it neceſſary to conſult the apoſtle on that head.

2. *And ſo needs to be married.* This is the literal tranſlation of και ὀυτως οφειλει γινεσθαι, the word *married* being ſupplied, conformably to the ſcope of the paſſage. Accordingly the Syriac verſion of this paſſage, as Tremellius hath tranſlated it, is, *Quod præteriit tempus ejus, et non tradiderit eam viro, conveniens* vero *ſit ut tradat eam: Becauſe her time hath paſſed, and he hath not given her to a huſband, but it be proper that he give her.*

Ver. 37. *Doth well:* that is, doth what in his daughter's caſe is on the whole proper; as is plain from the following verſe.

Ver. 38. *Doth better:* doth what is more for the benefit of his daughter; becauſe, if ſhe agrees to it, by keeping her in his own family unmarried, ſhe will be expoſed to fewer temptations than if ſhe were married, and be in a better condition for acquiring that holineſs in body and ſpirit, which will enable her to adhere to the goſpel, in a time of perſecution.

39 *A wife is bound* to her husband *by the law* of God, *as long as her husband liveth. But if her husband be dead*, or if he be justly divorced from her, or maliciously deserts her, (ver. 15.) *she is at liberty to be married, to whom she pleaseth*, (See ver. 8. 9.) *only he must be a christian*, and not too nearly related to her.

39 *A* wife is bound by the law[1] as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she *pleaseth*; only in the Lord.[2]

40 *But*, though a widow may lawfully marry a second husband, *she will be happier if she remain a widow, according to my judgment. And I am certain, that even I*, of whom your teacher hath spoken so contemptuously, *have*, in this judgment, the direction of *the Spirit of God*.

40 But she is happier if she so abide, *according to* my judgment; (see ver. 10. note 2.) and I *am certain*[1] that *even* I have the Spirit of God.

Ver. 39.—*Is bound by the law.* This may be *the law of the gospel*, called *the law of faith*, and *the law of liberty:* or it may be *the law of marriage*, given to Adam and Eve in paradise. Either way understood, the apostle repeats what he had enjoined in the preceding part of the chap. ver. 10. 12, 13. namely, that the Corinthian women were not to leave their husbands on account of the troubles which, in that time of persecution, attended the married state.

2. *Only in the Lord:* that is, her second husband must be a Christian. So the phrase signifies, 2 Cor. xii. 2. *I know a man in Christ*, I know a Christian man.—The apostle in his second epistle, expressly forbade the Corinthian Christians to marry infidels, 2 Cor. vi. 14.

Ver. 40. *And I am certain, that even I have the Spirit of God.* The word δοκω, in this, as in many other passages, does not express *doubting*, but *certainty*. Thus, 1 Cor. iv. 9. Δοκω, *I am certain God hath*, &c.—1 Cor. viii. 2. *If therefore any one*, δοκει, *is confident of knowing.*—Heb. iv. 1. *Any of you*, δοκῃ υϛερηκεναι, *should actually fall short.*—Mark x. 32. Ὁι δοκȣντες αρχειν, *They who exercise rule.*—Luke viii. 18. *What*, δοκει εχειν, *he really hath.*—1 Cor. xi. 16. *If any one*, δοκει ειναι, *resolves to be contentious.*—1 Cor. xiv. 32. *If any one*, δοκει προφητης ειναι, *really is a prophet.*—To shew that the Greeks themselves used the word to denote *certainty* and *reality*, Dr Pearce quotes Ulpian, in Demosth. Olynth. i. who says, Το δοκειν ȣ παντως επι αμφιβολȣ ταττȣσιν οἱ παλαιοι, αλλα πολλακις και επι τȣ αληθευειν: that is, δοκειν *is used by the ancients, not always to express what is doubtful, but likewise to express what is certain.* From these examples, it is evident, that the word δοκω, in this verse, does not imply, that the apostle was in any doubt, whether he was inspired in giving this judgment. It is only a soft way of expressing his certain knowledge of his own inspiration, and may have been used in irony of the false teacher, who called his inspiration in question.

CHAP. VIII.

View and Illustration of the Matters in this Chapter.

WHEN the heathens offered sacrifices of such animals as were fit for food, a part of the carcase was burnt on the altar, a part was given to the priest, and on the remainder the offerers feasted with their friends, either in the idol's temple, or at home. Sometimes also a

a part was ſent as a preſent to ſuch as they wiſhed to oblige; and if the ſacrifice was large, a part of it was ſold in the public market. To theſe idolatrous feaſts, the heathens often invited the chriſtians of their acquaintance in Corinth; and ſome of the brethren there, deſirous of preſerving the friendſhip of their neighbours, accepted theſe invitations; perhaps at the perſuaſion of the falſe teacher, who called it an innocent method of avoiding perſecution. They knew an idol was nothing in the world: And therefore their partaking of the ſacrifice, even in the idol's temple, could not be reckoned a worſhipping of the idol. Beſides, ſuch a feaſt was conſidered by enlightened chriſtians as a common meal, which under the goſpel they were at liberty to eat; eſpecially if they did it to ſhew their belief that idols have no exiſtence as gods. Theſe arguments, it is true, are not explicitly ſtated by the apoſtle. But the things he hath written in this and in chap. x. being direct confutations of them, we may believe they were mentioned by the Corinthian brethren, in their letter referred to chap. vii. 1.

Agreeably to this ſuppoſition, the apoſtle begins his diſcourſe concerning the eating of things ſacrificed to idols, with acknowledging that the generality of chriſtians had much more knowledge than the heathens. But at the ſame time he told them, that knowledge often puffeth up individuals with pride, and maketh them neglect the good of their neighbours. Whereas love leadeth one to edify his neighbour, ver. 1.—Next he declared, that whoever is vain of his knowledge, and maketh an uncharitable uſe of it, knoweth nothing yet as he ought to know; becauſe true knowledge always maketh a man humble and charitable, ver. 2.—and that the way to attain true knowledge in religious matters, is to love God, who in time will make us know things, as we ought to know them, ver. 3.—Having laid down theſe principles, the apoſtle, in anſwer to the firſt argument, whereby the partaking, even in the idol's temple, of the ſacrifices offered there, was pretended to be juſtified, acknowledged that moſt chriſtians know an idol is nothing in the world; hath no exiſtence as a god, and no ſhare in the government of the world; and that there is no other *God* but one: And no other *Lord* but *Jeſus*, ver. 4, 5, 6.—But at the ſame time he told them, there were ſome weak brethren, who had not that knowledge, but believed idols to be real gods, who poſſeſſed ſome ſhare in the government of the world; conſequently when they ate of the ſacrifices offered to idols, they did it with *a conſcience*, or belief, of the exiſtence of the idol, and of his power in human affairs. In them therefore the eating of ſuch ſacrifices was certainly an act of idolatry, whereby their conſcience was defiled, ver. 7.—Next, to the argument, that the things ſacrificed to idols, being meats the eating of which was lawful under the goſpel, conſequently

 that

that they might be eaten in any place, ver. 8.—the apostle replied, that in the use of their christian liberty of eating all kinds of meats without distinction, they were bound to take care not to lead the weak into sin, by their example, ver. 9.—This he told them, they would certainly do, by eating the sacrifices of idols. For, said he, if a weak brother who fancies an idol to be a real god, see thee who knowest that it is no god, sitting at a feast on the sacrifice in the idol's temple, will not his ill informed conscience be encouraged by thy example, to eat of that meat as sacrificed to a real god? ver. 10.—And thus through an improper use of thy knowledge, shall thy weak brother commit idolatry and perish, for whom Christ died, ver. 11.—Such a conduct, the apostle termed a *sinning against the brethren and against Christ*, ver. 12.—Then, in a high strain of christian benevolence, he declared, that if his eating any kind of flesh occasioned his brother to sin, he would abstain from it all his life, ver. 13.—By saying this, the apostle insinuated to the faction, that whatever they might pretend, their real motives for joining the heathens in their idolatrous feasts, were of a sensual kind. They loved good cheer and merriment. But for the salvation of their brethren, it was their duty willingly to have denied themselves all such gratifications.

Here it is necessary to observe, that the apostle's design in this part of his letter, was not to shew the Corinthians the sinfulness of sitting down with the heathens in an idol's temple, to feast on the sacrifices offered there: that subject he treats of chap. x. But his design was to make them sensible, that although it had been lawful for those who knew the truth concerning idols, to partake of these feasts, they were bound to avoid them, because their weak brethren, who believed idols to have some share in the government of the world, would by their example be led to eat these feasts as an act of worship, and so be guilty of idolatry.—The remaining arguments in vindication of the practice, together with the general question itself, concerning the lawfulness of eating in the temples, or elsewhere, meats that had been sacrificed to idols, the apostle considered afterwards, chap. x.—See chap. xi. 5. note 1. where the reason of the apostle's treating this subject hypothetically, in the part of his letter now under our consideration, is assigned and applied for illustrating his treating hypothetically, of womens praying and prophesying in the public assemblies for worship.

CHAP.

NEW TRANSLATION.

CHAP. VIII. 1 Now, *concerning* things *ſacrificed to* idols, we know that we all have knowledge.[1] Knowledge puffeth up,[2] but *love buildeth up*.[3]

2 (Ει δε, 106.) *If, therefore, any one is confident* (ſee ch. vii. 40. note.) *of knowing* any thing, he *hath known* nothing yet as he ought to know.[1]

3 But if any *one* love God, the ſame is *made to know*[1] *by* him.

4 Concerning, *then*, the eating *of things ſacrificed*[1] *to* idols, we know that an idol

COMMENTARY.

CHAP. VIII. 1 *Now concerning* the arguments you mentioned for eating *things ſacrificed to idols, we know that moſt of us,* (See ver. 7.) *have knowledge* of the vanity of idols. *Knowledge,* however, often *puffeth up* the perſon who hath it, *but love buildeth up* others.

2 *If, therefore, any one is confident of knowing any thing* on this ſubject, which makes him regardleſs of his neighbour's edification, *he hath known nothing yet* concerning it, *as he ought to know.*

3 *But if any one love God,* and is ſtudious to pleaſe him by loving his neighbour, *the ſame is made to know by him* in a right manner.

4 *Concerning then the eating of things ſacrificed to idols, moſt of us* chriſtians *know that an idol is no-*

Ver. 1.—1. *We know that we all have knowledge.* The apoſtle does not ſpeak of knowledge in general, but of the knowledge mentioned, ver. 4. *That an idol is nothing in the world, and that there is no other God but one.* This was the grand ſecret, of the knowledge of which the initiated in the heathen myſteries were exceedingly vain, and which they carefully concealed from the middle and lower ranks of mankind. Many of the Corinthians therefore, puffed up with that knowledge, embraced every opportunity of ſhewing it, and of expreſſing their contempt of idols. For they made no difference between an idol's temple, and a common houſe; nor between a feaſt on the ſacrifice, and an ordinary meal, but freely joined the heathens in partaking of theſe ſacrifices as common food, in the idol's temple.

2. *Knowledge puffeth up.* When perſons boaſt of their knowledge, it fills them with an high opinion of their own underſtanding, and leads them to deſpiſe others. Whereas love diſpoſes them to promote the good of others.

3. *But love buildeth up.* This metaphor is borrowed from the Old Teſtament, where they who increaſe the happineſs of ſociety, or of individuals, are ſaid to *build them up*, Pſal. xxviii. 5. *He ſhall deſtroy them, and not build them up.*—Prov. xiv. 1. *Every wiſe woman buildeth her houſe.* See ver. 10. note 2.

Ver. 2. *Hath known nothing yet as he ought to know.* He hath not known what is moſt neceſſary to be known on the ſubject; neither hath he known the purpoſe for which this knowledge is to be deſired, nor the uſe which he ought to make of it; namely, that thereby he ought to edify others.

Ver. 3. *The ſame is made to know by him.* Εγνωσται is here uſed in the tranſitive ſenſe. See Eſſ. iv. 7. Accordingly Beza in his note, tranſlates it, *Scire factus eſt ab eo, Is made to know by him.* But others think the pronoun ὁυτος, *he*, refers to *God*, the immediate antecedent, and tranſlate the clauſe thus: *He* (God) *is known of him,* namely, in a proper manner: and obſerve, that ὁυτος is uſed in the ſame manner, Acts x. 36. *Jeſus Chriſt,* ὁυτος, *he is Lord of all.*

Ver. 4.—1. *The eating of things ſacrificed to idols.* The cuſtom of feaſting on the ſacrifices in the temples, was of high antiquity, Numb. xxii. 40. *Balak offered oxen and ſheep, and ſent to Balaam, and to the princes that were with him,* namely, to come and feaſt with him on his ſacrifices. So alſo, Numb. xxv. 2. The daughters of Moab *called the people unto the ſacrifices*

of

thing in the world: it hath no exiſtence as a deity, nor any power in the government of the world; *and that there is no other God but one.*

IS nothing[2] in the world, and that there IS *no* other God but one.

5 F*or certainly, though there* be things, *which,* by the heathens, *are* falſely *called gods, both in heaven and upon earth, (even as there be gods many,* and lords many, worſhipped by them in different countries,)

5 (Και γαρ, 218.) For *certainly,* though there be *who* are called gods, whether in heaven,[1] or *upon* earth, (*even* as there be gods many, and lords many,)

6 *Yet, to us* chriſtians, *there is* in the whole univerſe *but one God,* juſtly ſtyled *the Father,* becauſe *of him all things are* as the original cauſe, *and we* direct our worſhip *to him;* and *one Lord,* ruler, and mediator, even *Jeſus Chriſt, by whom* as the efficient cauſe, *all things are* created, *and we by him* worſhip the Father.

6 *Yet* to us THERE IS BUT one God, the Father, (εξ) of whom *all things* ARE, and we (εις αυτον) *to* him;[1] and one Lord Jeſus Chriſt, (δι') by whom *all things* ARE, and we (δι') by him.

7 *However, this knowledge* that an idol is nothing, and that there is but one God, and one Lord, *is not in all* chriſtians. *For ſome,* until this hour, *in the belief of the idol's exiſtence as a* tutelar inferior *god,*

7 *However, this* knowledge IS *not in all*: for ſome, *until* this hour, *in the* conſcience of the idol *AS A GOD,* eat IT as a thing *ſacrificed to the*

of their gods. And the people did eat, and bowed down to their gods. See below, ver. 10. note 1. That they ate theſe ſacrifices ſometimes in their own houſes, is plain from 1 Cor. x. 27. 28. and that parts of them were ſold in the public markets, appears from ver. 25. Of theſe cuſtoms, Plautus likewiſe hath made mention, Milit. Glorios. Act iii. Sc. i. line 117.

Sacrificant? Dant inde partem mihi majorem, quam ſibi:
Abducunt ad exta: me ad ſe, ad prandium, ad cœnam vocant.

2. *We know that an idol is nothing.* The Greek word ειδωλον, tranſlated *idol,* ſignifies an image formed in the mind, and which exiſts no where elſe. Wherefore, to ſhew that the gods of the heathens were mere creatures of the human imagination, the Jews who uſed the Greek language, termed them ειδωλα, *idols.* By this word likewiſe, they ſignified the pictures and ſtatues which the heathens ſet up in their temples, as repreſentations of their gods; and by giving them the appellation of *idols,* they declared their perſuaſion, that the things of which they were the repreſentations, had no exiſtence. Neverthelefs, as the apoſtle knew that ſome of the heathens worſhipped their dead anceſtors, legiſlators, kings, &c. others of them the heavenly bodies, others certain kinds of brute animals, he cannot be underſtood to ſay that *an idol is nothing,* in the ſenſe of its having no exiſtence as a being, but of its having no exiſtence as a god, and no ſhare in the government of the world.

Ver. 5. *Called gods, whether in heaven or upon earth.* This is an alluſion to the famed diviſion of the heathen gods, into *celeſtial* and *terreſtrial.* The former, whom they called Θεοι, *Gods,* they ſuppoſed to reſide generally in the heavens. The latter, whom they called Δαιμονες, *Dæmons,* (ſee chap. x. 20. note.) reſided for the moſt part upon the earth, or in the ſea, and performing the office of mediators between the ſuperior gods and men, directed terreſtrial affairs. Theſe in ſcripture are called *Baalim;* and by St Paul, *Lords;* which is the literal tranſlation of *Baalim.*—They had alſo infernal gods, ſuch as *Pluto, Proſerpine, Rhadamanthus,* &c. who ruled in the inviſible world, judged the dead immediately on their death, and appointed them habitations according to their different characters.

Ver. 6. *And we to him.* Και ημεις εις αυτον. This ſentence being elliptical, to complete it, the word προσκυνουμεν, may be ſupplied: *We to him bow down* as worſhippers. See LXX. Numb.

idol *as a god*; and their conſcience being weak is defiled.[1]

eat the ſacrifice, as a thing offered to the idol as a real God; and their conſcience being erroneous, is defiled with idolatry, through their eating theſe ſacrifices.

8 But meat *does not recommend* us to God: for neither if we eat, *do we abound*;[1] neither if we *do not eat*, are we *deficient*.[2]

8 *But* ye tell me, *meat does not* now *recommend us to God. For neither if we eat* all kinds indiffe-rently, *do we* thereby *abound* in goodneſs; *neither if we do not eat* of ſome kinds, *are we* on that account *deficient;* therefore, we have a right to eat the ſacrifices of idols, even in their temples.

9 *Neverthelefs*, take heed leſt, *perhaps, this right* [1] of yours become a ſtumbling-block to *the* weak.

9 *Neverthelefs*, though it were lawful to eat theſe ſacrifices, ye ſhould *take heed, leſt perhaps* by your indiſcreet uſe of it, *this* pretended *right of yours, become a ſtumbling-block to the weak.*

10 For if any *one* ſee thee *who* haſt knowledge (κατακειμενον) *at table* in *an* idol's temple, *will* not the conſcience of him *who* is weak (οικοδομηθησεται, be built up) [1] be *encouraged* to eat things *ſacrificed* to idols?

10 *For if any chriſtian*, who does not know that an idol is nothing, *ſee thee who haſt* that *knowledge, eating a ſacrifice in an idol's temple, Will not the conſcience of him who is weak*, and believes thee to join in the worſhip of the idol, *be encouraged* by thy example, *to eat things ſacrificed to idols*, as real Gods?

Numb. xxv. 2. Or the clauſe may be tranſlated, *We worſhip him.* See Eſſ. iv. 153. 1 Tim. ii. 5. Rom. xi. 36. Epheſ. iv. 5, 6.

Ver. 7. *Their conſcience being weak, is defiled.* The *weakneſs* of their conſcience, conſiſted in their believing that idols had a real exiſtence as gods, and were employed by God in the government of particular countries and cities. And the *defiling of their conſcience*, conſiſted in their hoping to receive benefit from the idol, or at leaſt to avoid the effects of his wrath, by joining in the ſacrifice that was offered to him.

Ver. 8. *For neither if we eat, do we abound.* This is the argument by which the falſe teacher and his adherents juſtified their eating of the idol ſacrifices. For they reaſoned thus: Since the idol ſacrifice conſiſts of meat which the goſpel allows us to eat, and the eating, or the not eating of that meat, hath no influence to make us either better or worſe men, it is a part of our Chriſtian liberty to eat of the idol ſacrifice, if we chooſe to do it. That this is the import of their argument, is evident from ver. 9. where the apoſtle replies, *Neverthelefs, take heed leſt perhaps this liberty*, or right *of yours, become a ſtumbling-block to the weak.*

Ver. 9. *This right of yours.* The word εξȣσια has this ſenſe, chap. ix. 4.—The apoſtle does not mean, that they had a right to eat of the ſacrifices in the idol's temple. For the ſinfulneſs of that practice, he proves afterwards, chap. x. 15.—23. But his meaning is, *This right which ye claim.*

Ver. 10.—1. *An idol's temple.* Ειδωλειῳ. Joſephus in his diſcourſe againſt Appion, lib. 2. ſays, *The heathens offer hecatombs to their gods,* και χρωνται ιερειοις πρ☉ ευωχιαν, *and uſe their temples for their banqueting houſes.* This appears likewiſe from Judges ix. 27. Amos ii. 8. See ver. 4. note 1.

2. *Be built up.* So the Hebrew word *Nibnu*, is tranſlated by the LXX. Mal. iii. 15. Οικοδομȣνται ποιȣντες ανομα, *They that do wickedneſs are built up.* The ſame metaphor is uſed by the Latins: Plaut. Trinum. Act i. Sc. 2. ver. 95. *Qui exædificaret ſuam inchoatam ignaviam.* The word *build*, in the metaphorical ſenſe, is applied to things bad as well as to things good. For

11 *And through* the imprudent uſe of *this thy knowledge, ſhall the weak brother periſh*, by joining idolatry with the goſpel, or by relapſing into heatheniſm, *for whom Chriſt died?* See 2 Cor. v. 15. note 1.

11 And (επι τη) through *this* thy knowledge ſhall the weak brother periſh, (ſee Rom. xiv. 15. note 2.) for whom Chriſt died.

12 *But*, I muſt tell you, *by thus ſinning againſt the brethren, and wounding their ill informed conſcience, ye ſin againſt Chriſt*, whom ye wound in his members.

12 But *by thus ſinning* againſt the brethren, and *wounding*[1] their weak conſcience, ye ſin againſt Chriſt.

13 *Wherefore*, to occaſion one's periſhing being a great ſin, I declare that *if my meat make my brother fall into ſin, I will never eat fleſh, leſt I make my brother fall into ſin.*

13 Wherefore, if meat make my brother *ſtumble*, I will (μη εις τον αιωνα) *never*[1] *eat fleſh*, leſt I make my brother *ſtumble.*

as Le Clerc obſerves, it ſignifies ſimply *to increaſe*, as thoſe increaſe a houſe, who, after laying the foundation, build upon it.

Ver. 12. *And wounding.* Και τυπτοντες, literally, *And beating*, or *ſmiting*, as men do reſtive beaſts. But *beating*, the cauſe, is here put for *wounding*, the effect.

Ver. 13. *I will never eat fleſh.* To underſtand the propriety of the apoſtle's reſolution, we muſt recollect, that in the heathen countries, a great part of the meat ſold in the public markets, was ſacrificed to their gods. And therefore, as the Jews were extremely ſcrupulous in every thing that had any relation to idolatry, it might, on ſome occaſions, be neceſſary for the Chriſtians to abſtain from every kind of fleſh, to avoid giving offence to ſuch converted Jews as ſtill retained their ancient prejudices. This is what the apoſtle told the Corinthians he would do, as long as he lived. They who impoſe on their weak and ſcrupulous brethren, things which they acknowledge to be indifferent, ought well to conſider this paſſage of the word of God, together with what is written Rom. xiv. For if the apoſtle would eat no fleſh, leſt by ſo doing, he might lead the weak to act contrary to their conſcience, How will they anſwer to Chriſt, who, by heavy penalties, conſtrain others contrary to their conſcience, to comply with things, which they themſelves acknowledge to be indifferent?

CHAP. IX.

View and Illuſtration of the ſubjects contained in this Chapter.

THE falſe teacher having come to Corinth to enrich himſelf, we may ſuppoſe he was much diſconcerted, when he found that all the time the apoſtle had preached among the Corinthians, he had taken nothing from them on account of his maintenance, nor on any other account.

account. Wherefore to remove the obſtruction which Paul's diſintereſtedneſs had laid in the way of his covetous deſigns, he boldly affirmed to the Corinthians, that Paul was no apoſtle becauſe he had not accompanied Chriſt during his miniſtry on earth; and that his demanding nothing from them for his maintenance, ſhewed he was conſcious to himſelf he was no apoſtle, and had no right to maintenance from the Corinthians. For if he knew himſelf to be an apoſtle, why did he not uſe the rights of an apoſtle? Why did he not lead about a ſiſter, or a wife to take care of him, as the other apoſtles did, and demand maintenance for her as well as for himſelf? This I ſuppoſe the falſe teacher had done. But be that as it may, it cannot be doubted, that the Corinthians in their letter to the apoſtle, mentioned the particulars which his enemies objected to his character. Wherefore, after deciding ſome very difficult queſtions which the Corinthians had propoſed to him, and particularly after affirming in the end of chapter vii. that he had decided theſe queſtions by the inſpiration of the Spirit; and after ſhewing himſelf a faithful apoſtle of Chriſt, by declaring in the end of chapter viii. his reſolution on all occaſions to abſtain from things indifferent, rather than by uſing his liberty reſpecting them, to lead his fellow chriſtians into ſin, he with great propriety introduced the proof of his apoſtleſhip, and anſwered all the objections and calumnies whereby his enemies endeavoured to diſcredit him in the eyes of the Corinthians.

The proof of his apoſtleſhip, St Paul diſcuſſed in a few words, by aſking the Corinthians, whether they did not know him to be an apoſtle? and a freeman, who had a right to preach the goſpel without reward, if he thought fit to do ſo? whether they did not know, that he had ſeen the Lord ſince his reſurrection? and whether themſelves were not his workmanſhip, as an apoſtle of Chriſt? ver. 1.—Whatever he might be to others, he was certainly an apoſtle to them. For their converſion from heatheniſm, followed with the ſpiritual gifts which he had conferred on them, was ſuch an unqueſtionable proof of his apoſtleſhip, that they could entertain no doubt of it, ver. 2.

Next, addreſſing the faction, he ſaid, mine anſwer to them who condemn me as no apoſtle, is this: I have a right to be maintained at the charges of the perſons to whom I preach, ver. 3. 4.—I have a right alſo, to lead about a wife who is a believer, to take care of me, and I am entitled to demand maintenance for her likewiſe, even as the other apoſtles do, and the brethren of the Lord, and Peter, ver. 5.—Unleſs it be pretended, that of all the miniſters of the goſpel, I and Barnabas only have not that right, ver. 6.—His right to maintenance, he told them, was founded on the common ſenſe and practice of mankind, who give maintenance to ſoldiers, vine-dreſſers, and ſhepherds,

in return for their labours, ver. 7.—It was founded alſo on the law of Moſes, which forbade the Iſraelites to muzzle the ox, while treading out the corn, ver. 8, 9, 10.—Wherefore, having ſown in the minds of the Corinthians ſpiritual things, that is, having given them the firſt knowledge of the goſpel, it was no great return if he partook of their carnal things, ver. 11.—Eſpecially as others (meaning the falſe teacher) who had but lately come among them, had been plentifully maintained by them. But though he had a complete right to maintenance, he had never uſed that right, but had endured every hardſhip, that the goſpel might not be hindered, ver. 12.—Farther, he told them, his right was founded ſtill more directly on another precept of the law, which appointed thoſe who performed ſacred offices, to eat from the temple, ver. 13.—Nay it was founded on the will of Chriſt, who had expreſsly authoriſed thoſe who preach the goſpel, to live by the goſpel, ver. 14.—But the apoſtle being a freeman who was at liberty to do in that matter as he pleaſed, he had made uſe of none of theſe precepts and rights; neither did he mention them on this occaſion, to induce the Corinthians to give him maintenance. For he would rather die of want, than be deprived of glorying in having preached the goſpel, without receiving any reward from his diſciples for that important ſervice, ver. 15.—The reaſon was, he had nothing to boaſt of in barely preaching the goſpel; becauſe his conviction of its truth, together with the command of Chriſt, laid him under ſuch a neceſſity of preaching, that he would be abſolutely miſerable, if he did not make known things, which were of ſo great importance to the world, ver. 16.—Now, ſaid he, if I do this with ſuch willingneſs, as to endure every hardſhip in the courſe of the work, for the ſake of doing it ſucceſsfully, I ſhall obtain a diſtinguiſhed reward. Whereas, if a ſtewardſhip of the goſpel is forced on me againſt my will, and I diſcharge it as one conſtrained to undertake it, I ſhall have no diſtinguiſhed reward, ver. 17.—What then is the ground of the diſtinguiſhed reward which I look for? Why this, that when preaching the goſpel, I do it without burdening the perſons to whom I preach, in order that I may make the goſpel ſucceſsful, by not abuſing the power, which the goſpel gives me, of demanding maintenance. For I who aim at a diſtinguiſhed reward, would abuſe that power, if by demanding maintenance, I hindered the ſucceſs of my preaching, ver. 18.—For the ſame reaſon, though I be a freeman with reſpect to all men, (ſee ver. 1.) I have made myſelf a ſlave to all men, by complying with their prejudices and humours, as far as I could do it innocently, that I might gain the more diſciples to Chriſt, ver. 19.—More particularly, to the Jews I became as a Jew, &c. ver. 20, 21, 22.—All this I do, for the ſake of preaching the goſpel ſucceſsfully, that I may become a joint partaker of the rewards of the goſpel, with the moſt eminent apoſtles, ver. 23.

But,

But, becauſe the faction thought the apoſtle a fool for not demanding maintenance, and becauſe the reſt might be ſurpriſed at his ſubjecting himſelf to ſo many inconveniencies and hardſhips while preaching the goſpel, he put them in mind of the bodily labours and hardſhips, to which their countrymen, who contended in the games, ſubjected themſelves, for the trifling reward of a crown of green leaves which ſoon withered. Whereas, he and his brethren apoſtles, in return for the bodily labours and hardſhips which they endured, expected to obtain an incorruptible crown, namely that diſtinguiſhed reward of which he had been ſpeaking. The greatneſs therefore of the reward, ſufficiently juſtified the apoſtles in the purſuit, although it was attended with ſo much labour and ſuffering; and ſhewed that they had good reaſon to diſregard every temporal advantage, while purſuing a felicity of ſuch magnitude, ver. 24.–27.

NEW TRANSLATION.	COMMENTARY.
CHAP. IX. 1 Am I not an apoſtle? am I not *a freeman*? (ſee ver. 19.) have I not ſeen Jeſus Chriſt our Lord? (1 Cor. xv. 8. Acts xviii. 9. xxii. 14, 15, 18. xxiii. 11. xxvi. 16.) are not *ye* my work in the Lord?	CHAP. IX. 1 My enemies ſay I am no apoſtle, becauſe I do not demand maintenance. But I appeal to you; *Am I not an apoſtle? Am I not a freeman,* who may demand a reward for my labour, or not, as I chooſe? *Have I not ſeen Jeſus Chriſt our Lord?* And can bear witneſs to his reſurrection? *Are not ye my converts in the Lord?*
2 If *to others* I be not an apoſtle, yet to you *at leaſt* I am: for the ſeal[1] of mine, apoſtleſhip *ye are* in the Lord.	2 *Though to others I ſhould not be* thought *an apoſtle, yet to you at leaſt I am* an apoſtle: *for the proof of mine apoſtleſhip, ye are* by your being *in the Lord,* through my preaching and miracles.
3 Mine anſwer to them *who condemn*[1] me, is this,	3 *Mine anſwer to them who condemn me,* for not taking maintenance, *is this,*
4 Have we not *a right* to eat and to drink?[1]	4 *Have I not,* as an apoſtle, *a right to eat and to drink* at the expence of thoſe to whom I preach?

Ver. 2. *The ſeal of mine apoſtleſhip, ye are in the Lord.* This the apoſtle had good reaſon to ſay, becauſe as he inſinuates, 2 Cor. xii. 12. they had been converted by his working among them miracles peculiar to an apoſtle: and becauſe after their converſion he had beſtowed ſpiritual gifts on many of them in ſuch abundance, that, as a church, they were inferior to no church whatever. 1 Cor. i. 5, 6, 7. 2 Cor. xii. 13.

Ver. 3. *To them who condemn me.* For this ſenſe of the word ανακρινασι, ſee chap. iv. 3. note 1. The apoſtle's enemies did not, as our tranſlators expreſs it, *examine him* about his not taking maintenance; as little did they pretend to examine him concerning his apoſtleſhip. But they urged his not taking maintenance, as a proof that he knew himſelf to be no apoſtle. This St Paul termed *a condemning him.*

Ver. 4. *Have we not,* εξουσιαν, *a right to eat and to drink.* The right which all the miniſters of the word had to be maintained by their diſciples, the apoſtle expreſſed by a right *to eat and*

5 *Have I not*, as an apoſtle, *a right to carry about a chriſtian wife* to take care of me? And may I not require maintenance for her alſo? *even as the other apoſtles* do, *and* particularly *the brethren of the Lord*, (James, Judas, and Simon,) *and Peter?*

5 Have we not *a right* to lead about a *ſiſter wife*,[1] as *the* other apoſtles,[2] and *the* brethren of the Lord and Cephas?[3]

6 *Or have I only and Barnabas*, of all the preachers of the goſpel, *not a right to forbear working* for our maintenance while preaching?

6 Or *have* I only and Barnabas[1] *not a right* to forbear working?

7 *Who ſerveth in the wars, on his own charges at any time? Who planteth a vineyard, and doth not* think himſelf entitled to *eat of the fruit of it? Or what ſhepherd feedeth a flock, and doth not* juſtly *eat of the milk of the flock?* In like manner, I, who preach to you, ought to be maintained by you.

7 Who *ſerveth in the wars on* his own charges *at* any time? who planteth a vineyard, and *doth not eat* of the fruit *of it?* or who feedeth a flock, and *doth not eat* of the milk of the flock?

to drink, becauſe Chriſt had ſaid to the twelve, Matt. x. 9. *Provide neither gold nor ſilver nor braſs in your purſes.* 10. *For the workman is worthy of his meat.*—In like manner to the ſeventy, Luke x. 7. *In the ſame houſe abide, eating and drinking ſuch things as they give, for the labourer is worthy of his hire.*—The word *power*, by which our tranſlators have rendered εξουσια, does not expreſs the apoſtle's meaning. *Power* is only an ability to do a thing; whereas, the apoſtle means *a right* to do what he is ſpeaking of.

Ver. 5.—1. *To lead about*, αδελφην γυναικα, *a ſiſter wife*, that is, *a Chriſtian wife.* Or, the tranſlation may be, *a ſiſter woman, a Chriſtian woman.* Clem. Alexand. as quoted by Whitby ſays, "They carried their wives about, not as wives, but as ſiſters, to miniſter to thoſe that "were miſtreſſes of families; that ſo the doctrine of the Lord might, without any reprehen-"ſion, enter into the apartments of the women." Nevertheleſs, the manner in which this affair is ſpoken of, inclines one to think, that the *ſiſter wife*, or *woman*, was carried about to miniſter to the apoſtles, rather than to inſtruct their converts of the female ſex.—In the eaſtern countries, for the reaſon mentioned, Rom xvi. 1. note 3. when people of condition travelled, they either lodged with their acquaintance, or carried ſervants with them, who provided ſuch things as were neceſſary to their accommodation in the public lodging houſes. In the gentile countries, where the apoſtles preached, they had no acquaintance or friends with whom they could lodge: and therefore ſome of them, particularly the brethren of the Lord and Peter, found it neceſſary to carry about with them a wife to make proviſion for them, at the expence of thoſe to whom they preached. This right, Paul told the Corinthians, belonged as much to him and to Barnabas, as to the other apoſtles. But to render the goſpel free of charge, he neither had uſed this right, ver. 12. nor ever would uſe it, ver. 15. Wherever he came he maintained himſelf by his own labour.

2. *As the other apoſtles?* It ſeems all the apoſtles took maintenance from their diſciples except Paul.

3. *And Cephas?* From this we learn, that Peter, here called by his original name, continued to live with his wife after he became an apoſtle: alſo, that Peter as an apoſtle, poſſeſſed no rights which were not common to Paul, and to all the reſt. Theſe facts I mention, becauſe traced to their obvious conſequences, they utterly ſubvert the main pillars of popery.

Ver. 6. *Or have I only and Barnabas?* From this it appears, that Barnabas as well as Paul, preached the goſpel without demanding maintenance from his diſciples; and that like Paul, he was hated for his doctrine by the Judaizers. See Pref. 2 Cor. ſect. 2. at the end. The honourable mention which Paul made of Barnabas, in this paſſage of his epiſtle to the Corinthians, deſerves notice, as it ſhews, that theſe good men, notwithſtanding their ſharp contention about John Mark mentioned Acts xv. 39. entertained no reſentment againſt each other on that account, but mutually eſteemed each other; and perhaps on ſome occaſions after that, preached the goſpel together as before.

8 *Do I speak* these things *according to man* (Rom. vi. 19. note 1.) ONLY? or *doth not the law, also, say these things?*

8 *Do I speak these things, according to the reason and practice of men only? Or doth not the law also, prescribe these things?*

9 For in the law of Moses it is written, Thou shalt not muzzle the ox *treading out* the corn. [1] Doth God take care *of* oxen ONLY?

9 *For in the law of Moses, it is written,* (Deut. xxv. 4.) *thou shalt not muzzle the ox, treading out the corn. Doth God,* by this precept, *take care of oxen only,* that they be properly fed?

10 Or (λεγει, 55.) *doth he command* THIS *chiefly* for our sakes? [1] For our sakes (γαρ, 94.) *certainly it was* written: *because* he *who* ploweth, *ought to* plow in hope; and *he who* thresheth in hope, OUGHT *to partake* of his *own* hope.

10 *Or, doth he command this chiefly for our sakes? For our sakes certainly the command* concerning oxen *was written,* to teach us what is due to those who labour for us. *Because he who ploweth, ought to plow in hope* of receiving food and wages, *and he who thresheth in hope* of food and wages, *ought to receive* the object *of his own hope.*

11 If we have sown spiritual things *in* you, IS IT a great *matter,* if we shall reap your carnal things?

11 *If,* by the gospel, *I have sown* the *spiritual seed* of knowledge and virtue *in you, is it a great matter, if* in return, *I shall reap* a small share of *your carnal things?* A little meat and drink, to support me while I preach to you?

12 If others *partake* of (της, 71.) *this* power over you,[1] OUGHT not we rather? (αλλα, 81.) Nevertheless, we have not used this power; (αλλα) but *we bear* all things, *that we may not give any hinderance* [2] *to* the gospel of Christ.

12 *If other teachers,* who have come to you since I left you, *partake of this power over you,* of eating and drinking (ver. 4.) at your expence, *ought not I,* who converted you, *rather* partake thereof? *Nevertheless, I have not* at any time *used this power. But I bear all hardships, that I may not,* by demanding maintenance, *give any hinderance to the gospel of Christ.* See ver. 18.

Ver. 9. *Muzzle the ox treading out the corn.* The people of the east did not thresh their corn as we do; but they pressed out the grain, by causing oxen to tread on the ears. This argument from the law of Moses, may have been intended for the Jewish converts at Corinth, some of whom I suppose had joined the false teacher. The same may be said of the argument, ver. 13.

Ver. 10. *Doth he command this,* &c. The precept concerning oxen, being introduced in the law immediately after precepts enjoining justice and mercy in punishments, it was certainly intended to impress the Israelites with a sense of the obligations of justice and humanity towards rational creatures, as the apostle here affirms.

Ver. 12.—1. *Power over you.* Εξουσιας υμων. We have the same form of expression, Matt. x. 1. John xvii. 2.—The *others* who partook of *this power over them,* were the teachers of the faction, who at the expence of the Corinthians, lived in great luxury among them, 1 Cor. iv. 8. 2 Cor. xi. 20.

2. *Hinderance to the gospel.* By preaching the gospel free of expence, the apostle rendered it the more acceptable to the gentiles, and drew them the more readily to hear him. There was another reason also for his demanding no reward for preaching; namely that in future ages, mankind might be sensible, that in preaching the gospel he was not animated by any worldly motive, but merely by a full persuasion of its truth. Foreseeing, therefore, that his disinterestedness would in all ages be a strong proof of the truth of the gospel, the apostle gloried in preaching it to all men without fee or reward. See ver. 15.

13 How can ye doubt my right to maintenance? *Do ye not know that the Levites who perform sacred offices, eat from the temple* of the tithes and first fruits? *The priests who wait at the altar, do not they share* in the sacrifice *with the altar?*

14 *So also, the Lord* Christ, in the commission which he gave to his disciples, Mat. x. 10. *hath authorised them who preach the gospel, to live by the gospel.*

15 *But*, though my right to maintenance, as an apostle, be established by the precepts, both of the law and of the gospel, *I have used none of these precepts, neither have I written these things, that* when I come again, *I should be maintained by you. For it were good for me, rather to die* of labour and want, *than that any one should deprive me of what I glory in*, namely, that I preach the gospel to all mankind without reward.

16 *For when I preach the gospel* as others do, receiving maintenance, *I have nothing to boast of; because* by Christ's appearing to me and commanding me to preach, *necessity is laid upon me, yea I should be miserable* by the reproaches of my own conscience, *if I preached not the gospel*, of the truth of which I am so fully convinced.

17 *Now, if I do this* so *willingly* as to forego maintenance, and endure hardships more than the other apostles, *I shall obtain a* distinguished *reward. But if unwillingly* on my part, *I am intrusted with the stewardship*, and shew no zeal in discharging its duties, *I have no* distinguished *reward.*

18 *What then to me is the* cause of the distinguished *reward?* Why this, *that when preaching, I shall establish the gospel of Christ without charge* to my

13 Do ye not know, that they *who perform sacred offices, eat* (εκ) *from the temple?* they *who* wait at the altar, [1] *do not they share* with the altar?

14 *So also the Lord* hath *appointed them who* preach the gospel, *to* live (εκ) *by* the gospel.

15 But I have used none of these PRECEPTS; neither have I written these things that it should be so done (εν εμοι) *to* me: for IT WERE *good* for me *rather* to die, than that any *one* should make my *boasting* void. (See 2 Cor. xi. 7.—10.

16 For (εαν, 124.) *when* I preach the gospel, I have nothing to *boast* of; *because* necessity is laid upon me; yea, wo is unto me, if I preach not the gospel.

17 (Γαρ, 97.) *Now*, if I do *this willingly*, [1] I have a reward; [2] but if *unwillingly I am intrusted with the stewardship*, I HAVE NO REWARD. (See Rom. xii. 6. note 3.)

18 What *then to me is the* reward?[1] *That* when *preaching*, (θησω) *I shall establish* the gospel of Christ without

Ver. 13. *They who wait at the altar.* In the original it is, (Προσεδρευοντες, *Qui assident.*) *Who sit at the altar*; a phrase which denotes continual and persevering service at the altar. In the first clause of the verse, the service of the Levites is supposed to be alluded to; but in this clause, the service of the priests.

Ver. 17.—1. *Now if I do this willingly.* The apostle means his preaching the gospel from a conviction of its truth, and from a regard to the glory of God and the good of men; for these principles would make him not only firm, but cheerful in the work.

2. *I have a reward.* I shall obtain that distinguished reward, which in the life to come, will be bestowed on them who turn many to righteousness, and who in that work undergo great hardships. This was St Paul's case, who in his journeys underwent innumerable dangers, hardships and bodily fatigue.

Ver. 18. *What then to me is the reward?* This is an elliptical expression, which the scope of the apostle's discourse directs us to supply, as I have done in the commentary.

Ver.

charge, *in order* that I *may* not *abufe* my power in the gofpel.

difciples, *in order that I may not abufe* (See chap. vii. 31. note 1.) *my power in the gofpel* of demanding maintenance, which I would do, if thereby I hindered the gofpel.

19 (Γαρ, 93.) *Therefore,* though I be *a free-man* (εκ, 160.) *with refpect to* all MEN, *I have enflaved*[1] *myfelf to* all, that I might gain[2] the more.

19 *Therefore, though I be a freeman* (ver. 1.) *with refpect to all men, I have made myfelf a flave to all,* by complying with their prejudices when I could do it innocently, *that I might gain the more* difciples to Chrift.

20 (Και, 212.) *So to* the Jews, I became as a Jew,[1] that I might gain the Jews; to *thofe under* the law, as under the law, that I might gain *thofe under* the law:

20 *So, to the Jews* out of Judea, *I became as a Jew,* I abftained from the meats which they reckoned unclean, *that I might gain the Jews* to Chrift: *To thofe* in Judea, who are *under the law* of Mofes as the law of the ftate, I lived *as under the law,* by obferving its precepts, *that I might gain thofe* in Judea, who are *under the law.*

21 To *thofe without* law, as without law, (*yet not* being without law to God, but under *law* to Chrift,) that I might gain *THOSE WHO ARE* without law.

21 *To perfons not fubject to the law* of Mofes, I became *as not fubject to that law,* by not enforcing it on them, *(yet not being without the law of God* written on my heart, *but under* the *law* enjoined *by Chrift) that I might gain the gentiles who are without* the *law,* and averfe to its rites.

22 To the weak *I became* as weak, that I might gain the weak. *To all I have become* all things, that by all means I might fave fome.

22 *To the weak,* who think fome things fins which are lawful, *I became as weak,* by abftaining from thefe things, *that I might gain the weak. To all I have become all things, that by all innocent compliances* rendering myfelf acceptable, *I might fave fome.*

Ver. 19.—1. *I have enflaved myfelf to all.* Εμαυτον εδȣλωσα. There is a peculiar beauty in the original expreffion. Slaves wrought for their mafters without hire, and were careful to comply with their humours. The apoftle, while preaching the gofpel, reduced himfelf to the condition of a flave, both by ferving all men without hire, nay without requiring maintenance from them, and by complying with their prejudices, in all cafes where he could do it without fin.

2. *That I might gain the more.* Κερδησω. By ufing this word, the apoftle infinuates, that his converting men to Chrift, was a part of the gain or hire, which he propofed to obtain by preaching the gofpel.

Ver. 20. *To the Jews I became as a Jew.* In the preceding chapter, the apoftle ordered the Corinthians to comply with the prejudices of their weak brethren, in the affair of meats facrificed to idols, and declared his own refolution, that if his eating meat occafioned others to fin, he would not eat flefh while he lived. It is therefore probable, that his becoming to the Jews *as a Jew,* means that he obferved the diftinction of meats enjoined by Mofes, while he lived with the Jews in the heathen countries. Alfo it may refer to his circumcifing Timothy, to render his preaching acceptable to the Jews. Thefe compliances with the prejudices of the weak he fhewed only to gain their good will. For when the judaizing teachers infifted on the obfervance of any of the rites of the law as neceffary to falvation, he always refolutely withftood them, as in the cafe of Titus, Gal. ii. 3. 5. 14.

23 *Now*, all *this I do for the sake of* making *the gospel* successful, *and that I* myself *may become a joint partaker of its rewards*, with those who are most eminent for their active virtues.

24 *Do ye not know, that they who run in the stadium, run indeed all, but one only receiveth the prize?* Whereas, in the christian race, the success of one is no hinderance to that of another. *So run that ye* all *may lay hold on the prize.*

25 *Now*, that I do and suffer such things for the gospel, cannot be thought strange by you who know, that *every one who contendeth* in the games, *is temperate in all things; they indeed, that they may receive a crown which soon fades, but we*, that we may receive *one that does not fade.*

23 (Δε, 103.) *Now*, this I do for the *sake of the gospel*, AND that I *may become a joint partaker*[1] *of its* REWARDS.

24 *Do ye not know*, that they *who* run in *the stadium*,[1] run, *indeed*, all, but one ONLY receiveth the prize? So run[2] that ye may *lay hold on* THE PRIZE.[3]

25 (Δε, 103.) *Now* every *one who contendeth* is temperate[1] in all things: *They indeed, that they may receive a fading* crown,[2] but we *one that does not fade.*[3]

Ver. 23. *That I may become a joint partaker.* Pierce in his note on Philip. i. 7. translates συγκοινωνὸς αυτȣ, *a joint communicator of it*, namely, of the gospel. See chap. x. 16. note 2.

Ver. 24.—1. *Run in the stadium.* The place where the athletes contended, was called *the stadium.*—The Isthmian, one of the four sacred games, being celebrated in the territory of Corinth, the apostle, in writing to the Corinthians, very properly used arguments taken from these games.

2. *So run.* In the race, there were certain rules prescribed, which those who ran were obliged to observe. They were to run on the side of the course assigned to them. They were not to trip nor justle one another, &c. In like manner, in running the Christian race, we must observe all the rules of conduct prescribed by Christ, otherwise we cannot hope to receive the prize.

3. *That ye may lay hold on the prize.* Concerning the different prizes, see verse 25. note 2. See also Philip. iii. 12. 14. notes, where some of the agonistical words and phrases are explained.

Ver. 25.—1. *Is temperate in all things.* Those who taught the Gymnastic art, prescribed to their disciples the kind of meat that was proper, the quantity they were to eat, and the hours at which they were to eat. (This was called αναγκοφαγειν.) They prescribed to them likewise, the hours of their exercise and rest. They forbade them the use of wine and women. So Horace tells us, Art. Poet. lin. 412.

> *Qui studet optatam cursu contingere metam,*
> *Multa tulit fecitque puer; sudavit et alsit,*
> *Abstinuit venere et vino.*

This whole course, which lasted for many years, was called Ασκησις, *Exercise.* Hence the ancient monks, who imitated and even outstripped the athletes, in their rules of temperance, and in the laboriousness of their exercises, were called Ασκηται, *Asceticks.*

2. *Receive a fading crown.* The crowns for which the Greeks contended in the games, were for the most part made of the leaves of trees, which though evergreens, soon withered. In the Olympic games, sacred to Jupiter, the crowns were of the *wild olive:* in the Pythian, sacred to Apollo, they were of *laurel:* in the Isthmian, of *pines:* and in the Nemeæan, of *smallage*, or *parsley*. The honours likewise of which these crowns were the pledges, by length of time lost their agreeableness, and at last perished, being all confined to the present life. But the crown for which Christians contend, being *a crown of righteousness*, 2 Tim. iv. 8. and *a crown of life*, James i. 12. Rev. ii. 10. it never fades, as the apostle observes in the next clause; that is, there shall never be any period put to the honours and advantages, of which this crown is the pledge.

3. *But we one that does not fade.* The apostle's enemies, who from his not taking maintenance,

26 I therefore so run,[1] (ὡς ουκ αδηλως) *as not out of view.*[2] *So I box, as not beating* the air.[3]

26 Animated by the hope of the never fading crown, *I so run, as one not out of* the *view* of his judge. *So I box, as not beating the air*, without any antagonist.

27 But I *bruise*[1] my body, and *lead it captive*,[2] *lest perhaps* (κηρυξας) *having pro-*

27 *But I bruise my body;* (the lusts and passions of my body,) *and* having conquered it, I *lead it captive: lest perhaps having proclaimed to others*, the

tenance, inferred that he was no apostle, affirmed that whatever disinterestedness he might pretend, it was not credible that he would undergo such continued labour in preaching, and in complying with the humours of mankind, unless he had reaped some present advantage from his labours. But to shew them the futility of their reasoning, he desired them to consider the long course of laborious discipline and exercise, which the athletes submitted to for so small a prize as a crown of green leaves, which, after their utmost pains, they were not sure of obtaining, and which when obtained, would soon fade, with all its honours and advantages. Whereas by the labours and sufferings which he underwent as an apostle, he was sure of obtaining an infinitely better crown, which will never fade.

Ver. 26.—1. *I therefore so run.* The reward being so great, I do not exert myself with just so much agility and strength as is sufficient to ensure the prize. But I exert myself to the utmost, as one who is sensible that he is always in the view of his judge.

2. *As not out of view.* The Greek adverb αδηλως, comes from αδηλος, a word which signifies a thing not manifest or apparent. Luke xi. 44. *Ye are,* ὡς τα μνημεια τα αδηλα, *as graves which appear not.* I have given the adverb the sense of the adjective, *out of view*, *unseen*, because the apostle's meaning is, "I run according to all the rules prescribed, and with the "greatest activity; knowing that in no part of the course I am out of the view of my judge, "and of a great concourse of spectators." Christ the judge of the world, observes how every man behaves in the station assigned to him, and that with as much attention, as the judges and spectators observed the manner in which the athletes contended.

3. *So I box, as not beating the air.* This is an allusion to the exercise with the gauntlet, used by the athletes for the purpose of acquiring agility and dexterity in boxing: an allusion also to the σκιαμαχια, or *mock battle*, which was a prelude to the true battle. This kind of fight Virgil hath described, Æneid. v. lin. 376.

———alternaque jactat
Brachia protendens, et verberat ictibus auras.

—In allusion to the difference between the προπυγμη and the *real battle*, the apostle told the Hebrews, chap. xii. 4. *Not yet unto blood have ye resisted, fighting against sin.*

Ver. 27.—1. *But I bruise my body.* The word υπωπιαζω, properly signifies to beat and bruise the face with the fist or cestus, in the manner of an athlete, so as to make the parts about the eyes black and blue; *lividum reddo.*—By his *body*, the apostle means his *old man*, or corrupt affections.

2. *And lead it captive.* The word δουλαγωγω, is applied to the *leading an enemy away captive from the field of battle.* It denotes therefore an absolute victory. This and the former word are very emphatical, conveying a lively idea of the apostle's activity in the battle against the animal part of his nature, and of the obstinacy of his enemy, and so heightening the victory. In contending for the incorruptible crown, the apostle did not exercise himself as the athletes often did, by beating the air, without any adversary to oppose him, but he engaged immediately in actual battle, and bruised his body, his lusts and passions, which made a violent resistance. Continuing however to exert the whole strength of his mind in governing his passions, he at length entirely subdued the animal part of his nature, and made it as implicitly obedient to the spiritual part, and to the will of God, as a vanquished enemy led away in chains, is to his conqueror.—This passage, in which the strong and continued exertions necessary for restraining men's fleshly appetites are described, being plainly metaphorical, the papists have erred in interpreting it literally, and in founding on the literal sense, their fastings

qualifications required in the combatants, and the laws of the combat, *I myſelf ſhould be one not approved.*

claimed [3] to others, I myſelf ſhould be *one not approved.* [4]

and ſcourgings and bodily penances, whoſe influence, it is well known, is to nouriſh ſuperſtition, and to make the pretended penitent careleſs of real holineſs; but by no means to weaken his animal paſſions, or to correct his vicious conduct.

3. *Leſt perhaps having proclaimed to others.* As this diſcourſe is an alluſion to the Grecian games, I have tranſlated the word κηρυξας literally, *having proclaimed.*—At the opening of the games, an *herald*, or *crier*, publicly proclaimed the names of the combatants, and the combat in which they were to engage, agreeably to a regiſter kept for the purpoſe by the judges, who were called *Hellanodicks.* When their names were publiſhed, the combatants appeared, and were examined, whether they were free men, and Grecians, and of an unſpotted character. Then the crier commanding ſilence, laid his hand on the head of the combatant, and led him in that manner along the ſtadium, demanding with a loud voice of all the aſſembly, "Is there "any one who can accuſe this man of any crime? Is he a robber, or a ſlave, or wicked and "depraved in his life and manners?" See chap. xi. 31. note. Having paſſed through this public enquiry into their life and character with honour, the combatants were led to the altar of Jupiter, and there, with their relations, ſware they would not be guilty of any fraud or action tending to the breach of the laws of the ſacred games. And to excite the ardour of the combatants, *the crowns*, the rewards of victory, lay during the conteſt, full in their view, on a tripod, or table placed in the ſtadium. There were alſo branches of palms expoſed, which the victors were to receive along with the crowns, and which they carried in their hands as emblems, ſays Plutarch, of the inſuppreſſible vigour of their body and mind.

But though the conquerors, immediately on their gaining the victory, were entitled to the chaplet and the palm, yet Pet. Faber, Agoniſt. lib. i. c. 30. conjectures, from a paſſage of Chryſoſtom, that the victors in the morning combats, did not receive their crowns till noon, when it is ſuppoſed the ſpectators, as well as the victors, were diſmiſſed to take ſome refreſhment before the afternoon combats began; the conquerors in which, were in like manner obliged to wait for their reward till the evening. To this cuſtom, the apoſtle is ſuppoſed to allude, Heb. xi. 40.—To have given the crown to every ſingle victor, immediately on his foiling his antagoniſt, would have interrupted the combats, eſpecially as the crowns were delivered with much ceremony. For the conquerors being ſummoned by proclamation, marched to the tribunal of the Hellanodicks, who examined their conduct during the combat. Then a herald taking the chaplets from the tripod, placed them on the head of ſuch of the conquerors as were approved by the judges: and putting into their hands the palms, they led them thus equipped through the ſtadium, preceded by a trumpeter, who during the proceſſion, proclaimed with a loud voice, their names, the names of their fathers, and of their countries, and ſpecified the particular combat in which they were conquerors. And as they paſſed along, they were ſaluted with the acclamations of the ſpectators, accompanied with ſhowers of herbs and flowers, thrown upon them from every ſide.

Such was the office of the *herald* or *crier* in the ſacred games. In alluſion to that office, the apoſtle calls himſelf Κηρυξ, *The herald*, in the combat for immortality; becauſe he was one of the chief of thoſe who were employed by Chriſt to introduce into the ſtadium, ſuch as contended for the incorruptible crown. He called them to the combat; he declared the kind of combat in which they were to engage; he proclaimed the qualifications neceſſary in the combatants, and the laws of the battle. Withal, he encouraged the combatants, by placing the crowns and palms full in their view.

4. *I myſelf ſhould be one not approved.* Αυτος αδοκιμος γενωμαι, literally, *I myſelf ſhould be without proof.* Here αδοκιμος, ſignifies one who when tried in the manner deſcribed in the preceding note, was found not to be of the character and ſtation required by the eſtabliſhed regulations.—Beſides the previous trial, the Hellanodicks or judges, after the combat was over, made a moſt accurate and impartial ſcrutiny into the manner in which the victors had contended, in order to find whether they had contended, νομιμως, *according to the laws of the combat.* And if, on trial, it appeared that they had failed in the leaſt particular, they were caſt; the term for which was εκκρινεσθαι. See 1 Cor. xi. 31. note. In conſequence of this ſentence, they

they were denied the crown, and ſometimes beaten out of the ſtadium with diſgrace. Such contenders, whether they were caſt before or after the combat, were Αδοκιμοι, *perſons not approved.* Wherefore, to avoid that diſgrace, the apoſtle who was a combatant in the Chriſtian race, as well as an herald, was careful to qualify himſelf for the combat, and in combating, to obſerve all the laws of the combat, leſt having proclaimed theſe laws to others, he ſhould be found not approved himſelf. This the apoſtle ſaid to ſtir up all, but eſpecially the miniſters of the goſpel, to the greateſt diligence in acquiring habits of ſelf-government and purity, not only that they may ſecure to themſelves the crown of righteouſneſs, but that they may be patterns to their people.

The foregoing account of the Grecian games, is moſtly taken from Weſt's Pindar.

CHAP. X.

View and Illuſtration of the Matters handled in this Chapter.

THE apoſtle's deſign in this chapter cannot be rightly underſtood, unleſs we ſuppoſe the Corinthians, in their letter, to have put three queſtions to him concerning meats ſacrificed to idols. Firſt, Whether they might innocently go with their heathen acquaintance into the idol's temple, and partake of the feaſts on the ſacrifices which were eaten there in honour of the idol? Secondly, Whether they might buy and eat meats ſold in the markets, which had been ſacrificed to idols? Thirdly, Whether, when invited to the houſes of the heathens, they might eat of meats ſacrificed to idols, which were ſet before them as a common meal?—To the firſt of theſe queſtions, the apoſtle anſwered chap. viii. That their joining the heathens, in their feaſts on the ſacrifices in the idol's temple, even on the ſuppoſition that it was a thing in itſelf innocent, might be a ſtumbling block to their weak brethren, in which caſe it ought to be avoided; but whether ſuch a practice were a thing innocent or ſinful in itſelf, he did not on that occaſion conſider. In this chapter, therefore, he reſumed the ſubject, that he might treat of it fully, and anſwer the other queſtions propoſed to him by the Corinthians relative to that matter.

The falſe teacher, to free the brethren from their ſcruples reſpecting the feaſts on the ſacrifices in the idol's temple, had I ſuppoſe told them, that their knowledge and profeſſion of the goſpel, rendered them ſo much the objects of the favour of God, that he would not be diſpleaſed with them, if, to gain the favour of the heathens, and to ſave themſelves from perſecution, they partook of their feaſts in the idol's temple. He added, that whatever influence their eating of theſe ſacrifices might have to pol-

lute them, aſſuredly their baptiſm, but eſpecially their eating the Lord's ſupper, would have a greater influence to ſanctify them.

The confutation of theſe fallacious arguments, the apoſtle brought from what happened to the Iſraelites, the ancient people of God, who were as much the objects of the divine favour, as the diſciples of Chriſt could be. They were led out of Egypt under the cloud, and made to paſs through the Red Sea in a miraculous manner, ver. 1.—By being in the cloud and in the ſea, they were all baptized into the belief that Moſes was commiſſioned by God to deliver them, ver. 2.—They all ate the ſame ſpiritual meat, and drank the ſame ſpiritual drink, ver. 3, 4.—In ſhort, they all enjoyed the favour of God, together with the external privileges belonging to his people, in as ample a manner as the profeſſed diſciples of Chriſt did. And, therefore, if external privileges accompanied with the divine favour, could have ſecured thoſe who poſſeſſed ſuch advantages from diſpleaſing God, the Iſraelites muſt always have continued the objects of his favour. Nevertheleſs they refuſed to go into Canaan, for which ſin God was ſo exceedingly diſpleaſed with them, that he deſtroyed them all in the wilderneſs except Caleb and Joſhua, ver. 5. To bring theſe things home to the Corinthians, the apoſtle told them, that the ſins which brought deſtruction on perſons ſo high in favour with God, are examples to mankind in every age, to prevent them from luſting after the pleaſures of the table, as the Iſraelites luſted after the fleſh-pots of Egypt, ver. 6.—and from becoming idolaters, as many of them became, when dancing round the altar which Aaron had raiſed, they worſhipped the golden calf in the frantic manner in which the heathens worſhipped their idols, ver. 7.—and from committing whoredom, as many of them did with the daughters of Moab, for which twenty-three thouſand of them were ſlain in one day, ver. 8.—and from tempting Chriſt by diſtruſting his care, as the Iſraelites tempted God by ſpeaking againſt him and againſt Moſes, for bringing them out of Egypt to die in the wilderneſs; and for that great ſin were deſtroyed of ſerpents, ver. 9.—and from murmuring at the reſtraints laid on them by the goſpel, and at the ſufferings to which they were expoſed in their paſſage to heaven, as the Iſraelites murmured, on account of the difficulties they had to encounter in taking poſſeſſion of Canaan, and were deſtroyed, ver. 10.—All theſe things, the apoſtle told the Corinthians, happened to the Iſraelites as examples, and are written for our inſtruction, that we may avoid courſes which proved ſo deſtructive to them, ver. 11.—The whoredom of the Iſraelites with the daughters of Moab, was mentioned to the Corinthians on this occaſion, with ſingular propriety, becauſe, the Moabitiſh women tempted the Iſraelites to commit fornication, by inviting them to partake of the ſacrifices of their gods; the very thing which the apoſtle was exhorting the Corinthians to avoid.

As the foregoing facts, recorded in the ſcriptures, were ſet before the

Corinthians, to ſhew them how dangerous it is for perſons who are the objects of God's favour, and who enjoy great external privileges, to fancy that their ſins are not diſpleaſing to God, the apoſtle drew this concluſion from the whole: *wherefore, let him who thinketh he ſtandeth* firm in the favour of God, *take heed leſt he fall*, ver. 12.—and by taking notice, that the Corinthians were expoſed to none but common temptations, he inſinuated that there was no reaſon for their being ſo anxious to gain the favour of the heathens; eſpecially as God, who hath promiſed to aſſiſt his people, is faithful, and will not ſuffer them to be tempted above what they are able to bear; or with the temptation will make a paſſage for them out of it, ver. 13.—In ſhort, idolatry having proved ſo ruinous to the ancient Iſraelites, the apoſtle earneſtly exhorted the Corinthians to *flee from it*, ver. 14.

But the falſe teacher, it ſeems, had told the Corinthians, that their partaking with the heathens in their feaſts on the ſacrifices in the idol's temple, was not idolatry in perſons who knew that an idol is nothing in the world, becauſe to ſuch it was only a common meal. In what follows therefore, the apoſtle proved, that ſuch an action was a real worſhipping of the idol, on whoſe ſacrifice they feaſted. And to draw the attention of the Corinthians to what he was going to ſay, he told them he would ſpeak to them on that ſubject as to *wiſe men*, (an appellation of which the Greeks were exceedingly fond), and deſired them to judge impartially, of what he ſhould ſay to them, ver. 15.—Do not we, ſaid he, who are the diſciples of Chriſt, conſider our joint drinking of the cup in the Lord's ſupper, as a ſymbol of our joint partaking of the benefits procured by the ſhedding of the blood of Chriſt? And our joint eating of the loaf in the Lord's ſupper, as a ſymbol of our joint partaking of the benefits belonging to the body or church of Chriſt? ver. 16.—And becauſe there is one loaf uſed in the Lord's ſupper, we the many who partake of it, are thereby declared to be one body or ſociety, under the government of one head, and to be animated by the ſame principles, and to follow the ſame practices, ver. 17.—The Jews likewiſe, entertain the ſame ſentiments, with reſpect to thoſe who join in their religious ſervices. Do they not hold, that the perſons who eat of the ſacrifices offered to the God of Iſrael, are joint partakers of his altar; that is, join in the worſhip performed to him on the altar, and partake of the benefits procured by that worſhip? ver. 18.—By parity of reaſon, they who in the idol's temple eat of the ſacrifices offered to the idol, are juſtly conſidered by the heathens as joining in the worſhip of their gods, and as declaring their deſire, jointly to ſhare with them in the bleſſings which their gods are ſuppoſed to beſtow. Nay they conſider them as holding communion with them, both in their principles and practices. This application of the argument, indeed, the apoſtle hath not made; but in the following verſe he ſuppoſes his readers to have made it: for he adds, what then do I affirm, namely, when I ſay, that your eating the ſacrifices of idols is

a joint participation in their worſhip? Do I affirm that an idol is a god? or that the ſacrifices offered to idols, are ſacrifices to beings who are gods? ver. 19.—By no means. But I affirm, that the ſacrifices which the heathens offer, they offer to demons; that is, to the ſouls of dead men, and to evil ſpirits, neither of which are gods; ſince they have no power in the government of the univerſe, as the heathens fancy. And I would not have you to be joint partakers with the worſhippers of demons, either in their principles, their practices, or their expectations, ver. 20.—Beſides, the worſhip of the true God is incompatible with the worſhip of demons: for it conſiſts in good diſpoſitions, and virtuous actions. Whereas the worſhip of demons conſiſts in vile affections, lewdneſs, and all manner of debauchery. Therefore, ye cannot conſiſtently partake of the table of the Lord, and of the table of demons, ver. 21.—Some of you pretend, that ye eat the ſacrifices of idols, to ſhew your belief that an idol is nothing. But I reply, ye thereby provoke the Lord to jealouſy, becauſe, by the heathens, your eating of theſe ſacrifices is conſidered as an honouring and worſhipping of the idol. Now, before ye give the heathens reaſon to think that ye pay to their idols the honour which is due to Chriſt, ye ſhould know that ye are ſtronger than Chriſt, to defend yourſelves againſt his wrath, ver. 22.

With reſpect to the queſtions, whether the meats ſacrificed to idols, which were ſold in the markets, might be eaten by chriſtians; and whether they might eat of theſe meats in the houſes of the heathens, when ſet before them as a common, not as a religious meal, the apoſtle obſerved, firſt, that although under the goſpel all meats are lawful to every perſon, all meats are not expedient for every perſon. And even in caſes where they are expedient, the eating of them may not tend to the edification of others, ver. 23.—Secondly, that in the uſe of meats, one ought to ſtudy not his own advantage only, but the advantage of his neighbour alſo, ver. 24.—And having laid down theſe principles, he deſired the Corinthians to eat whatever was ſold in the ſhambles, without enquiring whether it had been ſacrificed to idols or not; becauſe they knew that idols have no dominion over the world, but that the earth is the Lord's, and all that it contains, ver. 25, 26.—And if a heathen invited them to his houſe, and they inclined to go, they were to eat whatever was ſet before them, aſking no queſtions for conſcience ſake; becauſe by no reaſonable conſtruction, could that action be conſidered as a worſhipping of idols, even though the meat they were going to eat, had been ſacrificed to an idol, ver. 27.—But if on ſuch an occaſion, either a heathen, or a Jew, or a weak chriſtian, ſhould ſay to them, this is meat ſacrificed to an idol, they were to abſtain from it, on account of the weak conſcience of him who ſhewed it; becauſe by ſhewing it, he declared that he conſidered the eating of that meat as a partaking in the worſhip of the idol to whom it had been offered, ver. 28.—If thou reply, why ſhould my li-

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berty be governed by another's opinion? and, ſeeing God hath allowed me to eat all kinds of meat, why ſhould I be blamed for eating any particular meat, for which I give God thanks? ver. 29, 30.—My anſwer is, for the very reaſon, that by the free gift of God all his good creatures are beſtowed on thee, thou art bound in eating and drinking, as in all thy actions, to conſult the glory of God, who has commanded thee, even in indifferent actions, to conſider what may be good for the edification of others, ver. 31.—I therefore exhort you, in uſing your chriſtian liberty to become no occaſion of ſtumbling, neither to the Jews, nor to the gentiles, nor to the church of God, ver. 32.—This is the rule I myſelf follow; not ſeeking mine own advantage only, but the advantage of others alſo, that they may be ſaved, ver. 33.—And ye ſhould become imitators of me in this diſintereſtedneſs, even as I alſo am therein an imitator of Chriſt, chap. xi. 1.—By telling the Corinthians that he followed this rule, and that in following it, he imitated the diſintereſtedneſs of Chriſt, he inſinuated, that the behaviour of the falſe teacher was of a different kind. He regarded only his own gratification and profit, and had no regard to the advantage of others.

NEW TRANSLATION.	COMMENTARY.
CHAP. X. 1 (Δε) *Now* I would not *have you* ignorant, brethren, *That* our fathers [1] were *all* under the cloud, [2] and all paſſed through the ſea;	CHAP. X. 1 Ye think yourſelves ſo much in favour with God, that he will not be diſpleaſed, though ye eat the ſacrifices of idols. *But I would not have you ignorant, brethren, that our fathers* were in ſuch favour with God, that they *were all under* the protection of *the cloud, and all paſſed through the ſea;*
2 And *all were* baptized *into* Moſes (ſee chap. i. 13. note 3.) in the cloud, and in the ſea; [1]	2 *And all were baptized into* the belief of *Moſes's* divine miſſion, by their being hidden from the Egyptians *in the cloud, and* by their paſſing *through the ſea* miraculouſly;

Ver. 1.—1. *Our fathers;* that is, our predeceſſors in the church of God. For the Corinthian church being chiefly compoſed of gentiles, the Iſraelites could not be called their natural fathers. Or the apoſtles meaning may be, *The fathers of us Jews.*

2. *Were all under the cloud.* See 2 Pet. i. 17. note 2.—The Iſraelites by the cloud were defended from the Egyptians, Exod. xiv. 20. *It was a cloud and darkneſs to them, but it gave light by night to theſe; ſo that the one came not near the other all the night.* See alſo Pſal. cv. 39.—This cloud accompanied them in their journeyings, and was ſpread over them like a covering, to defend them from the heat of the ſun, which in the deſerts of Arabia is intenſe, Numb. xiv. 14. *Thy cloud ſtandeth over them.* Some are of opinion, that in thoſe parts of the wilderneſs, where the ſtreams from the rock could not follow the Iſraelites, they received rain for drink by ſhowers from the cloud: and to this they apply, Pſal. lxviii. 9. *Thou, O Lord, didſt ſend a plentiful rain, whereby thou didſt confirm thine inheritance when it was weary.*

Ver. 2. *In the cloud and in the ſea.* Becauſe the Iſraelites, by being hid from the Egyptians under

3 *And all did eat the same typical meat* with that which we eat in the Lord's supper. For the manna, like the bread in the supper, signified the doctrine of Christ.

3 And *all did* eat the same spiritual meat; [1] (Ex. xvi. 12.)

4 *And all did drink the same typical drink. For they drank of* water from *the typical rock, which* water *followed them: And that rock was* a type of *Christ*, as the source of all the revelations of God.

4 And *all did* drink the same spiritual drink: for they drank of *the* spiritual Rock [1] *which* followed [2] *THEM*; and that Rock was Christ. [3]

under the cloud, and by passing through the Red Sea, were made to declare their *belief in the Lord, and in his servant Moses*, Exod. xiv. 31. the apostle very properly represents them as *baptized into Moses, in the cloud and in the sea.*

Ver. 3. *The same spiritual meat.* The manna is called *the same spiritual meat*, because the spiritual blessings which it typified, were the same with those typified by the bread in the Lord's supper, John vi. 51. which the Corinthians ate, and by which they thought themselves secured against being defiled by eating the idol sacrifices. See ver. 4. note 3.—We have the word *spiritual*, used in the sense of *typical*, Rev. xi. 8. *Which spiritually* (that is, typically) *is called Sodom and Egypt.*—That the feeding of the Israelites with manna had a typical meaning, appears from Deut. viii. 3. and that it signified *true doctrine* in particular, appears from Psal. lxxviii. 25. where the *manna* is called *angels food.*

Ver. 4.—1. *They drank of the spiritual rock.* Here *the rock* is put for *the water* that came out of the rock. Water was twice brought from a rock by miracles for the Israelites in the wilderness. Once in Rephidim in the wilderness of Sin, which was their eleventh station after they came out of Egypt, and before they came to Mount Sinai: consequently it happened in the first year of the Exodus. The history of this miracle we have, Exod. xvii.—The second time water was brought from a rock, was at Kadesh in the wilderness of Zin, which was their 33d station. This happened in the fortieth year of the Exodus, soon after Miriam's death, Numb. xx. 1. To both places the name of *Meribah* was given: But the latter was called *Meribah Kadesh*, to distinguish it from *Meribah* of *Rephidim*. It is of the miracle performed in Rephidim which the apostle speaks; for, he says, the greater part of them who drank of the rock, were cast down in the wilderness.

2. *Which followed them.* The *rock* here, as in the former clause, is put for the *water from the rock*. This it seems came forth from it in such abundance as to form a brook, which is said, Deut. ix. 21. to have *descended out of the Mount*, that is, out *of Horeb*, Exod. xvii. 5, 6. for before that miracle there was no brook in these parts. The issuing of the water from the rock is said to have been like a river, Psal. lxxviii. 16. cv. 41. The truth is, 600,000 men with their women and children and their cattle, required a river to supply them with drink. Accordingly the river from the rock followed them. For as Wall observes, Crit. Notes vol. 1. p. 166. from Horeb, which was an high mountain, there may have been a descent to the sea; and the Israelites during the 37 years of their journeying from Mount Sinai, may have gone by those tracts of country, in which the waters from Horeb could follow them, till in the 39th year of the Exodus they came to Ezion Gaber, Numb. xxxiii. 36. which was a port of the Red Sea, a great way down the Arabian side, where it is supposed the waters from Horeb went into that Sea. The country through which the Israelites journeyed so long a time, being watered by this river, produced, no doubt, herbage for the cattle of the Israelites, which in this desert must otherwise have perished.—But in the 40th year of the Exodus, leaving Ezion Gaber to go into Canaan by the east border of Edom, they no sooner entered the desert of Zin, which is Kadesh, than they were a second time distressed for want of water.

3. *And that Rock was Christ.* That the waters which issued from the rock of Horeb, were a type of the revelations to be made to the world by Christ and his apostles, consequently that the rock itself was a type of Christ, may be gathered from Christ's own words, who in allusion to the waters flowing from the rock, and perhaps to explain their spiritual or typical meaning, said

5 *Neverthelefs, with the greater part* of them, God was not well pleafed; for they were *caft down* in the wildernefs.

5 *Notwithftanding* the Ifraelites were thus favoured, *with the greater part of them God was much difpleafed, for they were caft down* in heaps killed *in the wildernefs*, becaufe they refufed to go into Canaan.

6 Now, thefe things *have become examples*[1] (ver. 11.) *to us, in order that* we fhould not *be lufters* after evil things, *even as they* lufted.

6 *Now the fin and punifhment of the Ifraelites in the wildernefs, have become examples to us, that we fhould not be lufters after* the *evil meats* of the heathens; *even as the Ifraelites,* diffatisfied with the manna, *lufted* after the flefh-pots of Egypt.

7 Neither be ye idolaters,[1] *as* fome of them WERE; as it is written, (Ex. xxxii. 6.) The people fat down to eat and *to* drink, and rofe up to *dance.*[3]

7 *Neither,* by partaking of the facrifices of idols, *be ye idolaters, as fome of them were: as it is written, the people fat down to eat* the facrifices, *and to drink* the libations offered to the golden calf, *and rofe up to dance* round the altar which Aaron had raifed.

faid, John vii. 37. *If any man thirft, let him come unto me and drink.* Befides, Chrift ftill more plainly taught, concerning the manna with which the Ifraelites were fed in the wildernefs, that it was a type of him and of his *flefh, which he was to give for the life of the world,* John vi. 51. For he calls himfelf, ver. 32. *The true bread from heaven:* and ver. 35. *The bread of life.* If therefore, the waters from the rock typified the revelations made to the world by Chrift, and his prophets, and apoftles, well might Paul fay, *That rock was* a type *of Chrift.* The waters in Ezekiel's vifion, feem to have had the fame typical meaning with the water from the rock.

Ver. 5. *Neverthelefs with the greater part of them, God was not well pleafed.* The apoftle, ver. 3, 4. having told the Corinthians, that all the ancient Ifraelites in the manna ate the fame fpiritual meat with them, and in the water from the rock, drank the fame fpiritual drink, he obferved in this verfe, that the fpiritual meat and drink with which the Ifraelites were fed, did not keep them from finning; and that their fins were fo difpleafing to God, that he caft them down in the wildernefs. Wherefore the Corinthians could not fancy, that their fpiritual meat and drink would make them incapable of finning. As little could they fancy that if they finned, God would not be difpleafed with them.

Ver. 6. *Thefe things have become examples to us.* Τυποι ἡμων εγενηθησαν. The fame phrafe 1 Pet. v. 3. Τυποι γινομενοι τȣ ποιμνιȣ, is rendered in our bibles, *Being enfamples to the flock.*

Ver. 7.—1. *Neither be ye idolaters.* By no means join the heathens in their idolatrous feafts, becaufe if the perfons whofe friendfhip ye wifh to cultivate, tempt you to commit idolatry, neither your fuperior knowledge, nor the fpiritual gifts which ye poffefs, will abfolutely fecure you againft their allurements. Of thefe things ye have a ftriking proof in the ancient Ifraelites.

2 *Sat down.* In ancient times, the Hebrews always fat at meat, Gen. xliii. 33. It was in later times only, that in compliance with the manners of the Greeks and Romans, they lay on couches at their meals.

3. *And rofe up, παιζειν, to dance.* In this fenfe the Greeks ufed the word παιζειν, Ariftophan. Ran. lin. 443.

Χωρειτε ἱερον ανα κυκλον θεας,
Ανθοφορων, αν' αλσος
Παιδιζοντες.

That is, " Now go in the circle facred to the goddefs, crowned with flowers, dancing in the " pleafant grove." From this it appears, that dancing was one of the rites practifed by the heathens in the worfhip of their gods. And that the Ifraelites worfhipped the golden calf by

pancing,

8 *Neither let us commit whoredom, as many of them committed whoredom* with the daughters of Moab, *and were slain in one day, twenty three thousand;* so extremely displeasing was that sin to God.

8 Neither let us commit *whoredom*,[1] as some of them *committed whoredom*, and fell in one day *twenty-three* thousand.[2]

9 *Neither let us grievously tempt Christ* by distrusting his providence, *as even many of the Israelites tempted* God, by saying he had brought them to die in the wilderness, *and* perished *by serpents.*

9 Neither let us *grievously* tempt Christ,[1] *as even* some of them tempted,[2] (Numb. xxi. 5.) and *perished* (ὑπο) *by* serpents.[3]

10 *Neither murmur ye,* on account of the malice and power of your enemies, *as even many of the Israelites murmured,* when they heard the report of the spies, *and perished by the destroyer.*

10 Neither murmur ye, as *even* some of them murmured, and *perished by* the destroyer.[1] (Numb. xiv. 2. 29.)

11 *Now all these things* (as I said before, ver. 6.) *happened to the Israelites as examples, and are written for our admonition, who have seen the end of the*

11 Now, all these things happened *to* them *as* (τυποι, types) *examples*,[1] and *are*

dancing, is evident from Exod. xxxii. 19. where it is said of Moses, *That he saw the calf and the dancing, and Moses' anger waxed hot.*

Ver. 8.—1. *Neither let us commit whoredom.* This exhortation the apostle gave to the Corinthians, because in their heathen state, they had practised whoredom as an act of worship acceptable to their deities. See Pref. to this Epist. sect. 2. Nay, after their conversion, some of them had not altered their manners in that particular, 2 Cor. xii. 21.

2. *And fell in one day twenty-three thousand.* Twenty-four thousand are said, Numb. xxv. 9. to have died of the plague. But if the number was more than twenty-three thousand, and less than twenty-four, it might be expressed in round numbers either way.

Ver. 9.—1. *Neither let us grievously tempt Christ.* That Christ after his resurrection was invested with the government of the world, is evident from his own words, Matth. xxviii. 18. and from Ephes. i. 20.—22. Wherefore, when the Corinthians, to avoid persecution, joined the heathens in their idolatrous feasts, they shewed great distrust of the power and goodness of their master's government. This the apostle justly termed *a grievous tempting of Christ.*

2. *As even some of them tempted.* Most commentators suppose, the person tempted by the Israelites was *Christ*, because he is mentioned immediately before. But that supposition makes Christ the person who spake the law to the Israelites at Sinai, contrary I think to Heb. i. 1. where it is said, *God who spake to the fathers by the prophets, hath in these last days spoken to us by his Son.* For God who spake to the fathers by the prophets, being the person who hath spoken to us by his Son, he cannot be the Son. See also Heb. ii. 2, 3. xii. 26. I therefore think the person tempted by the Israelites, was *God the Father*, and that the word *God* might be supplied as properly as the word *Christ.* Yet I have not ventured to insert it in the translation, lest it should be thought too bold an innovation; though I am sensible it is the true method of completing the sentence.

3. *And perished by serpents.* In the history, these are called *fiery serpents.* Gesner is of opinion that these serpents were of the *dipsas* kind, which Lucian hath described in his treatise entitled *Dipsades*, where, speaking of the deserts of Lybia, he says, "Of all the serpents "which inhabit these solitudes, the most cruel is the dipsas, no bigger than a viper, but whose "sting causes most dismal pains, even till death. For it is a gross venom which burns, breeds "thirst, and putrifies: and those who are afflicted with it, cry as if they were in the fire." For an account of the dipsas, see Kolben's State of the Cape of Good Hope, vol. 2. p. 165.

Ver. 10. *Perished,* ὑπο τȣ ολοθρευτȣ, *by the destroyer.* This destroyer was called by the Jews, *the angel of death*, and *Samael.* He is called, Heb. ii. 14. *Him who had the power of death, that is the devil:* and Heb. xi. 28. Ὁ ολοθρευων, *He who destroyed the first born.*

Ver. 11.—1. *Now all these things happened to them as examples.* Τυποι. The apostle's meaning

written for our admonition,[2] upon whom the ends of the *ages*[3] are come.

Moſaic *ages*, that we may not ſin in the expectation, that becauſe we are the people of God we ſhall not be puniſhed.

12 Wherefore, let him *who* thinketh he ſtandeth, take heed leſt he fall.

12 *Wherefore, Let him who thinketh he ſtandeth* firmly fixed in the divine favour, by being in the church and by uſing the ſacraments, *take heed leſt he fall.*

13 *No* temptation *hath* taken you, but ſuch as *belongs* to man;[1] *and* God is faithful, who will not ſuffer you to be tempted above *what* ye are able; but will *make with* the temptation, alſo *a paſſage out*, that ye may be able to *bear*.

13 Your joining the heathens in their idol feaſts, to avoid perſecution, is inexcuſable. *No temptation hath* as yet *taken you, but what is moderate. And* as to what is future, *God is faithful, who will not ſuffer you to be tempted above what ye are able; but will make with the temptation, alſo a paſſage out.* This I declare to you, *that* believing God's promiſe, *ye may be able to bear* till the promiſed relief come.

14 Wherefore, my *beloved*, flee from idolatry.

14 *Wherefore, my beloved*, truſt in God, and *flee from the idolatrous feaſts* of the heathens.

15 I ſpeak as to wiſe men; (ſee chap. iv. 10.) judge ye what I ſay.

15 To ſhew, that the eating of the ſacrifice in the idol's temple, is a real worſhipping of the idol, *I* will *ſpeak as to wiſe men; judge ye concerning the force of the following argument.*

16 The cup of bleſſing ſupp. δια) FOR which we bleſs,[1] is it not the *joint participation*[2] of the blood of Chriſt? The *loaf* which we break, is it not the *joint participation* of the body of Chriſt?

16 *The cup of bleſſing* in the Lord's ſupper, for *which we bleſs* God, and which we drink, *is it not the* ſymbol of our *joint participation of* the bleſſings procured by *the blood of Chriſt? The loaf which we break* and eat, *is it not the* ſymbol of our *joint participation of* the benefits belonging to *the body* or church *of Chriſt?*

meaning is, that puniſhment inflicted on ſinners in a public and extraordinary manner, makes them examples of the divine vengeance to their own generation, and to all ſucceeding ones which have any knowledge of their hiſtory.

2. *Admonition.* Νουθεσια literally ſignifies, the putting of the mind in a proper poſture for action by good inſtruction.

3. *On whom the ends of the ages are come.* This may mean the end of the Moſaic diſpenſation, whoſe duration was meaſured by *ages* or jubilees. See Rom. xvi. 25. note 3.—Or, it may ſignify the laſt diſpenſation of religion. For there was the patriarchal age or diſpenſation, the Moſaic age, and the goſpel age.

Ver. 13. *But ſuch as belongs to man;* ſuch as is moderate. So the word is uſed, 2 Sam. vii. 14. *I will chaſten him with the rods of men;* I will chaſtiſe him in moderation. At the time the apoſtle wrote this, the Corinthians had not been greatly perſecuted, 1 Cor. iv. 8.

Ver. 16.—1. *Which we bleſs.* 'Ο ευλογουμεν, literally, for which we ſpeak good words of praiſe and thanks, as is plain from chap xi. 24. where this *bleſſing* is interpreted by *the giving of thanks.* The phraſe here, denotes the whole communicants joining together in bleſſing God over the cup, for his mercy in redeeming the world, through the blood of Chriſt. For both Luke and Paul, in their account of the inſtitution, expreſs this part of the action, by

17 *Because there is one loaf* in the Lord's supper, *we the many* disciples of Christ, *are* thereby shewn to be *one society*, whose principles, practices, and hopes, are the same; *for* to declare this, *we all participate of that one loaf.*

17 ('Ὁτι, 254.) *Because* THERE IS *one loaf*,[1] *we the many*[2] *are one body*:[3] for we *all participate* of that one *loaf.*

18 *Look at the natural Israel: are not they who eat of their sacrifices*, considered by them as *joint partakers in* the worship performed on *the altar?* By parity of reason, they who eat of the idol-sacrifice, partake in the worship of the idol.

18 *Look at* Israel after the flesh.[1] Are not they *who* eat of the sacrifices, (κοινωνοι) *joint* partakers of the altar?[2]

19 *What then do I affirm? That an idol is a real god*, contrary to what I have always taught you? *Or that an idol sacrifice, is a sacrifice to a real divinity?*

19 What *then do I affirm?* that *an* idol is any thing, or *that an idol-sacrifice* is any thing?

20 *I affirm neither of these: but, that what sacrifices the heathens offer, they offer to demons, and not to God. Now, I would not have you*, by eating their

20 *No. But*, that *what the heathens* sacrifice, they sacrifice to *demons*,[1] and not to

ευχαριστησας, *having given thanks.* Hence the service itself hath long borne the name of *the Eucharist*, or *thanksgiving*, by way of eminence.

2. *Is it not*, κοινωνια, *the joint participation of the blood*, &c. For the different significations of the word κοινωνια, see 1 John i. 3. note 3.—This account of the Lord's Supper, the apostle gave, to shew the Corinthians, that as by eating thereof the partakers declare they have the same object of worship, the same faith, the same hope, and the same dispositions with the persons whom they join in that act of religion, and that they will follow the same course of life; so in all reasonable construction, by eating the sacrifices of idols, the partakers declare that they are of the same faith and practice with the worshippers of idols; that they have the same objects of worship with them; and that they expect to share with them in the benefits to be derived from that worship.

Ver. 17.—1. *Because there is*, εις αρτος, *one loaf.* The Greek word αρτος, especially when joined with words of number, always signifies *a loaf*, and is so translated in our bibles, Matth. xvi. 9. *Do ye not yet understand, neither remember the five*, αρτους, *loaves of the five thousand?* Matth. iv. 3. *Command that these stones be made*, αρτους, *loaves.*

2. *We the many.* 'Οι πολλοι here, and ver. 33. signifies the whole community of Christians; just as περι πολλων, *for many*, Matth. xxvi. 28. signifies *all mankind.* The same signification ὁι πολλοι hath, Rom. v. 19.

3. *Are one body.* The interpretation of this phrase given in the commentary, is confirmed by the apostle himself, chap. xii. 13. where in allusion to our drinking of the cup in the Lord's Supper, he says, *And all have been made to drink of one Spirit.* See note 3. on that verse.

Ver. 18.—1. *Look at Israel after the flesh. Israel after the flesh*, signifies the natural descendants of Israel, who worshipped God by sacrifices according to the law. For there is an *Israel after the Spirit*, a spiritual Israel, consisting of believers of all nations. These are called *the Israel of God*, Gal. vi. 16.

2. *Partakers of the altar?* This argument drawn from the sentiments of the Jews, was used with peculiar propriety in reasoning with the false apostle, who was a Jew, and who, to ingratiate himself with the Corinthians, had encouraged them to eat of the idol sacrifices.

Ver. 20.—1. *They sacrifice to demons.* The word Δαιμονια, *Demons*, is used in the LXX. to denote *the ghosts of men deceased;* and Josephus, Bell. lib. vii. c. 6. says, *demons are the spirits of wicked men.* It is therefore probable, that the writers of the New Testament used the word *demon* in the same sense, especially as it is well known, that the greatest part of the heathen gods were dead men.—The heathens worshipped two kinds of demons, the one kind were

God.[2] (Δε) *Now*, I would not *have you to become joint partakers with demons.*

ſacrifices, *to become joint partakers with* the votaries of *demons*, either in their worſhip, their principles, their practices, or their hopes.

21 Ye cannot drink the cup of the Lord, and the cup [1] of *demons:* ye cannot *partake of the table of the Lord*, and of the table [2] of *demons.*

21 Beſides, as the worſhip of God conſiſts in holy affections and virtuous actions, but the worſhip of demons in debauchery, *ye cannot* conſiſtently *drink the cup of the Lord, and the cup of demons; ye cannot partake of the table of the Lord, and of the table of demons.*

22 Do we provoke the Lord to jealouſy? [1] are we ſtronger than he?

22 Since the heathens conſider our eating of the ſacrifice, as a worſhipping of the idol, *Do we provoke the Lord to jealouſy? Are we ſtronger than he*, to defend ourſelves againſt the effects of his wrath?

23 All MEATS are lawful *to* me, but all *are* not expedient: (ſee ch. vi. 12.) *all* are lawful *to* me, but *all do not edify.*

23 With reſpect to meats, I acknowledge that under the goſpel, *all* kinds of *meats are lawful to every one, but all are not expedient: all are lawful, but* the eating of *all doth not edify* others.

24 Let no *one* ſeek his own ADVANTAGE ONLY, *but each that* (τȣ ἑτερȣ, Rom. xiii. 8. note) *of his neighbour* ALSO.

24 In the uſe of meats, as in every thing elſe, *Let no one ſeek his own advantage* or pleaſure *only, but* let *each* ſtudy *the advantage* and happineſs *of his neighbour alſo.*

25 *Whatever* is ſold in the ſhambles, *eat*, aſking no queſtion (δια, 112.) *on ac-*

25 On theſe principles, I give you the following rules concerning meats: *whatever is ſold in the ſhambles, eat, aſking no queſtion* about its having

were the ſouls of kings and heroes deified after death, but who could have no agency in human affairs. The other kind of demons, were thoſe evil ſpirits who under the names of *Jupiter, Apollo, Trophonius*, &c. moving the heathen prieſts and prieſteſſes to deliver oracles, greatly promoted idolatry. See 1 Cor. xiv. 32. note 2.

2. *And not to God.* The heathens in general, had no idea of *God;* that is, of an unoriginated, eternal, immutable, and infinitely perfect Being, the Creator and Governor of all things.

Ver. 21.—1. *The cup of demons.* In the heathen ſacrifices, the prieſts, before they poured the wine upon the victim, taſted it themſelves; then carried it to the offerers, and to thoſe who came with them, that they alſo might taſte it, as joining in the ſacrifice, and receiving benefit from it. Thus Virgil, Æneid. viii. 273.

Quare agite, O juvenes, tantarum in munere laudum,
Cingite fronde comas, et pocula porgite dextris,
Communemque vocate deum, et date vina volentes.

2. *Of the table of demons;* that is, of the ſacrifice offered to demons, which was eaten on a table in the demon's temple. See chap. viii. 10. note 1.

Ver. 22. *Provoke the Lord to jealouſy?* This is an alluſion to Exod. xx. 5. where, after prohibiting the worſhipping of images, God adds, *I the Lord thy God, am a jealous God.*

Ver. 23. *All meats are lawful.* As the apoſtle is ſpeaking of meats ſacrificed to idols, the word *meats*, not *things*, muſt be ſupplied here.

Ver.

been facrificed to idols, *on account of* your *knowledge* that an idol is nothing.

26 *For the earth is the Lord's, and every thing it contains;* and no demon hath any dominion over the earth, and its fulnefs.

27 *And if any heathen invite you* to his houfe, *and ye incline to go, whatever is fet before you, eat, afking no queftion* about its having been facrificed to idols, *on account of* your *knowledge* that the earth is the Lord's.

28 *But if any one* prefent, (ver. 32.) *fay to you, this* difh *is* made of *flefh facrificed to an idol,* infinuating that he confiders your eating of that difh, as a joining in the worfhip of the idol, *do not eat* of it, *on account of* not offending *him who fhewed it, and of confcience. For the earth is the Lord's, and the fulnefs thereof.*

29 *Now,* when *I fay confcience,* I do *not* mean *thine own* confcience: for thou knoweft that the eating of fuch a difh, is not a worfhipping of the idol; *but the confcience of the other,* who views it in that light.

Perhaps thou wilt reply, *But why is my liberty ruled by another's confcience.*

30 *Befides, if by the free gift* of God to whom the earth belongs, *I be allowed to partake* of all kinds of food, *Why am I fpoken of as an evil doer, for* eating *that* meat *for which I give thanks* to God?

count of confcience. [1]

26 For the earth IS the Lord's, and the fulnefs [1] thereof. (Pfal. xxiv. 1.)

27 *And* if any of *the unbelievers invite you,* and ye *incline* to go, *whatever* is fet before you, eat, afking no queftion *on account of confcience.*

28 But if any *one* fay *to* you, This is *a thing facrificed to an idol: do not eat,* [1] *on account of him who* fhewed IT, *and of confcience*: for the earth IS the Lord's, and the fulnefs thereof. [2]

29 (Δε) *Now, I fay confcience,* not thine own, but *that of the other.*

(Ἱνατι γαρ, 98.) *But* why is my liberty judged *by another's* confcience?

30 (Ει δε, 104.) *Befides,* if by grace I be a partaker, why am I evil fpoken of for that for which I give thanks?

Ver. 25. *On account of confcience.* Befides what is expreffed in the commentary, this may imply one's belief in the fovereign dominion of God, and one's difclaiming all dependence on idols.

Ver. 26. *The earth is the Lord's, and the fulnefs thereof.* For the meaning of πληρωμα, *fulnefs,* fee Colof. ii. 9. note 1. By this argument the apoftle taught the Corinthians, that their knowledge and faith as Chriftians, fhould hinder them from afking any queftions concerning their food, which might lead the heathens to think that they acknowledged the power of their deities, either to give or to withhold, any part of the fulnefs of the earth from the worfhippers of the true God.

Ver. 28.—1. *This is a thing facrificed to an idol: do not eat.* The heathens often in their own houfes, made an ordinary feaft of a part of the facrifice, chap. viii. 4. note 1. To thefe entertainments, the apoftle told the Corinthian brethren they might lawfully go, when invited. But on fuch occafions, if a Chriftian domeftic or flave, by informing them that this or that difh confifted of things which had been facrificed to an idol, fignified that they confidered their eating thefe things as finful, they were to abftain from them for the reafons mentioned in the text.

2. *For the earth is the Lord's, and the fulnefs thereof.* This claufe is omitted in the Alex. Clermont, and other MSS. and in the Syriac, Arabic, and Vulgate verfions: and fome critics think it difturbs the fenfe. But it renders the argument more complete; for the meaning is, the

31 (Ειτε ȣν, 132.) *Therefore*, whether ye eat, or drink, or *whatever* ye do, do all to the glory of God.[1]

31 In anſwer, I ſay, *for this very reaſon* that ye are allowed to partake of all kinds of food, *whether ye eat, or drink, or whatever ye do,* ye are bound to *do all to the glory of God,* by doing it agreeably to his will.

32 (Απροσκοποι γινεσθε και Ιȣδαιοις, και, 214.) *Be ye no occaſion of ſtumbling*, neither to the Jews, nor to the *Greeks*, nor to the church of God.

32 By your meat, therefore, *Be ye no occaſion of ſin, neither to the* unbelieving *Jews* by leſſening their abhorrence of idols, *nor to the* unbelieving *Greeks* by confirming them in their idolatry, *nor to the church of God* by making the ignorant think you doilaters.

33 Even as I pleaſe all men in all things, not ſeeking mine own *advantage* ONLY, but *that* of *the* many ALSO, that they may be ſaved.

33 *Even as I* endeavour to *pleaſe all men in all things* innocent, *not ſeeking my own advantage only, but that of the many alſo, that* by rendering myſelf acceptable to them, *I may promote their ſalvation*, to the great glory of God.

CHAP. XI. 1 *Become ye imitators* of me, even as I alſo AM of Chriſt. (Rom. xv. 3.

CHAP. IX. 1 Herein, *Become ye imitators of me, even as I alſo am of Chriſt,* who did not pleaſe himſelf, but in all his actions promoted the good of others.

the Lord to whom the earth and its fulneſs belong, having allowed men a ſufficiency of other wholeſome food, no one is under any neceſſity of offending thoſe, who are either ignorant or ſcrupulous, by eating a particular kind.

Ver. 31. *Do all to the glory of God.* By this precept the apoſtle hath taught us, that our greateſt duty is to promote the glory of God, by regulating all our actions according to his will; that in many particular actions we ought to have God's glory actually in view, and in all the reſt habitually; and that by none of our actions we ſhould diſhonour God, either by committing ſin ourſelves, or by leading our weak brethren into ſin. This great duty towards God, our Lord inculcated in the firſt petition of his prayer; *Hallowed be thy name.*

CHAP. XI.

View and Illuſtration of the Directions and Reproofs given in this Chapter.

FROM the things written in this chapter, and in chap. xiv. ver. 34, 35, 36, it appears that ſome of the Corinthian women, on pretence of being inſpired, had prayed and propheſied in the chriſtian aſſemblies as teachers: and while performing theſe offices, had caſt off their veils, after

after the manner of the heathen prieſteſſes in their extaſies. Theſe diſorderly practices, the falſe teacher, it ſeems, had encouraged, ver. 16. from a deſire to ingratiate himſelf with the female part of the Corinthian church. But the apoſtle's adherents, ſenſible that it did not become the women to be teachers of the men, had reſtrained them. And this having occaſioned diſputes between the church and the faction, the church, in their letter, applied to the apoſtle for his deciſion.—In anſwer, he firſt of all commended them for having held faſt his *traditions* or ordinances concerning the public worſhip of God, ver. 2.—Next, he explained the foundation on which his ordinances relating to the public worſhip were built, namely the ſubordination of all men to Chriſt, the ſubordination of woman to man, and the ſubordination of Chriſt to God. For by this ſubordination, the behaviour, both of men and women in the public aſſemblies, was to be regulated, ver. 3.—Every man, ſays the apoſtle, who prayeth or propheſieth in public with his head veiled, diſhonoureth Chriſt his head; who having given man authority over woman, is diſhonoured when the man renounceth that authority, by appearing veiled in the preſence of the woman as her inferior, ver. 4.—On the other hand, every woman who prayeth or propheſieth in public with an unveiled head, diſhonoureth the man her head. Becauſe the wearing of a veil being an expreſſion of inferiority, by appearing in public unveiled, ſhe renounceth her ſubjection to the man her ſuperior, and ſetteth herſelf on an equality with him. Beſides, for a woman to throw off her veil in public, was the ſame kind of indecency as to appear with her head ſhaven, ver. 5. —Wherefore, ſays the apoſtle, if it be a ſhame for a woman to appear in public ſhorn or ſhaven, let her be veiled, ver. 6.—Farther, the different mental and bodily accompliſhments of man and woman, ſhew that in the public aſſemblies for worſhip, men ought not to be veiled, nor women unveiled, ver. 7.—The ſubjection of woman to man, appears even from the man's being firſt made, and from the woman's being made for the man, ver. 8, 9.—For which reaſon, the woman ought to have a veil on her head in the church, as a mark of her ſubjection. By adding, *becauſe of the angels*, the apoſtle put women in mind of the weakneſs of their mother Eve, who was deceived by an evil angel, ver. 10.—In the mean time, that women might not be too much humbled by what he had ſaid, he obſerved that in the method of ſalvation, man is not regarded ſeparately from woman, nor woman ſeparately from man; but the ſame way of ſalvation is appointed for both ſexes, and the ſame bleſſings are promiſed to both, in the goſpel, ver. 11.—Beſides, as the woman ſprings from the man, ſo the man is born into the world of the woman; and both, by the power of God, ver. 12.—Next, to ſhew the impropriety of women's praying in public unveiled, and of men's praying veiled, the apoſtle appealed to the feelings of the Corinthians, ver. 13.—and aſked them whether reaſon and experience did not teach them, that if a man ſuffers his hair to grow

long

long for an ornament to him, as women's hair is to them, it is a diſgrace to him. Becauſe men being deſigned for the laborious occupations both of war and peace, long hair is extremely inconvenient, eſpecially in warm climates, and therefore is uſed only by the effeminate, ver. 14.—But women being formed to ſweeten the toils of men by their beauty, if they have long hair it is a glory to them; their hair being given them as a veil to heighten their charms, ver. 15.—His diſcourſe on this ſubject, the apoſtle concluded with telling the faction, that if any teacher contentiouſly inſiſted that women might pray and propheſy in the church unveiled, he ought to know that the apoſtles allowed no ſuch cuſtom, neither was it practiſed in any of the churches of God, ver. 16.

The Corinthians had likewiſe been guilty of great irregularities in celebrating the Lord's ſupper. For the apoſtle told them, that though he praiſed them for obſerving his precepts in general, he did not praiſe them for this, that they came together in their religious meetings, not for the better, but for the worſe; making theſe meetings the occaſion of ſtrengthening the diſcord that had taken place among them, ver. 18, 19.—For when they came together in the church to eat the Lord's ſupper, they formed themſelves into ſeparate companies. Perhaps thoſe who had been baptized by the ſame teacher, ſat down by themſelves at ſeparate tables. Or, as violent contentions about different matters had ariſen among the Corinthians, probably they were ſo diſpleaſed with one another, that neither of the factions would allow any to join them, except their own adherents. To correct theſe unchriſtian practices, the apoſtle told them, their coming together into one place, was not all that was neceſſary to the right eating of the Lord's ſupper. They ought to have eaten it together in a body, as jointly bearing witneſs to the truth of Chriſt's death and reſurrection, and in teſtimony of their love to one another as his diſciples, ver. 20.—They had erred likewiſe in another reſpect. The different companies firſt took their own ſupper, of victuals which they brought into the church ready prepared; and joined thereto the Lord's ſupper, making it a part of a common meal or feaſt. And many of them ſinned againſt the poor who had no ſupper to bring, by excluding them from partaking with them, not only of the previous feaſt, but of the Lord's ſupper itſelf: ſo that ſome were hungry on theſe occaſions, while others were plentifully fed, ver. 21.—What, ſaid the apoſtle to them ſharply, have ye not houſes to eat and to drink in? Or, by making the church of God a place of feaſting, do ye miſtake it for a heathen temple, and put your poor brethren to ſhame who have no ſupper to eat? ver. 22. —Theſe feaſts previous to the Lord's ſupper, ſeem to have been introduced by the Jewiſh chriſtians, who, becauſe Chriſt inſtituted his ſupper, after he had eaten the paſſover, might think themſelves warranted to ſup together, before they ate the Lord's ſupper. To the previous ſupper or feaſt, the gentile converts had no objection, as it reſembled the feaſt

on the ſacrifice in the idol's temple, to which in their heathen ſtate they had been accuſtomed. And viewing it in that light, we may ſuppoſe they invited their heathen acquaintance to partake both of the previous feaſt, and of the Lord's ſupper itſelf, in return for the feaſts on the ſacrifices, to which the heathens had invited them.

To remedy theſe great diſorders in the celebration of the Lord's ſupper, and to ſhew the Corinthians how much they had corrupted that holy ſervice, the apoſtle repeated the account which he had formerly given them of its inſtitution, according as he had received it of the Lord by revelation, ver. 23.–26.—From his account we learn, that the Lord's ſupper is not a common meal deſigned for the refreſhment of the body, but a religious ſervice inſtituted to keep up the memory of Chriſt's death till he return. Having given this view of the true nature of the inſtitution, the apoſtle ſhewed them the ſin of performing it in an improper manner, ver. 27.—directed them to prepare themſelves for that ſervice, by ſelf-examination, ver. 28.—and declared the puniſhment to which they ſubjected themſelves, by performing it unworthily, ver. 29.–32.—Then concluded with ordering them to celebrate the Lord's ſupper together, ver. 33.—and to eat at home if they were hungry. The reſt of their irregularities reſpecting that matter, he promiſed to rectify when he came to Corinth, ver. 34.

N. B. Ver. 1. *of this chapter being the application of the diſcourſe in the preceding one, it is added to that chapter, as properly belonging to it.*

COMMENTARY.

CHAP. XI. 2 *Now*, underſtanding by your letter, that ye have reſtrained your women from praying and propheſying as teachers, *I praiſe you, brethren, becauſe in general ye remember me, and hold faſt the traditions* concerning the public worſhip, *as I delivered them to you.*

3 *But*, that ye may underſtand the reaſon of theſe traditions, *I would have you know, that of every man the head*, to whom in all religious matters he muſt be ſubject, *is Chriſt; and* that *the head of the woman*, to whom in all domeſtic affairs ſhe muſt be ſubject, and from whom ſhe muſt receive inſtruction, *is the man; and* that *the head of Chriſt*, to whom in ſaving the world he is ſubject, is God.

NEW TRANSLATION.

CHAP. XI. 2 Now I praiſe you, brethren, (ὁτι, 254.) *becauſe* IN all things *ye* remember me, [1] and *hold faſt* the *traditions* (ſee 2 Theſſ. ii. 15. note 2.) as I delivered THEM to you.

3 But I would have you know, that *of every man the head is Chriſt;* and the head of the woman IS the man; (Gen. iii. 16. Eph. v. 23.) and the head of Chriſt IS God. (See 1 Cor. iii. 23. note, and chap. xv. 27, 28. notes.)

Ver. 2. *Becauſe* (ſupply κατα) *in all things ye remember me.* We have the ſame form of expreſſion, chap. x. 33.—Or, the clauſe παντα μȣ μεμνησθε, may be tranſlated, as Beza hath done, *Omnia mea meminiſtis*, ſcil. *verba*, *Ye have remembered all my inſtructions.*

Ver. 4. *Having a veil upon his head, diſhonoureth his head.* The man who prayeth or propheſieth in the preſence of women, with a veil upon his head, by wearing that ſign of inferiority

4 Every man *who prayeth* or *prophesieth*, (see chap. xiv. 3. note) having *A VEIL upon* HIS *head*,[1] dishonoureth his head.

4 *Every man who prayeth or prophesieth* in the public assemblies, *having a veil*, which is a sign of subjection, *upon his head, dishonoureth* Christ *his head*, who hath made him the head of the woman.

5 (Δε, 101.) *And* every woman *who* prayeth or prophesieth[1] with *an unveiled head*,[2] dishonoureth her head. (Γαρ, 91.) *Besides, it is one and the same with being* shaven.[3]

5 *And every woman, who prayeth or prophesieth with an unveiled head, dishonoureth* the man *her head*, by affecting an equality with him. *Besides, for a woman to throw off the veil* in an assembly of men, *is one and the same with being shaven.*

ty on such occasions, dishonoureth his head Christ, who hath subjected women to men, and in particular hath authorised men to teach them. See chap. xiv. 34, 35.

Ver. 5.—1. *And every woman who prayeth or prophesieth.* Because they who gave thanks, and praised the Lord with musical instruments, are said, 1 Chron. xxv. 1, 2. to *prophesy with harps*, &c.; and because the priests of Baal, who prayed and sang hymns to that idol in the contest with Elijah, are said, 1 Kings xviii. 29. to have *prophesied till the time of the evening sacrifice*, many, by the women's *praying and prophesying*, understand their joining in the public prayers and praises, as a part of the congregation. Yet as it is reasonable to think, that *this praying* and *prophesying* of the women, was of the same kind with the praying and prophesying of the men who acted as teachers, mentioned, ver. 4. we may suppose the Corinthian women affected to perform these offices in the public assemblies, on pretence of their being inspired; and though the apostle in this place, hath not condemned that practice, it does not follow that he allowed it, or that it was allowed in any church. His design here, was not to consider whether that practice was allowable, but to condemn the indecent manner in which it had been performed. For the women when they felt, or thought they felt, themselves moved by the Spirit in the public assemblies, throwing away their veils, prayed and prophesied with their heads uncovered, and perhaps with their hair dishevelled, in imitation of the heathen priestesses in their raptures. See Virgil Eneid. lib. vi. l. 48. *Non comptæ mansere comæ*, &c. This indecency in the manner of their praying and prophesying, the apostle thought proper to correct, before he prohibited the practice itself, because it gave him an opportunity of inculcating on women, that subjection to the men, which is their duty, though many of them are unwilling to acknowledge it. Women's praying and prophesying in the public assemblies, the apostle afterwards condemned in the most express terms, chap. xiv. 34. See the note there. We have an example of the same method of teaching, 1 Cor. viii. where, without considering whether it was lawful to join the heathens in their feasts on the sacrifice in the idol's temple, the apostle shewed the Corinthians, that although they thought it lawful because they knew an idol was nothing, yet the weak who had not that knowledge, but who believed the idol to be a real, though subordinate god, might by their example be led to join in these feasts, and thereby be guilty of direct idolatry. This evil consequence, the apostle thought proper to point out, before he determined the general question: because it afforded him an opportunity of inculcating the great Christian duty, of taking care never to lead our brethren into sin, even by our most innocent actions. See chap. viii. Illustration at the end.

2. *With an unveiled head.* The apostle's reasoning concerning the covering and uncovering of the head, is to this purpose: women being put in subjection to men, ver, 2. ought in the public assemblies to acknowledge their inferiority, by those marks of respect which the customs of the countries where they live, have established as expressions of respect. And therefore, although with us it be a mark of superiority to be covered in a public assembly, and of inferiority to be uncovered, the apostle's reasoning still holds, because the customs of the east were the reverse of ours.—The veil used by the eastern women was so large as to cover a great part of their body. This appears from Ruth's veil, which held six measures of barley, Ruth iii. 15.—A veil of this sort, called a *plaid*, was worn not long ago by the women in Scotland.

3. *It is one and the same with being shaven.* In the east, it was reckoned immodest in women to appear unveiled before any of the male sex, except their nearest relations. Thus Rebecca

6 *Wherefore, if a woman* in an assembly of men *be not veiled, even let her* hair which is her veil (ver. 15.) *be shorn. But if it be a disgrace for a woman to be shorn, let her* preserve her natural modesty, by *veiling herself* in the public assemblies for worship.

6 (Γαρ, 93.) *Wherefore, if a* woman be not *veiled, even* let her be shorn: but if it be a shame [1] for a woman to be shorn or shaven, let her be *veiled.*

7 *Now man indeed ought not the veil the head* in presence of woman, *being the image* of God in respect of the dominion delegated to him, *and* the *glory of God* by exercising that dominion properly. *But woman is the glory of man* by being subject to him.

7 *Now man,* indeed, ought not to *veil the head, being* the image [1] and glory of God: but *woman* is the glory *of man.*

8 *Besides, man is not of woman; but woman is of man,* being made of a rib taken from the first man.

8 (Γαρ, 91.) *Besides, man* is not of *woman,* but *woman is of man.*

9 *And also, man was not created for the woman, but woman for the man:* as is plain from what God said when he created Eve, Gen. ii. 18. "I will make him an help meet for him."

9 (Και γαρ, 97.) *And also, man was not* created (δια) for the woman; but *woman* for the man.

10 The creation of woman, leads me to observe, that *for this reason ought the woman,* in the public assemblies, *to have a veil upon her head,* namely, *on*

10 (Δια τϗτο, 68.) For this *reason* ought the woman to have *a veil* [1] on HER

becca veiled herself on seeing Isaac, Gen. xxiv. 65.—The immodesty of women appearing unveiled in an assembly of men, the apostle illustrated by observing that it was one and the same thing with being shaven; for, as he tells us, ver. 15. their hair was given them for a veil to improve their beauty.—The eastern ladies, considering their hair as their principal ornament, were at great pains in dressing it. Hence before Jezebel looked out at a window on Jehu, 2 Kings ix. 30. *She painted her face and tired her head.* Hence also to deprive women of their hair, was considered as a great disgrace, Micah, i. 16. See the following note, and ver. 15. note.

Ver. 6. *But if it be a shame for a woman to be shorn or shaven.* How disgraceful it was for the Grecian women to be shaven, may be learned from Aristoph. Thesmoph. lin. 845.—The ancient Germans punished women guilty of adultery, by shaving their heads. So Tacitus tells us, De Morib. Germanorum. The Jews also punished adulteresses in the same manner. Elsner thinks, that custom is mentioned Numb. v. 18.—*Shorn,* as distinguished from *shaven,* means to have the hair cropped.

Ver. 7. *Being the image of God;* namely, in respect of the dominion with which he is cloathed. For in respect of mental qualities, the woman is also the image of God.

Ver. 10.—1. *To have,* εξϗσιαν, *a veil on her head.* Though there is no example, either in sacred or profane writers, of the word εξϗσια used to denote *a veil,* yet all agree that it can have no other meaning in this passage. Benson, in his note on 1 Tim. ii. 8. 2d edit. gives it as his opinion, that because the Hebrew word *radid* (which comes from the verb *radad, to have power*) signifies a veil, the apostle uses the word εξϗσια, *power,* to denote a veil, because the Hebrew women veiled themselves in presence of the men, in token of their being under their power. A like figurative sense of the word *circumcision,* we have, Acts vii. 8. where it is called a covenant, because it was the *token* or *sign* of God's covenant with Abraham.

2. *On*

head, (δια, 112.) *on account of* the angels. [2]

account of the ſeduction of the firſt woman by evil *angels.*

11 (Πλην) *However,* neither is *man without woman, nor woman without man,* in the Lord. (See 2 Cor. iii. 17. note 1.)

11 *However,* though woman be inferior to man in her relative capacity, the terms of ſalvation are the ſame for both: For *neither is man without woman, nor woman without man in the covenant.*

12 (Γαρ) *Beſides,* as the woman IS (εκ) *from* the man, *ſo alſo* the man IS (δια, 113) by the woman; but *all* (εκ) *from* God.

12 *Beſides, as the woman is from the man,* and on that account is inferior to him, *ſo alſo the man is* born and nurſed *by the woman,* and on that account he ought to treat her with kindneſs; *but both* are *from God.*

13 Judge in yourſelves, (πρεπον) is it *decent* that a woman pray *to* God *unveiled?*

13 *Conſult your own feelings,* and ſay, whether, according to your cuſtoms, it *is decent that a woman,* whom God hath ſubjected to her huſband, *pray to God* in public *unveiled,* as not ſubjected?

14 Doth not even nature [1] itſelf teach you, that if a man *indeed* have long hair, it is a *diſgrace* [2] *to* him?

14 *Doth not even reaſon and experience teach you,* that if *a man indeed have long hair, it is a diſgrace to him,* becauſe it renders him in appearance like a woman?

15 But if a woman have long hair, it is a glory [1] to

15 *But if a woman have long hair, it is an ornament to her* which does not incommode her, being

2. *On account of the angels.* In ſcripture, the word *angels* ſometimes ſignifies evil angels, 1 Cor. vi. 3. *Do ye not know that we ſhall judge angels?* Jude, ver. 6. *The angels who kept not their firſt eſtate.*—Eve having been ſeduced by evil angels to eat the forbidden fruit, ſhe and all her daughters were puniſhed for that ſin, by being ſubjected to the rule of their huſbands. The apoſtle therefore enjoined the eaſtern women, according to whoſe cuſtoms the wearing of a veil was a token of ſubjection, to be veiled in the public aſſemblies for worſhip, that remembering their firſt mother's ſeduction by evil angels, they might be ſenſible of their own frailty, and behave with humility. See 1 Tim. ii. 14.—Others by *the angels,* underſtand *the biſhops,* who are ſtyled *angels of the churches,* Rev. i. 20. For they ſuppoſe the women were ordered to be veiled, when in the public aſſemblies they performed the office of teachers, to ſhew their reſpect to the biſhops.—Others think good angels are meant here, who being miniſtring ſpirits, might be preſent in the religious aſſemblies of the Chriſtians.—Of theſe interpretations, that which is firſt mentioned, and which is eſpouſed by Whitby, ſeems the moſt probable.

Ver. 14.—1. *Doth not even nature itſelf teach you?* For the different ſenſes of the word *nature,* ſee Epheſ. ii. 3. note 2. Here, it ſignifies *reaſon and experience.* But others thereby underſtand the nature of the ſexes, which requires that they be diſtinguiſhed by ſome outward mark. Hence the law, Deut. xxii. 5. *The woman ſhall not wear that which pertaineth to a man, neither ſhall a man put on a woman's garment.*

2. *It is a diſgrace to him.* That the Hebrews thought it a mortification to wear their hair long, and to have it dreſſed, is evident from the law of the Nazarites, Numb. vi. 5. Beſides, as the ſexes were diſtinguiſhed, not ſo much by the form of their clothes, as by the length or ſhortneſs of their hair, to have long hair, and to dreſs it nicely, was to aſſume the appearance and manners of a woman. Therefore it was a diſgrace to a man.—The ancient buſts and ſtatues of the Greeks and Romans ſtill remaining, ſhew that they likewiſe wore their hair ſhort. In that form it neither incommoded them in the field, nor required much time to dreſs it.

Ver. 15. *It is a glory to her.* What a value the eaſtern ladies put on their hair, may be known

suitable to her domestic state; *for her hair is given her for a evil*, to heighten her charms by partly concealing them.

her? for her hair is given her (αντι) for a *veil*.

16 *Now, if the false teacher resolves to be contentious*, and maintains that it is allowable for women to pray and teach publicly in the church unveiled, *we* in Judea *have no such custom, neither* any of *the churches of God.*

16 (Δε) *However*, if any *one* (δοκει, chap. vii. 40. note) *resolves* to be contentious, we have no such custom, neither the churches of God.

17 I praised you for holding fast my precepts, But *now when I declare this* which follows, *I praise you not*, *that ye assemble*, *not so as to make yourselves better* by edifying each other, *but worse by* fomenting strifes.

17 (Δε) Now *when I declare this*, I praise YOU not, that *ye* come together, not for the better, but for the worse.

18 *For first indeed I hear*, that *when ye assemble* in the church to eat the Lord's supper *there are divisions among you;* ye sit down in separate companies at separate tables, as being at variance among yourselves; *and I partly believe it.*

18 For first, [1] *indeed*, I hear, when ye come together in the church *there are* divisions [2] among you; and I partly [3] believe it.

19 *For*, as men have different views of things and are often guided by their lusts, *there will even be heresies among you;* which God permits, *that those*

19 (Δει γαρ και) For there must [1] *even be* heresies [2] among you, that *the appro-*

known from this, that when Ptolemy Euergetes, king of Egypt, was about to march against Seleucus Callinicus, his queen Berenice who loved him tenderly, vowed as the most precious sacrifice she could offer, to cut off and consecrate her hair, if he returned in safety. See ver. 6. note 1.

Ver. 18.—1. *For first.* The first thing the apostle blamed in the Corinthians, was their indecent manner of eating the Lord's supper. The second was the wrong use which they made of their spiritual gifts, chap. xii. And as these offences were committed in their public assemblies, he told them very properly, that they came together, not for the better but for the worse.

2. *There are divisions.* So the word σχισματα must be translated here, because the faction had not formed any separate church at Corinth, but had occasioned uncharitable dissentions in the church there; of which this was one bad effect, that they celebrated the Lord's supper in separate companies at separate tables, which the apostle with great propriety termed *σχισματα, rents.*

3. *And I partly believe it.* Estius, Grotius, and Pearce, think the Greek phrase μερ☉ τι πιστευω, may be translated, *I believe it with respect to a part of you.* And for this use of μερ☉ τι, they cite Rom. xi. 25. Parkhurst says it is used in that sense by Thucydides, and that it is an Attic phrase. See chap. xii. 27. chap. xiii. 9. note.

Ver. 19.—1. *For there must even be.* Here the word *must*, does not signify what *ought to be*, but what in the natural course of things will certainly be, as the consequence of the pride, anger, envy, and other evil passions, which prevail among men.

2. *Heresies among you.* In this passage, *heresies* are represented as something different from, and worse than the *divisions* mentioned in the preceding verse. By the account given of them in other passages of scripture, *heresies* are false opinions in religion, obstinately maintained by the heretic, in opposition to his own conscience, for the purpose of authorising bad practices, and of making gain. See Gal. v. 20. note 5.

3. *That*

ved[3] may be made manifest among you.

who are approved of him, *may be made known among you.*

20 (Ουν, 262.) *But your coming together* into one place, *is* not to eat the Lord's supper. (See chap. v. 7. note 2.)

20 *But your coming together into one house to eat, is not to eat the Lord's supper*, unless ye eat it in fellowship together and with mutual love, as the disciples of one master.

21 For in eating IT, every one taketh *first*[1] his own supper, and one, *verily*, is hungry, and another is *filled.*[2]

21 *For when ye eat, every one* with his own party *taketh first his own supper* which he hath brought; *and* the poor being excluded, *one verily is hungry*, on that occasion, *and another is plentifully fed.*

22 What, have ye not houses to eat and to drink in? or *do ye think amiss*[1] *of* the church of God, and *put to shame those who* have not *A SUPPER?*[2] What shall I say to you? shall I praise you (εν, 167.) *for* this? I praise YOU not.

22 *What, have ye not houses to eat and to drink in* with your friends? *Or do ye mistake the Church of God* for an idol's temple in which feasts are made; *and put to shame those who have not a supper* to eat, while ye are feasting luxuriously? *What shall I say to you? Shall I praise you for this*, as having kept my precepts? *I praise you not;* but utterly condemn you for these scandalous practices.

3. *That the approved.* 'Οι δοκιμοι, *The approved*, are persons who on being tried are found found in the faith, and holy in their practice. One end of God's permitting heresies to arise in the church, is for the trial of the faith and holiness of such approved persons, that being made manifest, they may be examples for others to imitate.

Ver. 21.—1. *Every one taketh first his own supper.* This is the proper translation of the clause, εκαςος το ιδιον δειπνον προλαμβανει: for what follows, shews that the apostle did not mean, as in the English bible, that every one took before *another* his own supper; but that every one took his own supper, before he ate the Lord's supper.—Christ having instituted his Supper after he had eaten the passover, his disciples very early made it a rule to feast together, before they ate the Lord's supper. These feasts were called (Αγαπαι, *Charitates*) *Love feasts*. They are mentioned Jude, ver. 12. as also by some of the ancient Christian writers.—From Xenophon. Memorab. lib. iii. c. 14. we learn, that the Greeks when they supped together, brought each his own provisions ready dressed, which they ate in company together. Probably the Corinthians followed the same practice, in their feasts previous to the Lord's supper. But as they excluded all who were not of their party, and even the poor of their own party who had no supper to bring, it came to pass that when they ate the Lord's supper, *one was hungry, and another was filled.*

2. *And another is filled.* So the Greek word μεθυειν signifies here, being opposed to, *one is hungry*. The word is used in this sense by the LXX. Psal. xxxv. 9. Jerem. xxxviii. 14. and John ii. 10. where it is rendered by our translators, *when men have well drunk*, drunk plentifully. According to the grammarians, μεθυειν literally signifies *to eat and drink*, μετα το θυειν, *after sacrificing*; on which occasions the heathens often drank to excess.

Ver. 22.—1. *Do ye think amiss of the church of God?* Καταφρονειτε; See Rom. ii. 4. note 4.—That in the first age, the brethren of a particular city or district, met together in one house or room for the worship of God, is evident from ver. 20. That house or room, whether it was used statedly, or only occasionally for their religious assemblies, is here called *the church of God*, and is distinguished from *their own house*. Accordingly, what is termed ver. 18. *a coming together in the church*, is called ver. 20. *a coming together into one place.*

2. *Put to shame those who have not a supper.* Τȣς μη εχοντας, may be translated without any addition, *Those who are poor.*

Ver.

23 *For I received from the Lord* Jesus, by immediate revelation, *what also I delivered to you, that the Lord Jesus, in the night in which he was betrayed* to the chief priests and elders of the Jews, *took bread,*

23 For I *received from* the Lord, [1] *what* also I deliver-ed *to* you, That the Lord Jesus, *in the night* in which he was betrayed, [2] took bread,

24 *And having given thanks* to God for his goodness to men in their redemption, *he brake it, and said, take, eat, this is* the representation of *my body, which*

24 And, *having given thanks,* [1] he brake IT, and said, Take, eat; this is my body, [2] which is broken for

Ver. 23.—1. *I received from the Lord*, &c. For the import of the terms *received* and *delivered*, see Col. ii. 6. note

2. *In the night in which he was betrayed;* that is, in the night which preceded his crucifixion.—The apostle told the Corinthians, that the institution of the Supper in the night before our Lord suffered, for the purpose of perpetuating the memory of his death to the end of the world, was made known to him by Christ himself, as a circumstance which merited particular attention, because it was a strong proof of his innocence. He knew he was to be crucified the next day as an impostor, for calling himself the Son of God. Having so near a prospect of his punishment, would he by instituting his Supper have taken care that his punishment as an impostor should never be forgotten, if he had really been an impostor? No. Such a supposition exceeds all rational belief. But knowing himself to be the Son of God, and being absolutely certain that God would acknowledge him as his Son, by raising him from the dead on the third day, he instituted his Supper, to be observed by his disciples till he should return to judge the world; because he foresaw that his death could not be remembered by his disciples, without recollecting his resurrection and expecting his return to judge the world. See ver. 26. note 3.—Farther, if Christ did not rise from the dead, according to his express promise frequently repeated, can it be thought that his disciples, who thus must have known him to be a deceiver, would have perpetuated the memory of his punishment as an impostor, and of their own shame, by beginning a service, in which, as the apostle expresses it, ver. 25. they *openly published the death*, that is, the punishment *of the Lord*, to the world? Wherefore, since the apostles and all the other first disciples who were eye witnesses of their master's death and resurrection, by beginning this service, openly published to the world their certain knowledge and belief of these facts; and since their successors by continuing this service from age to age, have published to the world the death and resurrection of their master, as matters of fact known and believed by all Christians from the beginning, the continuation of the service of the Supper in the church, is certainly a strong proof of the reality of Christ's death and resurrection; consequently it hath fully established his claim to be God's Son, and by removing the ignominy of the cross, hath rendered his fame great and universal. Also it hath become the source of unspeakable consolation to his disciples in every age, by assuring them that all his doctrines are true, and that all his promises shall be performed in their season; particularly his promise of returning to raise the dead, and carry his people into heaven. In this view, the institution of the Supper in the night wherein he was betrayed, was a great instance of Christ's love to men. And we are bound, by continuing that excellent service in the world, to hand down to them who come after us, those unspeakable consolations which we ourselves enjoy, through the pious care of our fathers who believed in Christ before us.

Ver. 24.—1. *And having given thanks.* Ευχαριϛησας. This likewise is the term used Luke xxii. 19. Wherefore, when Matthew and Mark tell us that Jesus, ευλογησας, *blessed*, they do not mean that Jesus blessed the bread, for bread is incapable of blessing, but that he blessed God for saving sinners through his death. See 1 Cor. x. 16. note 1.

2. *This is my body which is broken for you.* As the clause, *which is broken*, cannot be taken literally, because it would imply that Christ's body was *broken*, or put to death on the cross, at the time he said this, contrary to truth, so the clause, *this is my body*, cannot be taken literally: for the two clauses making but one proposition, if the clause, *this is my body*, which is the subject of the proposition, be interpreted literally, the predicate, *which is broken for you*, must

you; This do in remembrance of me. [3]

is to be *broken for you: this do in remembrance of me:* in remembrance of my giving my body to be broken, to procure eternal life for you.

25 *In like* manner alſo *the cup*, [1] *after* he had ſupped, [2] ſaying, This cup is the new

25 *In like manner alſo*, he gave *the cup after he had ſupped* on the paſſover, *ſaying*, *this cup* of wine

muſt be ſo likewiſe. Conſequently the propoſition will import, that the bread in our Lord's hand was converted into a thing which at that time had no exiſtence. If this reaſoning is juſt, both the doctrine of the Papiſts, and the doctrine of the Lutherans ought to be rejected, as implying an evident falſehood, namely, that Chriſt's body at the time he ſpake, *was broken*, or put to death.—In other paſſages of ſcripture, we find expreſſions perfectly ſimilar to the expreſſion, *This is my body:* for example, Gen. xl. 12. *The three branches are three days.*—Gen. xli. 26. *The ſeven good kine are ſeven years.*—Matth. xiii. 38. *The field is the world.*—1 Cor. x. 4. *That rock was Chriſt.*—Rev. xvii. 9. *The ſeven heads are ſeven mountains.* Now as every reader is ſenſible, that in all theſe paſſages things are ſaid to be, what they are only repreſentations of, Why ſhould our Lord's words, *This is my body*, be interpreted in any different manner?—And with reſpect to the other clauſe, *which is broken for you*, let it be remembered, that in the prophetic writings eſpecially, there are numberleſs paſſages, where to ſhew the certainty of the things foretold, they are ſpoken of as actually exiſting at the very time the prophet uttered his prediction. It may therefore be affirmed, that the true meaning of our Lord's words at the inſtitution of his Supper, is, *This* bread *is* the repreſentation of *my body which is* to be *broken for you.*

The Papiſts contend, that in every age, by the prieſts pronouncing what they call the words of conſecration, the ſame change is made in the bread and wine, which they affirm was made in theſe elements, by Chriſt's ſaying, *this is my body.* But to gain credit to their doctrine, they ought to ſhew from ſcripture, that the power of working that miracle was promiſed by Chriſt to all his faithful ſervants in the miniſtry, to the end of the world. But this they cannot do. Beſides, that the apoſtle Paul did not poſſeſs any ſuch power, is evident from ver. 26, 27, 28. of this chapter, where he calls the elements *bread* and *wine* after their conſecration, as he had named them before.

3. *This do in remembrance of me.* This implies two things. 1. That they were to take and eat the bread in remembrance of Chriſt's body broken for them. 2. That they were to give thanks, and break the bread, before they ate it. Accordingly from chap. x. 16. we know, that when the apoſtles adminiſtered the Lord's ſupper to the faithful, they gave thanks, and brake the bread after Chriſt's example, which is authority ſufficient for the practice which hath always obtained in the church.

In this place it may be proper to take ſome notice of the doctrine of the Quakers concerning the Lord's ſupper. They affirm, that the apoſtles miſtook their Maſter's deſign in giving them bread and wine after ſupping on the paſſover, when they made it the inſtitution of a rite to be obſerved by his diſciples in all ages. But if they miſtook the matter, would not Chriſt have corrected their miſtake, in the revelation which Paul affirms he made to him concerning the Supper, ver. 23. after that miſtake is ſaid to have taken place. Wherefore ſeeing Paul's account of the inſtitution is preciſely the ſame as the account given by the evangeliſts, with the addition of a circumſtance which implies the continuation of the rite, namely, that when Chriſt gave them the cup, he ſaid, *This do, as often as ye drink it, in remembrance of me*, it cannot be doubted that our Lord intended his ſupper to be a perpetual ſervice in his church.

Ver. 25.—1. *In like manner alſo the cup.* Moſt tranſlators after the word *alſo*, add the words, *he took.* But if any words are to be added here, thoſe in Mark xiv. 23. *he gave*, ſeem moſt proper.

2. *After he had ſupped.* This circumſtance is mentioned to ſhew, that the Lord's ſupper is not intended for the refreſhment of the body, but as we are told, ver. 26. for perpetuating the memory of Chriſt's death, reſurrection and aſcenſion to the end of the world, and for declaring our expectation of his return from heaven to judge all mankind, that by ſeriouſly and frequently meditating on theſe things, the faith, hope, and gratitude of his diſciples, may be nouriſhed.

is a reprefentation of *the new covenant* made *in my blood: this do, as often as ye drink it, in remembrance of me,* as fhedding my blood to procure that covenant for you.

covenant [3] in my blood: this *do*, as *often* [4] as ye drink IT, in remembrance of me.

26 *Wherefore, as often as ye eat this bread, and drink this cup, ye openly publifh the death of the Lord, till the time he comes* to judgment: ye tell the world that the Lord died to ratify the new covenant; and that he will come again, to raife the dead and judge the world, according to his promife.

26 (Γαρ, 93.) *Wherefore,* [1] as often as ye eat this bread, and drink this cup, *ye openly publifh* [2] *the death of the Lord,* (αχρις ȣ) *till the time* he come. [3]

27 *So then, whofoever fhall eat this bread, and drink this cup of the Lord unworthily,* either by eating it as a common meal, or as the bond of a faction, or to promote fome worldly purpofe, *fhall be guilty* of profaning the fymbols *of the body and blood of the Lord.* See ver. 24. note. 2.

27 (Ὡςε, 331.) *So then,* whofoever fhall eat this bread, (ἠ) and [1] drink (το, 71.) *this* cup of the Lord, unworthily, fhall be guilty of the body and blood of the Lord.

Now that thefe ends may be effectually anfwered, this fervice muft be performed by the whole members of each particular church, not in feparate companies, but together, as making one harmonious fociety, by whofe joint concurrence and communion in the fervice, the death of their Mafter is not only remembered, but declared in the moft public manner to the world, as a fact known and believed by all Chriftians from the beginning.

3. *This cup is the new covenant in my blood.* The word διαθηκη, which our tranflators have rendered *teftament*, fignifies a *covenant*, efpecially when the epithet *new* is joined to it. See Heb. ix. 15. note 1. Our Lord did not mean that the new covenant was made at the time he fhed his blood. It was made immediately after the fall, on account of the merits of his obedience to the death, which God then confidered as accomplifhed, becaufe it was certainly to be accomplifhed at the time determined.

4. *This do as often as ye drink it.* According to the Papifts, this implies, that *the cup* in the Lord's fupper, may fometimes be omitted; and on that pretence, they have denied the cup to the laity: but how juftly may be known, by taking notice that the words, *as often as*, are applied, ver. 26. to the *bread*, as well as to the *cup*. Befides, Matthew hath told us, that when Chrift gave the cup, he faid, chap. xxvi. 27. *Drink ye all of it*: which being both an invitation, and a command, all Chriftians are as much entitled to the cup, as to the bread.

Ver. 26.—1. *Wherefore.* The attentive reader muft be fenfible, that this verfe does not contain, as in the common verfion, a proof of what goes before. It is an inference from the preceding verfes; confequently the Greek particle Γαρ, with which it is introduced, is ufed in its *illative*, not in its *caufal* fignification.

2. *As often as ye eat this bread, and drink this cup, ye openly publifh*, or *ye openly and effectually publifh:* So καταγγελλετε fignifies; for κατα often increafes the fignification of the word with which it is compounded. The drinking of the cup, as well as the eating of the bread, being intended as a public declaration of the death of Chrift, neither of them can be omitted without fin. And the virtue of that declaration, as was already obferved, confifting in its being made by the whole church or affembly as cordially agreeing in it, the Corinthians erred when they did it in feparate companies.—The words in this verfe are the apoftle's words, not Chrift's.

3. *Till the time he come.* Though at the inftitution of the fupper, our Lord fpake nothing of his own fecond coming, yet in his difcourfe after the celebration, he connected his fecond coming with his death: John xiv. 3. *And if I go and prepare a place for you, I will come again, and receive you to myfelf*, &c. The apoftle therefore truly expreffed his Mafter's intention, when he told the Corinthians, that by publifhing the Lord's death, they publifhed alfo his coming to judgment; and that the fervice of the Supper, was intended as a publication of both.

Ver. 27. *And drink this cup.* The Romanifts affirm, that η πινῃ fhould be tranflated, *or drink*: and

28 But let a man exa, mine [1] himself, (και ὑτως-265.) and *then of the* bread let him eat, and of *the cup let him* drink.

28 *But let every man examine himself*, by comparing his character and views with the design of this service. *And* if he finds them suitable to it, *then of the bread let him eat, and of the cup let him drink.*

29 For he *who* eateth and drinketh unworthily, eateth and drinketh *punishment* [1] to himself, not *making a difference of* [2] *the body of the Lord.*

29 *For he who eateth and drinketh* the Lord's supper *improperly*, (See ver. 27.) *subjects himself to punishment, because he does not* discriminate the symbols of *the body of the Lord* from common bread and wine designed for the nourishment of life.

30 For this cause, *many among* you ARE *sick*, and *infirm, and a good number are dead.*

30 *Because ye eat and drink in an improper manner, many among you are diseased and languishing, and a good number are dead* in consequence of God's displeasure.

31 (Ει γαρ, 98.) *But*, if we would *make a difference in* [1] ourselves, we should not be *disapproved.*

31 *But if we would make a difference in ourselves*, by eating the Lord's supper with dispositions different from those with which we eat a common meal, *we should not be disapproved.*

32 But *being judged of the Lord, we are corrected*, [1] *that we may not with the world be condemned.*

32 *But being judged of the Lord* because we have not made a difference in our eating, *we are corrected* to bring us to repentance, *that we may not with the ungodly be condemned* at the day of judgment.

and from the disjunctive sense of the phrase they infer, that the whole *Christ* is contained in either kind. And on this second pretence, (See ver. 25. note 4.) they deny the cup to the laity, contrary to Christ's express command. But as the Greek particle η, is sometimes put for και, Ess. iv. 195. their reasoning from this passage is not well founded. Besides, the Alexandrian MS. with the Syriac, Arabic and Ethiopic versions, have all, in this clause, *and* instead of *or*. Also, in ver. 29. it is και πινων, which determines the sense of η, in ver. 27.

Ver. 28. *Let a man examine himself*, First, whether he comes to this service, to keep up the memory of Christ. Secondly, whether he is moved to do so, by a grateful sense of Christ's love in dying for men. Thirdly, whether he comes with a firm purpose of doing honour to Christ, by living in all respects conformably to his precepts and example.

Ver. 29.—1. *Drinketh punishment.* That this is the signification of κριμα here, is plain from the following verse, where the Corinthians are said to be punished with sickness, debility and death, for eating unworthily. Besides, κριμα is often used in the New Testament to denote *punishment.* See Matt. xxiii. 14. Rom. xiii. 2. James iii. 1. 1 Pet. iv. 17.

2. *Not making a difference of the body of the Lord.* In the English bible, printed in 1568, this clause, as B. Pearce informs us, is translated, *He maketh no difference of the Lord's body*, which I think is the true sense of the passage.

Ver. 31. *But if we would make a difference in ourselves.* In ver. 29. he had mentioned their not making a difference between the body of the Lord and common food. Here he speaks of their making a difference in themselves. L' Enfant affirms, that διακρινειν, and εκρινεσθαι, are agonistical terms; the former denoting the enquiry which the judges of the games made into the character and quality of the combatants; (See chap. ix. 27. notes 3. 4.) and the latter, their rejection after the enquiry: consequently it signifies their being disapproved as unfit to enter the lists, if the enquiry was made before the combat. Or if the enquiry was made after it, it signifies their being disapproved as unfit to receive the crown, because they had not contended according to the laws of the combat.

Ver. 32. *We are corrected.* Παιδευομεθα, *We are chastised*, as children are for their good: or are

 punished

33 *Wherefore, my brethren, when ye come together* to eat the Lord's ſupper, *cordially receive one another,* that ye may perform that ſervice jointly as the diſciples of one maſter.

33 Wherefore, my brethren, when ye come together to eat, *cordially receive* [1] *one another.*

34 *And if any perſon be hungry* before he eats the Lord's ſupper, *let him eat at home, that ye may not come together to puniſhment* by feaſting in the church. *And what elſe requires to be corrected* in this matter, *I will give orders about it when I come* to Corinth.

34 And if any *one* hunger, let him eat at home; that ye *may not* come together *to puniſhment.* And the reſt *I will* ſet in order when I come.

puniſhed as the athletes were for tranſgreſſing the rules of the combat. See chap. ix. 27. note 4.

Ver. 33. *Cordially receive one another.* Εκδεχεσθε, in this paſſage, ſeems to have the ſenſe of δεχεσθε, encreaſed by the prepoſition εκ, conſequently the apoſtle's meaning is *cordially receive one another.* For as the faction had ſeparated themſelves from the ſincere part of the church when they ate the Lord's ſupper, it was proper for the apoſtle to ſay to them, when ye eat, inſtead of ſeparating yourſelves into companies, as if ye were at variance, all of you cordially receive one another, ſo as to form one harmonious ſociety, agreeably to the deſign of this important ſervice.

CHAP. XII.

View and Illuſtration of the Subjects treated in this Chapter.

THE ſpiritual men at Corinth, having had great diſſentions among themſelves about the comparative excellence of their ſeveral gifts, and the honour which was due to each on account of his particular gift, the apoſtle's adherents, we may believe, in their letter had requeſted his opinion and direction concerning theſe matters. In compliance therefore with their deſire, and becauſe it was of great importance that mankind in future ages ſhould have a juſt idea of the ſupernatural gifts, by which the chriſtian church was at firſt built, and afterwards upheld, the apoſtle, in this and in the following xivth chapter, treated largely of theſe gifts, and of the perſons who poſſeſſed them.

His diſcourſe on theſe ſubjects, he introduced with telling the Corinthians, that he wiſhed them not to be ignorant of the offices of the ſpiritual men, and of the excellency of their gifts, ver. 1.—And to make them ſenſible of the honour which the church derived from the gifts of the ſpiritual men, he put the brethren at Corinth in mind that before their converſion they worſhipped idols, who being themſelves dumb, could not impart to their votaries inſtantaneouſly, the faculty of ſpeaking foreign languages,

languages, as Chriſt had done to many of his diſciples, ver. 2.—Next, becauſe there were in that age, impoſtors who ſaid they were inſpired, and, becauſe the perſons who poſſeſſed the gift of diſcerning ſpirits, were not always at hand, to examine them, the apoſtle gave the Corinthians a rule, by which they might judge with certainty, of every one who pretended to be inſpired. No teacher, ſaid he, ſpeaks by the Spirit of God, who calls Jeſus *accurſed*, that is, who affirms that Jeſus was juſtly puniſhed with the accurſed death of the croſs. Probably ſome of the heathen prieſts, and prieſteſſes, in their pretended fits of inſpiration, had ſpoken in this manner of Jeſus. On the other hand, every teacher ſpeaks by the Spirit of God, who acknowledges Jeſus to be Lord, and endeavours to perſuade men to become his diſciples, ver. 3.

Having thus directed the Corinthian brethren to judge of the inſpiration of the teachers who came to them, by the nature and tendency of the doctrine which they taught, the apoſtle proceeded to that which he had chiefly in view, namely, to remove the diſſentions which had taken place at Corinth among the ſpiritual men. For ſuch of them as poſſeſſed inferior gifts, envying thoſe whoſe gifts were of a ſuperior kind, and the latter behaving with inſolence towards the former, the apoſtle to allay their animoſities, explained in this chapter the nature and difference of the ſpiritual gifts; diſcourſed concerning their comparative excellency, and concerning the purpoſes for which they were beſtowed, and the different offices allotted to the perſons who poſſeſſed them; then gave directions concerning the manner and order in which theſe gifts were to be exerciſed.

And firſt he obſerved, that there were diverſities of gifts, but one Spirit from whom they all proceeded, ver. 4.—That there were diverſities of miniſtries or offices in which thoſe who poſſeſſed the ſpiritual gifts were employed, but one Lord whom they all ſerved, ver. 5.—And that there were differences of inworkings in the ſpiritual men, but it was the ſame God who wrought inwardly in them all, ver. 6.—Next, he enumerated the ſpiritual gifts in the order of their dignity; and from his account it appears, that theſe gifts were various in their nature, and were beſtowed on the ſpiritual men in the greateſt plenty, ver. 7.–10.—Now all theſe, ſaid he, the one and the ſame Spirit of God worketh, diſtributing to each according to his own pleaſure, without regarding either the merit, or the dignity of the perſons to whom he gives them, ver. 11.—But however different in their nature the ſpiritual gifts might be, he told them they were all ſo diſtributed, as to render the church one body. For as the human body, though it conſiſts of many members, is but one body, ſo alſo is the body of Chriſt, the Chriſtian church, ver. 12.—All the individuals of which the church is compoſed, whether they be Jews or gentiles, ſlaves or freemen, through their being baptized in one Spirit, are formed into one body or ſociety, ver. 12.

Having

Having thus compared the church to the human body, the apoſtle carried on the allegory, by obſerving, that ſince the human body does not conſiſt of one member, but of many, ver. 14.—if the foot ſhall ſay, becauſe I am not the hand, I am no part of the body, is it for this not a member of the body? and free from doing its office in the body? ver. 15.—And if the ear ſhall ſay, becauſe I am not the eye, &c. ver. 16.—If the whole body were an eye, where were the hearing? and if the whole were hearing, where were the ſmelling? ver. 17. His meaning is, that the inferior members ſhould not decline their particular functions, becauſe they are not the ſuperior.—But now, ſaith he, God hath aſſigned to every one of the members, its own place and office in the body, becauſe if all were one member, there would not be a body, ver. 18.—Whereas, by the union of many members, there is one body formed, to the exiſtence of which the ſervice of all the members is neceſſary, ver. 20.—So that, no one member can ſay to another, I have no need of thee, ver. 21.—Nay the members which ſeem to be more feeble, are more neceſſary to the preſervation of the body, than even thoſe that are more ſtrong and active, ver. 22.—The ſame may be ſaid of thoſe members, which we think feeble and leſs honourable; on which account, we are at the greateſt pains to protect and adorn them, ver. 23.—But our comely members being ſtrong, have no need of protection and ornament.—Beſides, God hath knit the body together, by means of theſe weak and uncomely members, on which he hath beſtowed more abundant honour, through their greater efficacy in nouriſhing and preſerving the body, ver. 24.—That there may be no mutiny in the body, but that all the members may anxiouſly care for one another, ver. 25.—So that when any member is diſeaſed or diſabled, the reſt ſuffer with it. Or if any member is properly clothed, defended, and gratified, the reſt partake of its joy, ver. 26.

The application of this beautiful allegory, the apoſtle made in a few words, by telling the Corinthians, that in their collective capacity they were the body of Chriſt; and that each of them was a particular member of that body, ver. 27.—Wherefore, from what he had ſaid concerning the human body and its members, three things followed, though he hath not mentioned them:—Firſt, that ſuch of the Corinthians as were deſtitute of the ſpiritual gifts, or whoſe gifts were of the inferior ſort, were not on that account to fancy themſelves no members of the church, nor peeviſhly to decline the offices of their ſtation. Neither were they to envy thoſe who were placed in higher ſtations, or who poſſeſſed the beſt gifts, but were to be contented with their own place and office in the church, however humble it might be.—Secondly, that ſuch of them as poſſeſſed the more excellent gifts, and were placed in ſuperior ſtations, or who were in the vigour of life, were not to deſpiſe thoſe whoſe gifts were leſs excellent, and whoſe ſtations were inferior. Neither were they to

to think thoſe uſeleſs, who being incapacitated by diſeaſe, or debilitated by age, could not diſcharge active offices in the church as formerly. By their paſſive virtues of patience, and reſignation, and willingneſs to leave the world, they were ſtill neceſſary to the perfection of the body or church, as examples and directors to the younger members of the church. —Thirdly, that chriſtians being all members of one another, ought to have the greateſt love for and care of each other; eſpecially when in diſtreſs through poverty, ſickneſs, or age. In a word, they were all bound to promote each others welfare on every occaſion.

With reſpect to the precedence claimed by the ſpiritual men, on account of the comparative excellence of their gifts, the apoſtle told the Corinthians, that God had placed the ſpiritual men in the church in the following order. Firſt, apoſtles; ſecondly, prophets; thirdly, teachers; after them, thoſe who communicated ſpiritual powers to others; then thoſe who poſſeſſed the gifts of healing diſeaſes; helpers; directors; laſt of all, thoſe who ſpake foreign languages, and who interpreted what was ſpoken by others in foreign languages. And by thus ranking the ſpiritual men in their proper order, he ſettled the precedency of each, ver. 28.—At the ſame time, to extinguiſh in the minds of the ſpiritual men, all envy, and to put an end to their ſtrifes, he told them, it was no more poſſible to make all the members of the church, apoſtles, or prophets, or teachers, &c. than to make all the members of the human body, an eye, or an ear, &c. ver. 29, 30.—becauſe in either caſe, there would be no body.

NEW TRANSLATION.	COMMENTARY.
CHAP. XII. 1 Now, concerning (των πνευματικων) ſpiritual *matters*, [1] brethren, I would not have you ignorant.	CHAP. XII. 1 *Now, concerning ſpiritual men, and* concerning the nature the excellency and the uſe of their *gifts, brethren, I would not have you ignorant.*
2 Ye know that ye were *heathens, led* away *to idols that* ARE *dumb,* [1] even as ye *happened to be* led.	2 *Ye* all *know, that* formerly *ye were* blind *heathens, led away to* worſhip *idols that are dumb, juſt as ye happened to be led* by education, or cuſtom, or the artifices of your prieſts.

Ver. 1. *Spiritual matters.* The word πνευματικων, without any adjective, ſignifies ſometimes *ſpiritual gifts*, chap. xiv. 1. and ſometimes *ſpiritual men*, chap. xiv. 37. In this and the two following chapters, the apoſtle treats of both; and therefore the word may be tranſlated *ſpiritual matters*, to comprehend both.

Ver. 2. *Idols that are dumb.* This obſervation the apoſtle made, to ſhew the Corinthians that the former objects of their worſhip could not endow them with the gift of tongues; and that if the prieſts and prophets of theſe idols, ever uttered any oracles, it could not be by the inſpiration of theſe lifeleſs ſtocks and ſtones, but by the inſpiration of evil ſpirits, who gave them theſe oracles, to confirm mankind in their abominable idolatries.

Ver.

3 *Wherefore*, that ye may diſtinguiſh the inſpirations of God, from thoſe of evil ſpirits, *I inform you, that no one ſpeaking by the Spirit of God, pronounceth Jeſus* a deceiver who was *juſtly put to death: and that no one* ſpeaking by a ſupernatural impulſe, *can declare Jeſus Lord, except* he be really inſpired *by the Holy Ghoſt.*

3 Wherefore, *I inform you*, that no *one* ſpeaking by the Spirit of God, (λεγει, 55.) *pronounceth* Jeſus accurſed[1]; and THAT no *one* (δυναται ειπειν, 55.) can *declare Jeſus, Lord*, except by the Holy Ghoſt.[2]

4 *Now, there are diverſities of gifts, but* they all proceed from *the ſame Spirit*: ſo that in reſpect of their origin, the ſpiritual gifts are all equally divine.

4 Now, there are diverſities of gifts, but the ſame Spirit.

5 *And there are diverſities of miniſtries*, for which the different gifts are beſtowed; *but the ſame Lord* is ſerved by theſe miniſtries: ſo that in reſpect of the Lord whom they ſerve, the ſpiritual men are all equally honourable.

5 And there are *diverſities of miniſtries*, (και, 205.) but the ſame Lord.

6 *And there are diverſities of inworkings* on the minds of the ſpiritual men, *but it is the ſame God who worketh inwardly, all* ſupernatural impreſſions *in all*: ſo that in reſpect of the authority by which they act, the ſpiritual men are all equal.

6 *And* there are (διαιρεσεις ενεργηματων) diverſities of *inworkings*,[1] but it is the ſame God (ὁ ενεργων) *who worketh inwardly*[2] all in all.

Ver. 3.—1. *No one ſpeaking by the Spirit of God pronounceth Jeſus accurſed.* As the apoſtle wrote this, to teach the Corinthians how to diſtinguiſh the inſpirations of God from thoſe of evil ſpirits, his meaning muſt be, No one ſpeaking by the Spirit of God *pronounceth* Jeſus accurſed. It ſeems ſome who pretended to be inſpired, pronounced Jeſus an impoſtor who had been juſtly puniſhed with death. Theſe I ſuppoſe were the Jewiſh exorciſts, together with the heathen prieſts and prieſteſſes, who in their enthuſiaſtic fits reviled Jeſus. If ſuch perſons were really inſpired, that is, if they ſpake by any ſupernatural impulſe, the Corinthians might know it proceeded from evil ſpirits, and not from the Spirit of God, who never would move any one to ſpeak in that manner of Jeſus.

2. *No one can declare Jeſus Lord, except by the Holy Ghoſt.* Here, as in the firſt clauſe of the verſe, *No one*, means, *No one who ſpeaks by a ſupernatural impulſe, can declare Jeſus Lord, except by the Holy Ghoſt.* A perſon who ſpeaks from the ſuggeſtion of his own reaſon, being convinced by the reſurrection of Jeſus from the dead that he is the Son of God, may declare him *Lord*. But a perſon who only ſpeaks, as a paſſive inſtrument, what is ſupernaturally ſuggeſted to him, cannot declare Jeſus *Lord*, except the ſuggeſtion comes from the Holy Ghoſt. For if an evil ſpirit moves him to ſpeak, he certainly will not declare that Jeſus is Lord; ſince no evil ſpirit would inſpire any one to acknowledge the authority of Jeſus as Lord, whoſe profeſſed intention was to deſtroy the uſurped dominion of evil ſpirits.

Ver. 4. *There are diverſities*, χαρισματων, *of gifts.* Here the apoſtle called the ſupernatural endowments of the firſt Chriſtians, *gifts*, becauſe they were foretold under that name, Pſal. lxviii. 18. See Epheſ. iv. 7, 8. But in other paſſages, theſe endowments are diſtinguiſhed in the following manner: Heb. ii. 4. *Signs, and wonders, and divers miracles, and diſtributions of the Holy Ghoſt.*

Ver. 6.—1. *And there are diverſities of inworkings.* So the original word ενεργηματων, literally ſignifies. See ver. 10. note 1. The meaning is, that the ſpiritual men, according to the different gifts with which they were endowed, had different impreſſions made upon their minds, at the time they exerciſed theſe gifts. See the following note.

2. *It is the ſame God who worketh inwardly all in all.* Here the apoſtle diſtinguiſhes between the inward workings of God, and the inward workings of the Spirit, upon the minds of the ſpiritual men. The inward workings of the Spirit, he thus deſcribes, ver. 4. *There are diverſities of gifts, but the ſame Spirit.* And ver. 11. *Now all theſe* ſpiritual gifts, *the one and the ſame Spirit*,

7 *And to each* is given (ἡ φανερωσις) the manifestation of the Spirit, (πρὸς συμφερον) *for the advantage* OF ALL.

7 *And to each is given the gift, by which* the presence of *the Spirit* with him *is manifested*, not for advancing his honour, but *for* promoting *the advantage of all:* so that in respect of the end for which they exercise their spiritual gifts, the spiritual men are all equal.

8 *Now*, to one, *indeed*, (δια) *through* the Spirit, (John xiv. 17.) is given the word of wisdom;[1] *and* to another the word of knowledge,[2] (κατα) *according to* the same Spirit;

8 *Now to one indeed, through* the indwelling of *the Spirit, is given the word of wisdom;* the whole doctrine of the gospel: *and to another the word of knowledge;* the complete knowledge of the former revelations recorded in the writings of Moses and the prophets, *according to* the indwelling of *the same Spirit:*

Spirit, ενεργει, *worketh inwardly*. The distinction seems to consist in this: The Spirit wrought inwardly in the spiritual men all their gifts, but God wrought inwardly on their minds directing them in the exercise of their spiritual gifts.

Ver. 8.—1. *To one indeed through the Spirit, is given the word of wisdom.* I am of opinion with Whitby, the author of Miscel. Sacra, and others, that *the word of wisdom* was the doctrine of the gospel, communicated by inspiration so completely, that the spiritual person who possessed it, was enabled and authorised, to direct the religious faith and practice of mankind infallibly. It holds the first place in the catalogue of the spiritual gifts, because it was the greatest of them, and was peculiar to the apostles; having been promised to them by Christ, as the effect of the constant indwelling of the Spirit. See Ess. i. p. 44. Accordingly, in the catalogue given of the spiritual men in the order of their dignity, ver. 28. *the apostles* stand foremost, as the persons to whom *the word of wisdom* was given.—The doctrine of the gospel is called, *the wisdom of God*, 1 Cor. ii. 7. and *the manifold wisdom of God*, Ephes. iii. 10. because it is the contrivance of the divine wisdom: and here, *the word of wisdom*, because it was to be preached to the world. And Jesus, from whom the *word of wisdom* proceeded, is called *the wisdom of God*, Luke xi. 49. and is said to be *made to us wisdom from God*, 1 Cor. i. 30. and to have *all the treasures of wisdom hid in him*, Col. ii. 3. Farther, Paul to whom the word of wisdom was given in an eminent degree, tells us, Col. i. 28. that *he taught every man with all wisdom.* And by his brother apostle Peter, he is said to have written his epistles according to the *wisdom* given to him, 2 Pet. iii. 15. Besides, concerning himself and his brethren apostles, St Paul affirms, 1 Cor. ii. 16. that they all *had the mind of Christ*.

2. *And to another the word of knowledge.* The obscure discovery of the method of salvation which was made to our first parents at the fall, having been rendered more plain by posterior revelations in different ages, the whole was recorded in the writings of Moses and the prophets, for the confirmation of the things afterwards to be spoken by Jesus and his apostles. Wherefore, to clothe the gospel with the additional evidence, which arises from its agreement with the former revelations, an inspiration called *the word of knowledge*, was given to some of the spiritual men, whereby the true meaning of the ancient revelations was made known to them. That a new inspiration should have been necessary, to enable the spiritual men to understand the meaning of the writings of Moses and the prophets, needs not be thought strange, if we consider what Peter hath told us, 1 Epist. i. 11. namely, that the prophets themselves, to whom the ancient revelations were made, did not fully understand them, but searched diligently into their meaning. Besides, although the first preachers of the gospel, had been able to attain the true meaning of the ancient oracles by the force of their own natural faculties, their interpretations would not have had that authority to bind the consciences of men, which interpretations communicated to them by inspiration, undoubtedly possessed.

The inspiration just now described, was called *the word of knowledge*, in allusion perhaps to the Jews who boasted, Rom. ii. 20. That *they had the image of knowledge and truth in the law.* —This kind of inspiration belonged to *the superior prophets*, who being placed in the catalogue, ver. 28. next after the apostles, were second to them in dignity.—The exercise of this gift is called *prophecy* by way of eminence. 1 Cor. xiii. 2. *Though I have prophecy, and know all mysteries*,

9 *And to another*, ſuch a firm *faith* in the divine original of the goſpel, *by the ſame Spirit*, as enableth him boldly to preach and confirm it by miracles: *and to another the gifts of healing* diſeaſes, *by the ſame Spirit:*

9 *And* to another faith [1] (εν) by the ſame Spirit; *and* to another the gifts of healings [2] (εν) by the ſame Spirit;

ſteries, and all knowledge. From this it appears, that the ſuperior Chriſtian prophets, by their gift, diſcovered the deep ſecrets contained in the ancient oracles; ſuch as the calling of the gentiles; their ſalvation through faith; the rejection of the Jews, and their future reſumption, termed, Rom. xvi. 25, 26. *A myſtery kept hid in the time of the ages.*—Of this order of ſpiritual men, St Stephen was one, as is plain from his ſpeech to the Jewiſh council. So likewiſe were the prophets of Antioch, mentioned, Acts xiii. 1. particularly Barnabas and Saul.—Now though this was the gift by which the ſuperior prophets were diſtinguiſhed from the inferior, it was not peculiar to the ſuperior prophets. All the apoſtles poſſeſſed it in the higheſt degree. For before his aſcenſion, Jeſus *opened their underſtandings, that they might underſtand the ſcriptures*, Luke xxiv. 45. And it was a gift abſolutely neceſſary to them as the chief preachers; becauſe it enabled them not only to explain and apply the Jewiſh Scriptures for the confirmation of the goſpel, but to ſhew the relation which the law of Moſes, and all the former diſpenſations, had to the goſpel: a kind of proof, which could not fail ſtrongly to impreſs thoſe who attended to it; but eſpecially the Jews, the keepers of the ancient oracles. Of this gift, St Paul made good uſe in his diſcourſes to the Jews, as is plain from Acts xiii. 16.—41. and from Acts xvii. 2, 3. where it is ſaid, *That he reaſoned with the Jews from the ſcriptures, opening and alledging, that the Chriſt muſt needs have ſuffered, and riſen again from the dead. And that this Jeſus, whom I preach to you, is the Chriſt.*—Becauſe the apoſtles, by *the word of wiſdom*, and the apoſtles and ſuperior prophets, by *the word of knowledge*, were enabled effectually to explain and prove the goſpel revelation, the Chriſtian church is ſaid to be *built upon the foundation of the apoſtles and prophets, Jeſus Chriſt himſelf being the chief corner-ſtone.*

Beſides the *ſuperior prophets*, of whom we have been ſpeaking, there were *prophets* of an *inferior order*, of whoſe office notice ſhall be taken, ver. 10. note 2.

Ver. 9.—1. *And to another faith. Faith*, as a ſpiritual gift, was of two kinds. The firſt was that ſupernatural *courage* which Chriſt promiſed to infuſe into his diſciples, Matt. x. 19, 20. Luke xxi. 15. for the purpoſe of enabling them to preach the goſpel, not only in the preſence of kings and magiſtrates, but before the moſt enraged enemies. In conſequence of this gift, we find Peter and John ſpeaking with ſuch boldneſs before the chief prieſts and council, as aſtoniſhed them, Acts iv. 13. 29. The ſecond kind of *faith*, was that firm perſuaſion of the power and veracity of God, which led the ſpiritual men, without heſitation, to attempt the working of miracles, when they felt an inward impulſe to do ſo. Of this faith Chriſt ſpeaks, Matt. xvii. 20. and Paul, 1Cor. xiii. 2. *All faith, ſo as to remove mountains.*—*Faith* as a ſpiritual gift, being in this enumeration mentioned after the *word of knowledge*, it belonged to thoſe ſpiritual men who in the catalogue, ver. 28. are placed after *prophets*, and who are called *teachers*. Theſe, however, were not the teachers who ordinarily reſided in one place, but thoſe who in the catalogue, Epheſ. iv. 11. are called *evangeliſts*, and who are placed next to prophets, and before the ordinary paſtors and teachers. Of this order of ſpiritual men, *Philip the evangeliſt* was, and *Silas* the companion of Paul; and *Timothy*, whom Paul exhorted to do the work of an *evangeliſt*, 2 Tim. iv. 5. and *Titus*; and perhaps many others, ſuch as *Luke, Mark, Eraſtus, Ariſtarchus*, and the reſt, who often accompanied Paul and aſſiſted him.—Becauſe Paul ſaid to Timothy, 2 Tim. i. 13. *Hold faſt the form of ſound words which thou haſt heard from me*, the author of Miſcel. Sacra, conjectures that the evangeliſts had no revelation of doctrines made to them, but derived their knowledge of the goſpel from the apoſtles. If that was the caſe, their inſpiration muſt have been of the kind promiſed, John xiv. 26. namely, that the Holy Ghoſt would bring all things to their remembrance. This kind of inſpiration the evangeliſts may have had, as often as they had occaſion to teach. And by this inſpiration St Luke, I ſuppoſe, was enabled to write, in the very words which were uſed, the ſpeeches of the different perſons which he has recorded in his excellent hiſtory of the Acts. For the diverſity of ſtyle obſervable in theſe ſpeeches, ſhews plainly that they are not the production of the hiſtorian, but of the perſons to whom they are aſcribed.

2. *And to another the gifts of healings.* This gift is expreſſed in the plural number, to denote

10 *And* to another the *inworkings of powers*;[1] *and* to another prophecy;[2] *and* to another discerning of

10 *And to another, the inworkings of powers,* that is, an ability to work in others, the spiritual gifts and miraculous powers: *and to another prophecy:*

note the variety of diseases that were healed. Our Lord promised this gift to those who should believe, Mark xvi. 28. Accordingly, many of the first Christians possessed it: And by exercising it, they not only confirmed the gospel, but they conciliated the good will of the more considerate heathens, who could not but esteem and love the Christians, when in these miracles they discerned the beneficent nature of their religion.

The apostles had the gifts of healings bestowed on them in common with the other spiritual men; only they possessed it in a more eminent degree, and exercised it in a superior manner. Thus the shadow of Peter, as he passed along the streets of Jerusalem, cured many sick people. In like manner, when handkerchiefs and aprons, which had touched the body of Paul, were carried to the sick in Ephesus, they immediately recovered.

In the exercise of this gift, none of the spiritual men, not even the apostles, were permitted to act according to their own pleasure; but were always directed to the exercise of it, by an impression inwardly wrought on their minds by God: otherwise Paul would not have left Trophimus sick at Miletus; nor have suffered his beloved Timothy to labour under his infirmities; nor Epaphroditus to be sick nigh unto death.

Ver. 10.—1. *And to another,* ενεργηματα δυναμεων, *the inworkings of powers.* This clause is commonly translated, *to another the workings of miracles:* but the word ενεργειν, does not signify *to work,* simply, but *to work in another.* Thus ver. 11. *All these* (gifts) *the one and the same Spirit,* ενεργει, *inworketh,* namely in the spiritual men. Besides, when the working of a miracle is expressed, the word used is not ενεργειν, but ποιειν. See Acts xix. 11.—The *inworkings of powers,* being the literal translation of ενεργηματα δυναμεων, I have inserted it in this passage, contrary to the current of translators both ancient and modern, for two reasons: First, If the apostle by ενεργηματα δυναμεων, had meant *the workings of miracles,* he would not have added, *and to another the gifts of healings,* seeing these are included in *the workings of miracles.* Secondly, If by ενεργηματα δυναμεων, be meant the workings of miracles, he hath in this enumeration of the spiritual gifts, omitted the power of conferring spiritual gifts. Now is it probable, while he mentioned the gifts of healing diseases, of prophecy, of discerning spirits, of speaking foreign languages, and of interpreting what was spoken for the edification of the church in these languages, that he would omit the gift which was greater than all the rest, the power of conferring these gifts on them who believed? A power which was peculiar to the apostles, by which they were raised above all the other spiritual men, and by which they spread the gospel every where with the greatest success.

That the power of conferring the spiritual gifts on them who believed, was peculiar to the apostles, may be gathered, as Benson observes, from Acts viii. 14. where we are told, that when the apostles who were in Jerusalem, heard that the Samaritans were converted by Philip, they sent Peter and John to confer on them the Holy Ghost.—With respect to Ananias conferring the Holy Ghost on Paul, see Titus iii. 6. note.—In bestowing the spiritual gifts, as in working miracles, the apostles were directed by a particular inspiration called *prophecy;* 1 Tim. iv. 14. note 2. unless *prophecy* was a general name, signifying the exercise of all the different kinds of inspiration. See 1 Cor. xiv. 3. note.

Though *the inworking of powers,* be the spiritual gift which most forcibly struck the minds of mankind, and raised the apostles highest in their estimation, *the word of wisdom, the word of knowledge, and faith,* are placed before it in the catalogue. The reason is, by these gifts the gospel was communicated to the world; whereas it was only confirmed by the inworkings of powers.—In like manner, though *Powers,* that is, persons who possessed the gift of communicating spiritual powers, are placed after *Evangelists,* ver. 28. it was because the apostles, in their capacity of confirming the gospel by miracles, were inferior to the *Prophets* and *Evangelists,* who by inspiration revealed it.

2. *And to another prophecy;* that is, the inferior gift of *prophecy,* described chap. xiv. 3. note.—Judas and Silas possessed this gift; for we are told, Acts xv. 32. *That being prophets themselves, they exhorted the brethren with many words, and confirmed them.* The inferior

 prophets,

and to another, the gift of *discerning spirits: and to another,* the faculty of speaking *divers kinds of foreign languages: and to another, the* faculty of *interpreting* what is spoken in *foreign languages* by inspiration, for the edification and exhortation, and comfort of the church.

spirits;[3] *and* to another DIVERS kinds of *foreign languages;*[4] *and* to another the interpretation of *foreign languages.*[5]

prophets, had exhortations, prayers, and psalms, given them by inspiration, which they uttered in the church for the edification of the brethren, 1 Cor. xiv. 15. 26. Hence they are called, ver. 28. *Helps,* or *Helpers,* and are said, Jude ver. 20. to *pray in the Spirit*, and their prayer is called *inwrought prayer*, James v. 15, 16. and the psalms which they uttered, are called *spiritual songs*, Ephes. v. 19. See 1 Cor. xiv. 26. note 1.—Lastly, the persons endowed with the gift of prophecy, were sometimes inspired to foretel future events, Acts xxi. 10. and to point out persons fit for sacred offices. See the end of the last paragraph but one.

3. *And to another discerning of spirits.* This gift was bestowed in the church, for the following purposes. First, to enable the spiritual men to know whether a teacher pretending to inspiration, really spake by the Spirit of God; consequently to distinguish with certainty, true doctrine from false. For as there appeared very early among the professed disciples of Christ, false teachers, who, to gain credit to their errors, pretended to deliver them by inspiration, a gift of the kind mentioned, was very necessary for preventing the faithful from being led away by heretics, especially in the first age, before the writings of the apostles and evangelists were generally spread abroad. Hence this gift, which was called *an unction from God*, was bestowed permanently, 1 John ii. 27. *The unction which ye have received from him abideth in you, and ye have no need that any one should teach you.* Hence also the caution, 1 John iv. 1. *Believe not every Spirit: but try the Spirits whether they are from God. Because many false prophets have gone forth into the world.*—Secondly, The gift of discerning Spirits was bestowed on the spiritual men, to enable them on some occasions to discover what passed in the minds of their enemies, that they might make it known for the benefit of the church, 1 Cor. xiv. 25. It was by this gift that Peter knew the fraudulent purpose of Ananias and Sapphira; and Paul the malice of Elymas.—Thirdly, It was by this gift, that the rulers of the church judged of the characters and qualifications of the persons who were to be employed in particular ministrations. But here it is to be observed, that neither the knowledge of what passed in the minds of enemies, nor the knowledge of the characters and qualifications of those who aspired after sacred offices, was bestowed as an habit. On most occasions, the rulers were left in these matters to guide themselves by their own sagacity; which was the reason that they sometimes made a wrong choice. And they were permitted to do so, because the admission of bad men to sacred offices, was by the direction of God made to answer valuable purposes; as was the case in the appointment of Judas to the apostleship.

The spiritual men who possessed *the discernment of spirits,* seem to have been those who in the catalogue, ver. 28. are called *Directors.* For that gift must have been of special use to the Presidents in directing the worship and discipline of the church, and must have clothed them with great authority, enabling them effectually to silence any false teacher who offered to instruct the congregation, on pretence of his being inspired; and to point out enemies who came into their assemblies with an insidious intention. See 1 Cor. xiv. 24, 25.

4. *And to another, divers kinds of foreign languages.* See chap. xiv. 2. note. The effects of this gift on those who possessed it, and on those who were witnesses to the exercise of it, hath occasioned it to be often spoken of in the New Testament. Its existence therefore is beyond all doubt. It was one of the primary causes of the rapid growth of Christianity. For by the gift of foreign languages, the preachers of the gospel were able, immediately on their coming into any country, to preach the wonderful things of God, without waiting till in the ordinary course they learned the language of the country.—The persons who were endowed with this faculty, had not the knowledge of all languages communicated to them, but of such only as they had occasion for. This appears from 1 Cor. xiv. 18. where the apostle told the Corinthians, that he *spake more foreign languages than they all did.* And even the languages which were given them, may not have been communicated to them all at once, but only as they had occasion for them.

5. *And to another, the interpretation of foreign languages.* The *interpretation of foreign languages,*

11 *Now*, all these *the one and the same Spirit* (ενεργει) *inworketh, distributing to each his proper* GIFTS *as he pleaseth.*

11 *Now all these* gifts and powers, *the one and the same Spirit* of God *inworketh* in the spiritual men, *distributing to each his proper gifts, as he* himself *pleaseth*, for the general advantage, (ver. 7.)

12 For as the body is one, (και, 211.) *although it have* many members, and all the members of that one body, being many, are one body; so also IS Christ. (See Rom. xii. 4, 5. Eph. iv. 4. 12.—16.)

12 *For as the* human *body is one* body, *although it consist of many members, and all the members of that one body, though many, are* still *one body*, by the offices which each member performs for the preservation of the whole, *so also is* the body of *Christ*, the church: it is one body consisting of many members.

guages, being a distinct gift from that of speaking *foreign languages*, it may be presumed, that not every one who understood the foreign language in which an inspired teacher spake to the church, was allowed to interpret what he so spake. The only person permitted to do this, was *the interpreter*, who was endowed with a special inspiration for that end. The truth is, the doctrines of the gospel, being entirely different from all the ideas which the heathens had been accustomed to entertain on religious subjects, any interpretation of what was delivered by the Spirit in a foreign language, made without a supernatural direction, might have led the church into error.—Farther, the faculty of interpreting foreign languages by inspiration, was in another respect a gift very necessary in the first age. For the books of the Old Testament being written in Hebrew, a language not then understood by the vulgar even in Judea, and the writings of the apostles and evangelists being all in the Greek tongue on account of its emphasis and precision, and that tongue being no where spoken by the common people, except in Greece and some cities of the lesser Asia, if there had not been in every church inspired interpreters, who could translate these divinely inspired writings into the common language, they would have been in a great measure useless, especially at the beginning, when the knowledge of them was most wanted. Whereas every church having inspired interpreters of foreign languages commonly present in their religious assemblies, to translate the Hebrew and Greek scriptures into the language of the country, the common people every where had an opportunity of deriving from these writings, all the knowledge and comfort they are fitted to yield.—Such were the supernatural gifts with which the first preachers and ministers of the gospel were endowed; and by which they effectually and speedily established the gospel, in the most populous and most civilized provinces of the Roman empire.

But these gifts were equally necessary for the upholding of the church. For the greatest part of the first believers having been originally heathens, were utterly destitute of all spiritual ideas, and had but very imperfect notions of morality. Many of them being men of low birth, their minds were not much cultivated by education. Few of them were acquainted with the sacred books of the Jews. And with respect to the writings of the apostles and evangelists, they were not published till a considerable time after numerous churches were planted in many countries of Asia and Europe. In these circumstances, the knowledge of the gospel, which the brethren derived from the few preachings of the inspired teachers which they had an opportunity to hear, could not at the beginning be either accurate or extensive. And therefore to remedy that defect, the converts from idolatry were formed into churches, and appointed to assemble together for their mutual instruction, and for the joint worship of God. And lest through ignorance or prejudice they might have misled one another, the spiritual gifts were bestowed on a number of them, to fit them for presiding in the public worship. Others of them had an inspiration which qualified them for speaking to the edification, exhortation, and comfort of the rest. Others were fitted to lead the devotion of the congregation, by an inspiration which furnished them with prayers and hymns for public use. Others by the gift of discerning spirits, were enabled to govern the whole body, and to give counsel to those who did not know how to direct themselves. Others by the gift of interpreting foreign tongues, translated into the common languages, such parts of the writings of Moses and the prophets

13 *For indeed with* the gifts of *one Spirit, we all have been baptized into one body* or church, *whether Jews or gentiles, whether slaves or freemen,* and are all equally entitled to the privileges of that one body, and derive equal honour from them: *and all have been made to drink* in the Lord's supper *of one spirit* of faith and love, by which the one body is animated.

13 (Και γαρ, 218.) For, *indeed,* (εν) *in* one Spirit *we all have been* baptized [1] (εις) into one body, *whether* Jews or *Greeks,* (see Rom. ii. 9. note 2.) *whether slaves or freemen;* [2] and *all have been* made to drink (εις, 148.) *of* one spirit. [3]

14 *Since therefore the* human *body consists not of one member,* but *of many* members whose powers are different and offices various,

14 (Και γαρ, 204. 93.) *Since therefore* [1] the body is not one member, but many, (See ver. 12.)

15 *If the foot* which treads the ground and is often covered with dirt, envying the hand *shall say, because I am not the hand, I am not* a member *of the body, is it for this not* a member *of the body?* and freed from performing its proper function?

15 If the foot shall say, Because I am not the hand, I am not of the body; is it, (παρα τετο) *for this,* not of the body?

16 *And if the ear,* because it is inferior to the eye the noblest member of the body, *shall say, because I am not the eye, I am not* a member *of the body, is it for this not* a member *of the body?* and freed from its proper function?

16 And if the ear [1] shall say, Because I am not the eye, I am not of the body; is it, *for this,* not of the body?

prophets as were read in their public meetings; as also the epistles of the apostles, and the gospels after they were published. And these gifts were continued in the church, till the knowledge of the gospel became so general among the disciples, that the church could uphold itself by the exertion of the natural faculties of its members, Eph. iv. 13.

Ver 13.—1. *In one Spirit we all have been baptized.* This miraculous baptism, John Baptist foretold, Matth. iii. 11. *He shall baptize you* (εν) *in the Holy Ghost.*

2. *Whether slaves or freemen.* In the Christian church, all men without distinction of nation or condition, are equally entitled to its privileges, and in the sight of God are all equally honourable. Jews, therefore, and freemen, who possessed the gifts of the Spirit, were not more honourable than gentiles and slaves, who were endowed with the same gifts.—If the false teacher vaunted of his descent as a Jew, this was a just rebuke to him.

3. *To drink of one Spirit.* Cebes, in his table, uses the same expression to denote the acquisition of mental qualities: Απατην τες εισπορευομενες εις τον βιον ποτιζειν τῃ ἑαυτης δυναμει: *Deceit made those who entered into life, drink of her power.* In supposing that the apostle in this expression alludes to the drinking of the cup in the Lord's supper, I have followed Theophylact, or rather the apostle himself, who, chap. x. 17. makes the participation of the bread and wine in the Supper, a symbol of the communicants being partakers of the same virtuous dispositions, and of the same means of increasing these dispositions, and of their sharing in the same hope of pardon.—In the first clause of this verse, the apostle affirms, that by the various gifts of the Spirit, all the disciples of Christ in the first age, were formed into one body. In the latter clause, he observes, that all Christians by drinking the cup in the Lord's supper, are formed into one spirit of faith, love, and holiness, by which that one body is animated. This he expresses in an emphatical manner, by their being made *to drink of one spirit.*

Ver. 14. *Since therefore.* The common translation of Και γαρ, which makes this verse a reason for what goeth before, is evidently wrong. It is a repetition of what was advanced ver. 12. and is introduced here as the foundation of the inference in the following verses 15, 16.

Ver. 16. *And if the ear shall say.* Bengelius thinks that in this allegory, *the foot* signifies the

17 If the whole body WERE an eye, where WERE the hearing? if the whole WERE hearing, where WERE the ſmelling?

17 The abſurdity of all the members deſiring to be the chief members is evident, ſince thus the body being deprived of the inferior members would quickly periſh. *If the whole body were an eye, where were the hearing? If the whole were hearing, where were the ſmelling?*

18 (Νυνι δε, conjunct.) But now, *God hath placed* the members, every one of them in the body as *he hath pleaſed.*

18 *But now,* in oppoſition to this folly, *God hath placed the members, every one of them in the body* ſo as to form one whole, and hath aſſigned to each member its own office, *as he hath pleaſed.*

19 (Δε, 104.) *Beſides,* if *all* were one member, where WERE the body?

19 *Beſides if all were one member, where were the body?* That exquiſite piece of mechaniſm, which is capable of ſupporting itſelf, by the functions of its ſeveral parts?

20 (Νυν δε πολλα μεν μελη) But now, *indeed,* THERE ARE many members, *but* one body.

20 *But now indeed, there are many members* which being aptly joined together make *but one body,* whoſe happineſs reſults from the exiſtence of all its members.

21 (Δε, 106.) *Therefore,* the eye cannot ſay *to* the hand, I have no need of thee; nor again, the head [1] to the feet, I have no need of you.

21 *Therefore, the eye cannot ſay to the hand* the chief inſtrument of action, *I have no need of thee; nor in like manner* can *the head,* in which the eyes and ears are placed, ſay *to the feet* which ſupport the whole body, *I have no need of you.*

22 (αλλα πολλω μαλλον) Nay, thoſe members of the body which ſeem to be more feeble, *are much more neceſſary.* [1]

22 *Nay thoſe members of the body which ſeem to be more feeble,* becauſe unable to endure external injury, ſuch as the brain, the lungs, and the inteſtines, *are much more neceſſary* to its ſubſiſtence than the ſtronger members.

the common people in the church; *the hand,* the preſidents; *the eyes,* the teachers; and *the ears,* the learners.

Ver. 21. *Nor again the head to the feet.* The apoſtle mentions the two principal members of the body, *the eye,* and *the head,* and affirms that they need the ſervice of the inferior members, to teach ſuch as hold the moſt honourable offices in the church, not to deſpiſe thoſe who are placed in the loweſt ſtations. For as in the body, the hands need the direction of the eye, and the eye the aſſiſtance of the hands, ſo in the church, they who follow the active occupations of life, need the direction of the teachers. On the other hand, the teachers need to be ſupported by the labour of the active members.—Were we to interpret this part of the allegory ſtrictly, ſo as by *the head,* to underſtand Chriſt, it would be equally true of him in quality of head of the church, as it is of the head of the natural body, that he could not ſay to any of his members, *I have no need of thee.* All the members of the church are neceſſary to render it complete and fit for ſupporting itſelf; not excepting ſuch members as are unſound. For by cenſuring them and cutting them off, the ſincere are powerfully inſtructed, corrected, and ſtrengthened.

Ver. 22 *Nay thoſe members of the body which ſeem to be more feeble, are much more neceſſary.* So Diodati, Caſtalio, and B. Pearce have conſtrued and tranſlated this verſe; and juſtly, for the ſenſe requires it to be ſo conſtrued and tranſlated.

Ver.

23 *And those which we think are less graceful members of the body* on account of their place and use, *around them we throw more abundant honour* by clothing them with splendid apparel. *And thus our uncomely members have more abundant comeliness*, by our care in adorning and defending them.

23 And ('A, 67.) those *which* we think *are* less honourable MEMBERS of the body, *around them we throw* more abundant honour;[1] (και, 212.) *and so*, our uncomely *MEMBERS*[2] have more abundant comeliness.

24 *But our* more strong and *comely members, have no need* of defence and ornament. *However, God hath united* all the members of *the body together, by giving to the members which are naturally weak and without beauty, more abundant honour*, through their greater efficacy in the nourishment and preservation of the body.

24 (Δε) *But* our comely MEMBERS have no need. (Αλλα, 81.) *However*, God hath tempered[1] the body together, having given to *the MEMBER which wanteth IT* more abundant honour.

25 This he hath done, *that there may be no mutiny in the body, but that the members may have the same anxious care one for another:* and particularly that the belly and other inactive members, by performing their functions, may strengthen the hands and feet, the active members.

25 That there *may* be no schism[1] in the body; but THAT the members (το αυτο μεριμνωσι) *may* have the *very* same *anxious* care one for another.

Ver. 23.—1. *Around them we throw more abundant honour.* This observation, concerning the pains which we take in adorning or concealing the weak and uncomely members of our body, the apostle makes, to teach the highest members of the church to advance the honour of the whole body, by concealing the weakness and imperfections of the lowest, and by setting off their gifts and graces, whatever they may be, to the best advantage, for the reason mentioned ver. 25. And when such attention is paid to the inferior by the superior members of the church, the inferior, laying aside all envy, should willingly suffer the superior members to recommend themselves to the esteem of the whole body, by the lustre and usefulness of their more excellent gifts.

2. *And so our uncomely members.* Τα ασχημονα ἡμων, *nostra pudenda.* In these verses, the apostle observes, that there is a threefold difference in the members of our body. We have *feeble* and *strong* members, ver. 22. We have *more honourable* and *less honourable* members, ver. 23. We have *comely* and *uncomely* members, ver. 23.

Ver. 24. *God hath tempered the body.* Συνεκερασε. According to Scapula, συγκεραννυσθαι, dicuntur quæ coeunt et coalescunt. *God hath made the members of the body to grow together.* See Eff. iv. 7.

Ver. 25. *That there may be no schism in the body.* In this allegory, the apostle represents the different characters, stations, and offices of mankind in society, by the different members of the body, as Menenius Agrippa did, in his allegory of *the belly and the members*, which perhaps St Paul had in his eye.—By comparing schism in the church, to schism in the body, we are taught that it consists in an unnatural want of affection in some of the members of Christ's body towards their fellow members, whereby contentions and animosities are prodnced. Farther, by shewing that the members of the body are so united, as to be necessary to each other's existence, the apostle hath taught us, that there should be no envy nor strife among the disciples of Christ; but that each by the right exercise of his proper gifts, should assist his neighbour, and rejoice when his welfare is promoted.

Ver. 27. *Now ye are the body of Christ.* This is the application of the foregoing allegory, which the apostle seems to have formed on our Lord's words, Matt. xxv. 35.—45. as if he had said to the Corinthians, By your baptism and profession of Christianity, ye are formed into one church or body, of which Christ is the head, soul, and ruler; and considers every thing done to the members of that body as done to himself. See the Illustration, ver. 27.—In this short sentence,

26 (Και, 212.) *And so,* whether one member suffer, all the members *jointly suffer;* or one member be honoured, all the members *jointly rejoice.*

26 *And so,* the whole being united, *if one member is diseased or disabled, all the members jointly suffer* by losing the assistance of the disabled member; *or if one member be properly clothed* and gratified, *all the rest* derive advantage from its welfare, and *jointly partake of its joy.*

27 Now, ye are the body of Christ,[1] and members (εκ μερυς, see chap. xi. 18. note 3; and chap. xiii. 9. note) in *part.*

27 *Now ye* being his church, *are the body of Christ, and* each of you *members in part;* and should apply to yourselves, what I have written concerning the natural body, and its members.

28 (Και ὃς μεν, 208, 67, 237.) *Therefore, these indeed* God hath *placed*[1] in the church; first, (αποστολυς, see Ephes. iv. 11. note 1.) apostles; *secondly,* (προφητας, Ephes. iv. 11. note 2.) prophets; thirdly, (διδασκαλυς, Ephes. iv. 11. note 3.) teachers;[2] (επειτα) *next,* (δυναμεις,) *powers;*[3] (ειτα) then, (χαρισματα ιαματων) gifts of *healings,* (αντιληψεις) *helpers,* (see ver. 10. note 2.) (βερνκυησεις) *directors;*[4]

28 *Therefore these indeed, God hath placed in the church* as chief members: *First apostles,* who being endowed with the word of wisdom, from them all must receive the knowledge of the gospel. *Secondly,* the superior *prophets,* who possessing the word of knowledge, are qualified to interpret the ancient revelations. *Thirdly, teachers,* who boldly preach the gospel through the world, and confirm it by miracles. *Next,* those who communicate to others *the spiritual powers. Then* those who possess *the gifts of healing* diseases. *Helpers,* who speaking by inspiration to the edification of the church, are fitted to assist the superior teachers, and to help the faith and joy of others. *Directors,* who, by the gift of discerning spirits, are fitted to direct the church. *Lastly,* persons who having the gift of speaking *different kinds of*

tence, the apostle intimated to the Corinthians, that what he had said concerning the order, the situation, and the office, of the members of the human body, and the union which subsists among them, and the care which they have of each other, and concerning the perniciousness of dissentions among its members, was all applicable to the members of the church of Christ. They were therefore to attend to the things he had written, that there might be no envy among them, nor discontent, nor arrogant preferring of themselves before others, but that in peace and love they might all promote each others happiness.

Ver. 28.—1. *God hath placed.* This is said in allusion to what was observed, ver. 18. concerning the placing of the members in the human body.

2. *Thirdly, teachers.* That the *teachers* were inspired persons, appears likewise from Rom. xii. 7. where *teaching* is mentioned among the spiritual gifts; and from 1 Cor. xiv. 6. where διδαχη, *doctrine,* is mentioned as a thing given to the spiritual men by inspiration.—From Ephes. iv. 11. it appears, that there were three orders of teachers among the Christians; namely, *evangelists, pastors,* and *teachers* properly so called. The teachers spoken of here, are *evangelists,* whose proper gift was faith, ver. 9.

3. *Next,* δυναμεις, *powers;* that is, *Inworkers of powers;* just as in the subsequent clause, *gifts of healings,* denote the persons who possessed these gifts. The spiritual gift proper to the persons of whom the apostle speaks is called, ver. 10. *The inworkings of powers.* See note 1. on that verse.—Although in the catalogue of the spiritual gifts, given ver. 8, 9, 10. *the gifts of healings,* stand before *the inworkings of powers,* yet in this place, where the spiritual men are ranked according to their dignity, those who had *the gifts of healings,* are placed after *the inworkings of powers,* as they are likewise, ver. 29, 30.

4. *Directors,* literally *directions,* the thing performed, as in the former clause, being put for

 the

foreign languages, can preach to every nation its own language.

(Γενη γλωσσων) *kinds of foreign languages.*

29 *Are all apostles? Are all* superior *prophets? Are all teachers? Have all* the gift of communicating miraculous *powers?*

29 Are all apostles? are all prophets? are all teachers? *have* all *powers?*

30 *Have all the gifts of healing* diseases? *Do all speak foreign languages? Do all interpret* what is spoken in these languages? No. The church is made up of many members, each of which has its own power and office.

30 Have all the gifts of *healings?* do all speak *in foreign languages?* do all interpret?

N. B. *For Ver.* 31. *see the beginning of the next chapter.*

the person who performs it. Κυβερνησις, properly is the steering of a ship with skill by a pilot: and is metaphorically put for directing persons, or for managing affairs with judgment. And as it answers in the order of the spiritual gifts, to the *discerning of spirits*, ver. 10. it may be presumed, that they who directed the church, and who decided the law-suits which the brethren, according to the apostle's direction chap. vi. 4. brought to them for decision, were fitted for these offices, by the gift of discerning spirits.

In the catalogue of the spiritual men given here and ver. 29. there is no mention made of *bishops, elders, and deacons*, the standing ministers in the church. The reason is, the apostle mentions only those to whose offices the spiritual gifts were necessary, and who were to be laid aside when the spiritual gifts were withdrawn. Now bishops, elders, and deacons, were not of that kind. It is true, many of the bishops and deacons in the first age, were endowed with the spiritual gifts; for the apostle exhorted the stated ministers of the church at Rome, Rom. xii. 6.—8. to exercise their spiritual gifts in the duties of their several functions. But as he had none of the stated ministers of the church in his view here, I have translated the word Κυβερνησεις, by *directors*, rather than by *governors*, lest the reader might have thought the apostle, by that name, meant the ordinary *bishops* and *presidents*. See 1 Tim. v. 17. note 1.

In the account which the apostle hath given of the spiritual men, Rom. xii. there are some mentioned ver. 8. who are omitted here; namely, ὁ μεταδιδους, *the distributer;* and ὁ ελεων, *the shewer of mercy*. See their offices and qualifications described, Rom. xii. 8. notes 2. and 5.

CHAP. XIII.

View and Illustration of the Subject treated in this Chapter.

THAT the Corinthians might be persuaded to lay aside their emulations and strifes, and be contented each with his own gifts and office in the church, the apostle, after discoursing concerning the spiritual men and their gifts, told the brethren, that no doubt they all earnestly desired to possess the best gifts. Yet he would shew them a more excellent way of attaining eminence in the church; namely by acquiring a greater

greater meaſure of that love, which ought to ſubſiſt among the members of Chriſt's body, chap. xii. 31.—This verſe therefore being an introduction to the apoſtle's beautiful diſcourſe concerning love contained in chap. xiii. it ought to have been placed, as I have done, at the beginning of that chapter.

The more excellent way of attaining eminence in the church being that of *love*, the apoſtle by perſonifying this divine virtue, and by aſcribing to it the qualities and actions of a perſon, hath ſet forth its beauties and excellencies in the brighteſt colours, that the Corinthians, by comparing themſelves with his deſcription, might be ſenſible of the deformity of their own temper, as it appeared in their diviſions, emulations, and ſtrifes.—His account of love, he began with affirming, that it is a quality more excellent than the faculty of ſpeaking all kinds of languages, of foretelling future events, of underſtanding the myſteries contained in the ancient revelations, and of working miracles; in ſhort more excellent than all the endowments which men covet moſt. The reaſon is, none of theſe endowments are of any value, if love is wanting in the perſons who poſſeſs them, to direct them in the uſe of them. It is a more excellent virtue, than even the giving of all one's goods to feed the poor; nay, than the giving of one's body to be burned for his religion, if theſe things are done not from *love* to God and man, but from vain glory. For however beneficial theſe actions may be to mankind, they will be of no real advantage to the vain glorious hypocrite himſelf, ver. 1, 2, 3.

Farther, ſtill more effectually to diſplay the excellence of this noble grace, the apoſtle deſcribed its influence upon the temper, and conduct, of the perſon who poſſeſſes it, ver. 4.–7.—and by comparing it with the gifts of tongues, of prophecy, and of knowledge, and even with its ſiſter graces, faith and hope, he hath ſhewn it to be more excellent than them all; chiefly becauſe their exiſtence and uſefulneſs, takes place in the preſent life only; whereas love will ſubſiſt in heaven, ver. 8.–13.

In this elogium, it is obſervable that all the properties of *love* mentioned by the apoſtle, belong more eſpecially to the *love of our neighbour;* unleſs we ſuppoſe, with ſome, that the three properties mentioned ver. 7. belong alſo to *the love of God*. However, although the whole were confined to the love of our neighbour, it would not follow, that the apoſtle hath excluded the love of God from his idea of love: on the contrary, all the exerciſes of love which he hath ſo beautifully deſcribed, preſuppoſe the love of God as their true principle; for it is well known, that we cannot love man aright, unleſs we love God alſo, 1 John iv. 20.

COMMENTARY.

CHAP. XII. 31 *Now ye earneſtly deſire the chief gifts*, that ye may become the moſt honourable perſons in the church. *But I will ſhew you a more excellent way* of obtaining honour:

CHAP. XIII. 1 Namely, by acquiring an eminent degree of love. For with reſpect to thoſe which ye eſteem the beſt gifts, I declare, that *though I could ſpeak all the languages of men, and* even *of angels, but have not love* to direct me in the uſe of them, *I am no better than ſounding braſs, or a noiſy cymbal.*

2 *And though I have* the gift of *prophecy, and know all the deep doctrines* of the goſpel, *and* poſſeſs *a complete knowledge of the ancient revelations, and though I have all faith*, (chap. xii. 9. note 1.) *ſo as* to be able *to remove mountains, but have not love, I am nothing* in the ſight, either of God, or of man:

NEW TRANSLATION.

CHAP. XII. 31 *Now ye earneſtly deſire* the beſt gifts; *but* yet *I ſhew you* a more excellent way.

CHAP. XIII. 1 Though *I could ſpeak* with the tongues of men and of angels,[1] *but* have not *love*,[2] I become AS ſounding braſs, or a *noiſy* cymbal.[3]

2 And though I have *prophecy*,[1] and *know* all myſteries, (ch. ii. 7. note 1.) and all knowledge; and though I have all faith, *ſo as to* remove mountains,[2] *but* have *not love*, I am nothing.[3]

Ver. 1.—1. *Though I could ſpeak with the tongues of men and of angels.* Some think the apoſtle mentioned *the tongues of angels*, becauſe in the patriarchal ages, angels often ſpake to men. But as they then ſpake the language of men, their tongues thus underſtood, are the ſame with the tongues of men. And therefore by the *tongues of angels*, the apoſtle meant, the methods, whatever they are, by which angels communicate their thoughts to each other, and which muſt be a much more excellent language than any that is ſpoken by men.

2. *But have not love.* Becauſe the Vulgate tranſlates the word αγαπη here, by *charitas*, *charity*, the Romiſh clergy, with a view to enrich themſelves by the alms of the people, applied to *almſgiving*, the high encomium which in this chapter is paſſed on *love*: and complained of the proteſtants as falſifyers, who tranſlated αγαπη by the word *love*. That tranſlation, they thought, led the people to have a leſs eſteem of the merit of almſgiving, than they wiſhed them to entertain.

3. *A noiſy cymbal.* So the word αλαλαζον may be tranſlated; for Joſephus, Ant. lib. vii. c. 10. ſays, cymbals were broad pieces of braſs, which being ſtruck againſt each other, gave a ſtrong deep ſound, but without any variety of notes. And as the apoſtle diſtinguiſhes the *cymbal* from the *ſounding braſs*, probably the latter denotes ſome of the other brazen inſtruments uſed in the temple muſic, which, like the cymbal, was introduced to fill up the ſymphony, without giving any diſtinction of notes.

Ver. 2.—1. *Though I have prophecy.* By *prophecy*, in this paſſage, the apoſtle denotes the inſpiration which communicated to the ſpiritual man, what is called, chap. xii. *the word of knowledge*, or the right meaning of the Jewiſh ſcriptures. Accordingly he adds, *and know all myſteries*, all the things hidden under the types and figures of the law hitherto kept ſecret, *and all knowledge* of the ancient revelations. See chap. xii. 8. note 2.

2. *So as to remove mountains.* The Jews by *removing mountains*, meant the overcoming of the greateſt difficulties. See Whitby on this verſe.

3. *I am nothing.* As it is here ſuppoſed, that one who poſſeſſed *all faith*, might *want love* and *be nothing* in the ſight of God, it is evident, that the *faith* of which the apoſtle ſpeaks in this verſe, is not ſaving faith. Farther, ſince it appears from our Lord's words, Matt. vii. 22, 23. that ſome who poſſeſſed ſpiritual gifts, ſhould be condemned for their wickedneſs, the two paſſages joined, are a ſolemn warning to men, not to truſt to their gifts as the means of recommending

3 And though I *spend* all my goods *in feeding* THE POOR, and though I *deliver* my body *that I may* be burned, [1] *but* have not *love*, *I am nothing profited*:

3 *And though I spend all my goods in feeding the poor, and though I deliver my body, that I may be burned* for my religion, *but have not love* as the principle from which I act, *I am nothing profited* by these things, as they are the actions of a vain hypocrite.

4 *Love* suffereth long, AND is kind. [1] *Love* envyeth not. *Love doth not vaunt*, [2] is not puffed up, (see chap. iv. 6. note 4.)

4 The excellence of love appears in its operations: *Love disposeth one to bear injuries long, and to be kind* to those who injure him. *Love preserves one from envying* those who are greater, or richer, or better than himself. *Love keeps one from vaunting* of his attainments. *Love keeps one from being puffed up* with pride and anger.

5 doth not behave itself *unbecomingly*: *doth not seek its own things* ONLY: is not *exasperated*: [1] *doth not imagine* evil: [2]

5 Love *doth not* suffer one to *behave haughtily, nor to seek his own interest only*; one animated by love, *is not exasperated* on every little provocation; and *doth not put a bad construction* on the character and actions of others.

6 *doth not rejoice* in iniquity, [1] but *jointly rejoiceth* in the truth:

6 *Doth not take pleasure in iniquity* committed by others, though he should reap advantage from it: *But jointly rejoiceth* with good men *in every virtuous action.*

mending them to God. To obtain Christ's approbation at the judgment, we must possess real holiness.

Ver. 3. *Deliver my body that I may be burned.* If this is an allusion to what Nebuchadnezzar said of Shadrach, Meshach, and Abed-nego, *They yielded their bodies*, namely, to be burned, *that they might not worship any god except their own God*, the apostle's meaning will be, as in the commentary, Though I deliver my body to be burned for my religion.

Ver. 4.—1. *Love suffereth long and is kind.* Here the apostle attributeth to love, the qualities and actions of a person, in order to render his account of that divine grace the more lively and affecting.—From what he says of *love* in this and in the following verses, it appears to be the grace which renders men most like to God, and that which is the best preparation of them for living in heaven. Hence Milton in his Comus, terms it, *The golden key which opes the palace of eternity.*

2. *Love doth not vaunt.* Ου περπερευεται. The critics are not agreed in their opinion concerning this word, whether it is Greek or Latin. Phavorinus explains it by, Ου προπετει, *Doth not act precipitately.* If it is a Latin word, it is of the same import with *perperam*, which denotes what is opposite to prudence. Hammond cites a passage from one of Cicero's letters to Atticus, in which this word is used to denote *boasting*. And in that sense our translators, whom I have followed, understood it here. Bish. Pearce thinks it is derived from an Arabic word, which signifies to be of a light mind; and translates the clause, *is not inconstant.*—If the reader wishes to know the different senses given of this clause by the Greek commentators, he may consult Estius.

Ver. 5.—1. *Is not exasperated.* Basil, cited by Mill, tells us, that a violent emotion of mind occasioned by anger, is called παροξυσμος.

2. *Doth not imagine evil.* Ου λογιζεται κακον, may be translated, *Doth not reason out*, or *conclude evil*, by putting the worst constructions on actions which have a doubtful appearance. Or it may be translated, *Does not impute evil*, or wickedness to a person on slight grounds.

Ver. 6. *Doth not rejoice in iniquity.* Because the Hebrew word which signifies a *lie*, is translated in the LXX. by the word *iniquity*, Whitby thinks *iniquity* here, means *falsehood*. The benevolent man, takes no pleasure either in hearing or in repeating falsehoods. And in confirmation

7 *He covereth all the failings* of others; and being free from evil himself, *believeth all things* and *hopeth all things* that are good, of others; and patiently *beareth all afflictions*.

7 *covereth*[1] all things, believeth all things,[2] hopeth all things, endureth all things.

8 *Love always remaineth;* nay, flourisheth most in the future life. *But whether* there be *teachings by inspiration, they shall be abolished* in the church; *or foreign languages*, they *shall cease* after the gospel has been preached to all nations; *or* the inspired *knowledge of the ancient revelations, it shall be abolished* when the church has attained its mature state.

8 *Love* never *at any time* faileth:[1] but *whether prophecies*, they shall *be abolished: or foreign languages*, they shall cease: *or knowledge*, it shall *be abolished.*[2]

9 *Besides, we* inspired teachers, *know* the mysteries of the gospel *only in part, and explain them in part.* For in the present life, we are not capable to know them fully, far less to make you understand them fully.

9 (Γαρ, 91.) *Besides*, we know ONLY (εκ μερυς) in part, and *prophesy* (εκ μερυς in part.[1]

tion of his interpretation, he observes, that *iniquity* stands opposed to *truth*, in this passage.' But in scripture, *truth* is used sometimes for *righteousness* in general; in which comprehensive sense it may be understood here.

Ver. 7.—1. *Covereth all things.* As ϛεγω often signifies *to cover or conceal*, it must have that meaning here, because the common translation, *beareth all things,* is not in sense different from *endureth all things*, in the last clause of the verse.

2. *Believeth all things.* Because πιϛευειν signifies *fidei committere, to intrust one with a secret*, and because it follows the clause παντα ϛεγει, *covereth all things*, Bos supposes the apostle in these expressions, describes a perfect friendship in which friends commit all their secrets to each other, and conceal the secrets which they have mutually imparted. If this is the apostle's meaning, the clause must be translated, *intrusteth all things.*

Ver. 8.—1. *Love never at any time faileth.* Love shall never perish out of the church, either in time or eternity. So that to all its other excellent properties, this of its eternal duration must be added. Behold then, and approve the beauty of an universal benevolence, which hath nothing in view, but to do good freely for the sake of God: admire the true greatness of soul which appears in forgiving those who have injured us, and in doing them good for evil: praise the loveliness of an unaffected humility, which is not ostentatious: and with confidence rely on a virtue which is not to be destroyed, or even abated by opposition, disappointment, ingratitude, or evil treatment of any kind, but which triumphs over all obstacles and temptations whatever.

2. *Or knowledge, it shall be abolished.* As the apostle is speaking of the spiritual gifts, and of their abolition in the church, both in heaven and on earth, *knowledge* here, cannot be taken in the ordinary sense of the word; for in that sense, *knowledge* will exist in heaven in the greatest perfection, ver. 12. But it must signify the spiritual gift, called, chap. xii. 8. *The word of knowledge*, and chap. xiii. 2. *all knowledge* —Farther, though the apostle hath mentioned none of the spiritual gifts, but *prophecy*, *tongues*, and *knowledge*, what he hath said of these is applicable to all the rest. They shall be abolished in the church on earth, after it hath attained sufficient internal strength to support and edify itself. See Ephes. iv. 11.—14. They shall be abolished likewise in heaven, being of no use there, as the apostle observes in the following verse.

Ver. 9. *We know only in part, and prophesy in part.* This may have a different meaning from that given in the commentary. For, as the apostle told the Corinthians chap. xii. 27. that they were *members*, εκ μερυς, *in part*, that is, a part only of the members of Christ's body, εκ μερυς in this passage, may be translated, *by a part*, so as to signify that we exercise the gifts of knowledge and prophecy only by a part of us; we do not all exercise these gifts, but depend

10 But when (το τελειον, supp. χαρισμα) *the perfect* GIFT is come, *the one* in part shall *be abolished.*

10 *But when the perfect gift* of complete illumination *is bestowed* on all in heaven, *then that which is partial,* namely the present gifts of knowledge and prophecy, *shall be abolished* as useless.

11 When I was a child, I spake as a child, I *conceived* as a child, I *reasoned* as a child. But when I became a man, I put away *the things of a child.*

11 The difference between our present and future conceptions of spiritual things, may be illustrated by the knowledge of a child, compared to that of a man. *When I was a child, my speech, my conceptions, and my reasonings were erroneous. But when I became a man, I laid aside the conceptions, reasonings, and language of a child.*

12 For now we see (δι' see chap. iii. 15. note) thro' *glass* [1] *obscurely*; [2] but then face to face: now I know (εκ μερες) in part; but then, (επιγνωσομαι) *I shall fully* know, *even as* I am *fully* known. [3]

12 *For now* the revelations of God being made in human language, which cannot convey a just idea of spiritual things, *we see* them as *through glass obscurely: but in the life to come,* we shall see them *face to face* clearly. *Now my knowledge* of spiritual things *is partial: but in the life to come, I shall fully know* them, *even as I am fully known* of superior beings.

pend on the spiritual men, who possess them, for knowledge and instruction. Accordingly it is added, but when the perfect spiritual gift *is come,* or bestowed on all the members of Christ's body in heaven, then that which was given to some members of Christ's body on earth, to enable them to teach the rest, will be withdrawn as of no farther use; because in heaven every individual member will have an illumination peculiar to himself, which will be sufficient in all respects for his direction and happiness.

Ver. 12.—1. *We see through glass.* Δι' εσοπτρε. Dr Pearce thinks the word εσοπτρον, signifies any of those transparent substances which the ancients used in their windows; such as thin plates of horn, transparent stone and the like, through which they saw the objects without obscurely. I have therefore translated this Greek word, by the English word *glass,* as a generic name for such substances.—But others are of opinion, that the word denotes a *brazen mirror,* like those of which Moses made the laver, Exod. xxxviii. 8. and that the apostle's meaning is, we see things as it were by images reflected from a mirror. But this idea does not accord with seeing things obscurely.

2. *Obscurely.* Εν αινιγματι, literally *in an enigma,* or *riddle.* An *enigma* or *riddle,* being a discourse in which one thing is put for another, which is in some respects like it, we are said to see things at present in an enigma, because in the revelations of God, invisible things are represented by visible, and spiritual things by natural, and eternal things by such as are temporal. Two of Stephen's MSS. read here ως, *as in a riddle.*—On this passage it is proper to observe, that the darkness in which things at present are involved, is in some respects necessary. For as in childhood, our knowledge and conception of things are wisely made imperfect, that we may the more easily submit to the exercises and discipline which are proper to our childish state; so in the present life, which in relation to the whole of our existence may be called childhood, our knowledge of invisible things is appointed to be imperfect, that we may employ ourselves with pleasure in the occupations of the present life. But when the season of childhood is over, we attain more comprehensive views of things, and put away childish conceptions, reasonings, and occupations. Just so when this life is over, and the grand scenes of the heavenly world open upon us, we shall no more see spiritual things darkly as in a riddle, but we shall see them *face to face,* or clearly: and shall fully know, even as we ourselves are fully known of superior beings; or of our most familiar friends. In short, we shall leave off all those imperfect methods of acquiring knowledge, which we made use of on earth.

3. *I shall fully know, even as I am fully known.* Beza thinks this may be translated, *I shall know*

13 Love is more excellent alſo than all the graces. For *now abideth faith, hope, love, theſe three* being neceſſary to our preſent ſtate: *but the greateſt of theſe is love.* Becauſe, after faith and hope are at an end, love will ſubſiſt for ever in heaven.

13 And now abideth faith, hope, *love*, [1] theſe three; but the greateſt of theſe IS *love*. (See ver. 8.)

know fully, when alſo I ſhall be made to know fully. See Eſſ. iv. 7. But thus tranſlated, the clauſe has the appearance of a tautology.

Ver. 13. *And now abideth faith, hope, love.* The clauſe, *now abideth*, implies that the graces ſpoken of, are not always to abide: at leaſt the graces of faith and hope. For ſeeing *faith is the perſuaſion of things hoped for*, Heb. xi. 1. and *hope that is ſeen, is not hope*, Rom. viii. 24. in heaven where all the objects of our faith and hope are put in our poſſeſſion, there can be no place for either. It is quite otherwiſe with love. The objects of love exiſt in the greateſt perfection in heaven, and will exiſt there for ever; ſo that love will burn in that world with a delightful warmth and brightneſs to all eternity.

CHAP. XIV.

View and Illuſtration of the Matters in this Chapter.

FROM the things written in this chapter, it appears that the brethren at Corinth, had erred in their opinion of the comparative excellence of the ſpiritual gifts; and had been guilty of great irregularities in the exerciſe of theſe gifts. In particular, they preferred *the gift of ſpeaking foreign languages* to all the reſt, becauſe it made them reſpectable in the eyes of the unbelieving Greeks, who were great admirers of eloquence. Farther, poſſeſſing that gift in the manner of an habit which they could exerciſe at pleaſure, they were exceedingly fond of ſhewing it in the public aſſemblies, by ſpeaking often and long in foreign languages, without regarding whether their hearers underſtood them or not. And fancying themſelves the moſt honourable of all the ſpiritual men, becauſe their gift was habitual, they claimed the privilege of ſpeaking in the public aſſemblies preferably to others; whereby ſome who were better qualified to edify the church, were often obliged to be ſilent. Nay to ſuch a pitch did they carry their paſſion for ſpeaking foreign languages, that on ſome occaſions, a number of them who poſſeſſed that gift, ſpake in the church all at once; whereby great confuſion was occaſioned in their meetings.

The Corinthians, by this improper uſe of their ability to ſpeak foreign languages, having brought a bad report upon the Chriſtian aſſemblies, St Paul, in this chapter, endeavoured to leſſen their admiration of the gift of

of tongues, by ſhewing that it was inferior to moſt of the other ſpiritual gifts; and that its value depended on its being uſed for the edification of others. Wherefore, as an introduction to his diſcourſe on the ſubject, he began with exhorting them to make *love* the object of their conſtant purſuit, but *ſpiritual gifts* the object only of their earneſt wiſh: and of the ſpiritual gifts, to deſire the gift of prophecy, rather than the gift of ſpeaking foreign languages, ver. 1.—Becauſe he who, in the public aſſemblies, ſpake in an unknown language, ſpake to God only, and did no good to others, however ſublime and excellent the things which he ſpake, might be; ver. 2.—Whereas he who propheſied, ſpake to men in a known language, things for their edification, exhortation, and comfort, ver. 3.—In ſhort, he who ſpake in an unknown language, edified none but himſelf; whereas he who propheſied, edified the church, ver. 4.—This being the caſe, though the apoſtle would have been glad, that all the inſpired men at Corinth, had ſpoken foreign languages, he rather wiſhed them to propheſy, ver. 5. Next, he advanced various arguments, to ſhew the unprofitableneſs of ſpeaking unknown languages in the church, ver. 6.–11.—Then exhorted ſuch of them, as earneſtly wiſhed to poſſeſs ſpiritual gifts, to ſeek thoſe which would make them abound to edification, ver. 12.—and directed the perſons who prayed in an unknown tongue, to pray in ſuch a manner, that what they prayed might be interpreted: becauſe if any one prayed in an unknown tongue, without having his prayer interpreted, his ſpirit prayed, but his meaning did not profit his hearers, ver. 14.—The duty therefore, of every inſpired perſon who prayed or ſang pſalms in the public aſſemblies, was to perform theſe offices in an intelligible manner, ver. 15.—otherwiſe, when he returned thanks to God, his hearers could not ſay *Amen*, that is, could not join in his thankſgiving, not underſtanding what he ſaid, ver. 16, 17.—He then told them, that he could thank God in more foreign languages than all of them taken together, yet he would rather ſpeak five ſentences, in a known language, for the edification of others, than ten thouſand ſentences in an unknown language, which could profit nobody but himſelf, ver. 18, 19.

Next, to ſhew the Corinthians the fooliſhneſs of a number of them ſpeaking in the church unknown languages all at once, he told them it was acting like children. In bad diſpoſitions, indeed, he wiſhed them to be children, but in underſtanding to be men, ver. 20.—Then he put them in mind of Iſaiah's prophecy, in which it was foretold, that God would ſpeak to the unbelieving Iſraelites in foreign languages: but that even ſo they would not believe, ver. 21.—From which he inferred, that foreign languages were intended for a ſign, not to believers but unbelievers, to convince them of the divine original of the goſpel. Whereas, prophecy was intended for the edification of believers, ver. 22.—Farther, when the whole church is met in one place, if all of you, ſaid he, who have the gift of tongues, ſpeak at once, and there come in an unlearned perſon, or an

 unbeliever,

unbeliever, will they not ſay *ye are mad?* ver. 23.—Whereas, if all the inſpired men *propheſy*, that is, ſpeak in a known language, and in an orderly manner, to the edification, exhortation, and comfort of the aſſembly, and there ſhall come in an unlearned perſon, or an unbeliever, perhaps with a bad intention, ſuch an one underſtanding what is ſpoken by all, will probably be made ſenſible of the evil of his idolatry and wickedneſs; and being examined by all concerning his bad deſign, ver. 24.—the ſecrets of his heart will be diſcovered, ſo that falling proſtrate, he will worſhip God, and carry away word, that God is actually among the chriſtians, ver. 25.

In the remaining part of this chapter, the apoſtle gave the Corinthians particular directions, concerning the manner in which they were to exerciſe their ſpiritual gifts, ver. 26.–33.—And prohibited women from ſpeaking in the church on any pretence whatever: founding his prohibition on the will of God, and on the law of Moſes which commanded women to be ſubject to men, and even on the cuſtom of nations, ver. 34, 35, 36.—Then required the prophets, and other ſpiritual perſons at Corinth, to acknowledge that all the things he had written, were the commandments of the Lord. For St Paul, though one of the greateſt apoſtles, willingly ſubmitted his doctrines and writings to be tried by thoſe who had the gift of diſcerning ſpirits; being abſolutely certain of his own inſpiration, ver. 37.—He added, if after the atteſtation born to my precepts by the ſpiritual men, any teacher among you is ignorant that they are the precepts of the Lord, let him remain in his ignorance, ver. 38.—And, as the concluſion of the whole, he exhorted the Corinthians to deſire earneſtly to propheſy; but at the ſame time, not to forbid any perſon to ſpeak in an unknown language, if there was an interpreter preſent to interpret what he ſaid, ver. 39.—And in general to do all things, in their public aſſemblies, decently and in order, ver. 40.

Before this illuſtration is finiſhed, it may be proper to remark, Firſt, that this and the two preceding chapters of St Paul's firſt epiſtle to the Corinthians, more than any other parts of the ſacred volume, are uſeful for demonſtrating the reality, and for making us acquainted with the nature, of that moſt ſingular and aſtoniſhing proof of the divine original of the goſpel, which was ſet before the world in the ſupernatural gifts, wherewith multitudes of the firſt chriſtians were endowed. For, from the account accidentally given of theſe gifts in the chapters mentioned, and of the perſons who poſſeſſed them, and of the manner of their communication and operation, and of the uſes for which they were intended, we underſtand, That they all proceeded from the Spirit of God, and were moſt aſtoniſhing in their operation: That in every church, great numbers of perſons poſſeſſed theſe gifts, having received them, either by an immediate illapſe of the Holy Ghoſt, or by the impoſition of the apoſtles hands: That the ſpiritual men exerciſed theſe gifts openly before all the world, for the confirmation of the goſpel; and in their public aſſemblies, for their

their own edification: That in the abſence of the apoſtles, the ſpiritual men by theſe gifts, but eſpecially by the gifts of miracles and tongues, converted numbers: and That the heathens who came into the chriſtian aſſemblies, (as many of them did, 1 Cor. xiv. 24.) had thereby an opportunity to know, and to report to others, that God was really among them. Thus, notwithſtanding the goſpel in the firſt age, met with great oppoſition every where, from the ſtateſmen, the prieſts, the craftſmen, the bigots, and even from the philoſophers and rhetoricians, yet in all countries, by the influence of the ſpiritual gifts and of the miraculous powers which abounded among the chriſtians, it overcame all oppoſition, and through the bleſſing of God ſpread itſelf ſo effectually, that at length it put an end to the heathen religions, in the beſt peopled and moſt civilized provinces of the Roman empire.

My ſecond remark is: That although the irregularities, which the Corinthian brethren were guilty of in the exerciſe of their ſpiritual gifts, occaſioned at firſt abundance of trouble to the apoſtle Paul, theſe irregularities are not now to be regretted. By the direction of God, they have been the occaſion of our receiving certain and full information, concerning the exiſtence of the ſpiritual gifts, the primitive glory of our religion, and concerning the way in which they were exerciſed by the apoſtles, and other ſpiritual men, for the overturning of the heathen idolatry, the eſtabliſhment of the goſpel throughout the world, and the edification of the church itſelf. See the Illuſtration prefixed to 1 Theſſ. chap. i.

NEW TRANSLATION.	COMMENTARY.
CHAP. XIV. 1 *Purſue*[1] *love*, and *earneſtly* deſire ſpiritual gifts, but *eſpecially* that ye may propheſy.	CHAP. XIV. 1. Since it is a grace ſo excellent, *purſue love* by every method in your power; *and* only *earneſtly deſire ſpiritual gifts, but eſpecially that ye may propheſy.*
2 For he *who* ſpeaketh in *a foreign*[1] *language*, ſpeaketh not *to* men, but *to* God; for no *one* (ακȣει, 45.) underſtandeth HIM; (δε) *nevertheleſs, by* the ſpirit he ſpeaketh myſteries.	2 *For he who ſpeaketh in a foreign language*, in the public aſſemblies, *ſpeaketh not to men, but to God; for no one* preſent *underſtandeth him. Nevertheleſs, by the Spirit he ſpeaketh myſteries*, or things which, after he hath ſpoken them, are wholly hidden from the church.

Ver. 1. *Purſue love.* As διωκειν denotes the action of hunters in the chace, the apoſtle's meaning is, be moſt earneſt in your endeavours to attain the noble grace of love.

Ver. 2. *He who ſpeaketh in a foreign language.* The word γλωσσα, *tongue*, ſo often uſed in this chapter, plainly means a *foreign language*, (ſee ver. 19.) in which ſenſe it was uſed by the Greek writers, as Euſtathius on Iliad A. quoted by Hammond on 1 Cor. xiv. 28. affirms.

3 *But he who prophesieth, speaketh* by inspiration *to men* in a known language, *for increasing their faith, and stirring them up to their duty, and comforting them* under their afflictions.

3 But he *who* prophesieth, [1] speaketh *to* men FOR edification, and exhortation, (see Rom. xii. 8. note 1.) and *consolation.*

4 *He* therefore *who speaketh in a foreign language, edifieth himself* only; but *he who prophesieth*, speaketh in a known language, so as to *edify the church.*

4 He *who* speaketh in *a foreign language,* edifieth himself; [1] but he *who* prophesieth, edifieth the church.

5 *I wish, indeed, that ye all spake foreign languages; but rather that ye were endowed with the gift of prophecy. For, a more useful inspired person is he who prophesieth,* (See ver. 3.) *than he who speaketh* mysteries (ver. 2.) *in foreign languages, unless some one interpret* what he speaketh, *that the church may receive edification.*

5 I *wish, indeed,* that ye all spake *in foreign languages;* but rather that ye prophesied; for greater is he *who* prophesieth than he *who* speaketh *in foreign languages, unless* SOME ONE interpret, [1] that the church may receive *edification.*

6 *For, now, brethren, if I should come to you, speaking* the dictates of inspiration *in foreign languages, what good shall I do you, unless I shall speak to you intelligibly, either by* the *revelation* peculiar to an apostle; *or by* the word of *knowledge,* the gift of a superior prophet; *or by prophecy,* the inspiration proper to an inferior prophet; *or by doctrine,* the

6 (Νυνι δε) *For,* now, brethren, if I *should* come *to* you speaking *in foreign languages,* what shall I profit you, *unless* I shall speak [1] to you INTELLIGIBLY, either by revelation, or by knowledge, or by *prophecy,* (see

Ver. 3. *He who prophesieth, speaketh to men for edification,* &c. Seeing the spiritual men who had *the word of wisdom* and *the word of knowledge,* spake to others for edification, exhortation and consolation, the exercise of their gifts was comprehended under *prophesying;* which therefore was a general name for the speaking by inspiration in a known tongue, to the instruction of the church, whatever the nature of that inspiration might be.—When the apostles who were endowed with *the word of wisdom,* and the *superior* prophets who were endowed with *the word of knowledge,* prophesied, they did it by inspirations, called ver. 6. *revelation* and *knowledge.* But there were other kinds of inspiration, called in the same verse, *prophecy* and *doctrine,* which belonged to the inferior prophets. These were said to *prophesy,* when by inspiration they uttered prayers and psalms in which the church joined them: or delivered a discourse relating to some point of doctrine or practice. And all being done in a known language, the church was edified, exhorted, and comforted. See chap. xii. 10. note 2. Rom. xiv. 19. note.

Ver. 4. *Edifieth himself.* (See chap. viii. 10. note 2.) From this it is plain, that the inspired person who uttered in an unknown language a revelation made to himself, must have understood it, otherwise he could not increase his own knowledge and faith by speaking it. He might also confirm himself in the faith of the gospel, by his consciousness that he was inspired in delivering the discourse.

Ver. 5. *Unless some one interpret.* Εκτος ει μη διερμηνευη. This is rendered in our bibles, *unless he* (the person who speaks the unknown discourse) *interpret.* But this is contrary to the apostle's meaning, and to his precept, ver. 28. where the inspired person, who had a revelation made to him in an unknown tongue, is ordered not to interpret it, but to keep silence, if there was no interpreter by. The expression therefore in this verse is elliptical, and must be completed by supplying τις after μη.

Ver. 6.—1. *I shall speak.* The word λαλειν here, and ver. 3. signifies *to speak intelligibly.* Ess. iv. 55.

2. *Or*

ver. 3. note) or by doctrine?[2]

inſpiration proper to the ordinary paſtor?

7 *In like manner,* [1] things without life giving ſound, whether pipe or harp, *unleſs* they give a *difference* [2] *to the notes,* [3] how ſhall it be known what is piped or harped? [4]

7 *In like manner, things without life giving ſound, whether pipe or harp, unleſs they give a difference to the notes,* both in tone and in time, *how ſhall it be known what is piped or harped?* Such unmeaning ſounds, are a fit image of unintelligible language, both in their nature and in their effect.

8 (Και γαρ, 93.) *And therefore,* if the trumpet give an *unknown* ſound, who *will* prepare himſelf *for battle?*

8 *And therefore, if the trumpet,* inſtead of ſounding thoſe notes whoſe meaning is underſtood by the ſoldiers, ſhall *give* an unknown *ſound, who,* in that caſe, *will prepare himſelf for battle?*

9 So *alſo ye, unleſs with* the tongue *ye give intelligible ſpeech,* how ſhall it be known what is ſpoken? *therefore ye will be ſpeaking* into the air.

9 *So alſo ye,* when ye ſpeak by inſpiration in your public aſſemblies, *unleſs with the tongue ye utter intelligible ſpeech, How ſhall it be known what is ſpoken? Therefore,* however important the things ye ſpeak may be, *ye will be ſpeaking into the air* like mad men.

10 There are, *perhaps, as* many kinds of *languages* [1] in the world *AS YE SPEAK,* and none of them IS without ſignification.

10 *There are, no doubt, as many kinds of languages uſed in the world as ye ſpeak, and none of them is without ſignification* to thoſe who are acquainted with them.

11 (Ουν, 264.) *Yet, if I do not know* the meaning of the *language,* I ſhall be *to* him *who* ſpeaketh a barba-

11 *Nevertheleſs, if I do not know the meaning of the language* that is uttered, *I ſhall be to the perſon who ſpeaketh a foreigner,* who has no knowledge of

2. *Or doctrine.* This was an inſpiration, making known a particular doctrine to the ordinary paſtors or teachers, which they were to communicate to the church in public, or to the young and more ignorant in private, in a known language.

Ver. 7.—1. *In like manner.* In accented copies of the New Teſtament, the original word ſhould have the circumflex accent, thus, ὁμῶς, to ſhow that it hath the ſame ſignification with ὁμοιως, *in like manner.* Whereas accented thus, ὅμως, it will ſignify (tamen) *yet.* Beza obſerves that ὁμῶς, ſignifying *in like manner,* is a poetical word. But the other ſenſe, namely, *Yet,* does not ſuit the apoſtle's reaſoning in this paſſage.

2. *Give a difference.* Διαςολην. Among muſicians, this word ſignifies the meaſured diſtance between ſounds, according to certain proportions, from which the melody of a tune reſults.

3. *To the notes.* Raphelius has ſhewn that φθογγος, as diſtinguiſhed from φωνη, ſignifies *a muſical ſound,* a *note* in muſic. See Parkh. Diction.

4. *Is piped or harped.* The ancients not only directed their motions in dancing by muſical inſtruments, but they uſed them in battle, and even in funeral lamentations for exciting grief, Matth. ix. 23. xi. 17.

Ver. 10. *As many kinds of languages.* Bos is of opinion, that φωνη here, ſignifies *articulate ſpeech, language.* And Raphelius has ſhewn, that Polybius and Arrian have uſed the word in that ſenſe. See Acts xiii. 27. where φωνας των προφητων, ſignifies *the words of the prophets:* for they are ſaid to be *read every ſabbath day,* namely in the ſynagogues.—Likewiſe, 2 Pet. ii. 16. *The dumb beaſt ſpeaking,* ανθρωπε φωνῃ, *in man's language, forbad,* &c.

Ver.

what he ſpeaks, *and he who ſpeaketh ſhall be a foreigner to me:* we ſhall be incapable of holding any converſation with each other.

rian, [1] and he *who* ſpeaketh *WILL BE* a barbarian *to* me.

12 *Wherefore ye alſo,* that *ye* may not be barbarians to each other, *ſince ye are earneſtly deſirous of ſpiritual gifts,* (πνευματων, See ver. 32. note 1.) *ſeek them, that* by exerciſing them properly, *ye may abound for the edification of the church.*

12 (Ουτω και, 266.) *Wherefore, ye alſo, ſince* ye are *earneſtly deſirous* of ſpiritual GIFTS, ſeek *THEM,* that ye may *abound for the edification* of the church.

13 *For which cauſe, let him who* by inſpiration *prayeth* in the church *in a foreign language, pray in ſuch a manner* and at ſuch a time, *as ſome one* who is inſpired, may *interpret* his prayer to the edification of the church.

13 (Διοπερ) *For which cauſe,* let him (ὁ λαλων, 55.) *who prayeth* [1] in *a foreign language,* pray (ινα, 197.) *ſo as SOME ONE* may interpret. [2]

14 *For if I pray* publicly *in a foreign language* not interpreted, *my Spirit* which underſtandeth that language *prayeth, but my meaning* in ſuch a prayer, *is without fruit* to the perſons for whom I pray.

14 For if I pray in *a foreign language,* (πνευμα μου) my ſpirit [1] prayeth, but (νους μου) my *meaning is without fruit.*

15 *What then is to be done,* when the Spirit moves me to pray in the church in an unknown language? Why this, *I will pray with* the inſpiration of *the Spirit, but I will pray alſo with* my *meaning* interpreted, ver. 13. *I will ſing with* the inſpiration of *the Spirit, but I will ſing alſo with* my *meaning* interpreted.

15 *What then is TO BE DONE?* I will pray with the ſpirit, (δε) *but* I will pray alſo *with meaning:* I will ſing with the ſpirit, *but* I will ſing alſo *with meaning.*

Ver. 11. *A barbarian.* The Greeks, after the cuſtom of the Egyptians, mentioned by Herodotus, lib. 2. called all thoſe *barbarians,* who did not ſpeak their language. In proceſs of time, however, the Romans having ſubdued the Greeks, delivered themſelves by the force of arms from that opprobrious appellation; and joined the Greeks in calling all *barbarians,* who did not ſpeak either the Greek or the Latin language. Afterwards, *barbarian* ſignified any one who ſpake a language which another did not underſtand. Thus the Scythian philoſopher Anacharſis ſaid, that among the Athenians, the Scythians were *barbarians;* and among the Scythians, the Athenians were *barbarians.* In like manner, Ovid Triſt. v. 10 *Barbarus hic ego ſum, quia non intelligor ulli.* This is the ſenſe which the apoſtle affixes to the word *barbarian* in the preſent paſſage.

Ver. 13.—1. *Let him who prayeth.* That λαλων here, ſignifies *a ſpeaking in prayer,* is evident from the ſubſequent clauſe, and from ver. 14.

2. *Pray,* (ινα διερμηνευη, ſup. τις, ſee ver. 5. note.) *ſo as ſome one may interpret.* What the apoſtle meant by ordering the inſpired perſon to pray in ſuch a manner, as that another might interpret his prayer, was this: He who prayed in an unknown language, was to do it by two, or at moſt by three ſentences at a time, and in order; and the interpreter was to interpret what he ſaid, as he went along, ver. 27. But if there was no interpreter at hand, he was to be ſilent, ver. 28. even though he himſelf could have interpreted what he ſpake; becauſe to edify the church in that manner, was a ridiculous vanity, not to be encouraged, for a reaſon which ſhall be mentioned in the note on ver. 28.

Ver. 14. *My ſpirit prayeth, but my meaning is without fruit.* According to Bengelius, *ſpirit* in this verſe, ſignifies that faculty of the inſpired perſon, on which the Spirit of God operated internally, ſo as to make known to him ſomething, which he was ignorant of before.

16 (Επει) Elſe, when thou ſhalt bleſs with the ſpirit, *he who filleth up the place of the private perſon,*[1] How ſhall *he ſay the Amen*[2] *to thy thankſgiving, ſince he knoweth* not what thou ſayeſt?

16 *Elſe, when thou ſhalt bleſs* God *with* an inſpiration of *the Spirit* in an unknown language, *he who* in the congregation *is a private* or uninſpired *perſon,* and heareth thee ſpeak, *how ſhall he* aſſent to what thou ſpeakeſt, and *ſay the amen to thy thankſgiving, ſince he knoweth not what thou ſayeſt?*

17 For thou, *indeed,* giveſt thanks well, but the other is not edified.

17 *For thou indeed giveſt thanks,* in that unknown language *in fit expreſſions, but the other* who hears thee, *is not edified* thereby.

18 I *give thanks to* my God, *ſpeaking in foreign languages*[1] more than *all of you*:

18 I do not thus ſpeak of foreign languages, becauſe I myſelf am deficient in them. For *I worſhip my God, ſpeaking in more foreign languages, than all of you* taken together.

19 Yet in the church, I had rather ſpeak (πεντε λογες, 60.) five *ſentences* with my *meaning* UNDERSTOOD, *that I may inſtruct* others alſo, than ten thouſand[1] *ſentences* in *a foreign language.*

19 *Yet* ſo far am I from being vain of this gift, that *in the church I had rather ſpeak five ſentences, with my meaning underſtood, that I may inſtruct others as well as myſelf, than ten thouſand ſentences in a foreign language,* however ſublime and elegant that diſcourſe might be.

fore. But *mind,* ſignifies the ſame faculty, operating in diſcovering its conception to others. Wherefore, ſeeing the original words νες με, ſignify, *my mind made known to others,* they may be tranſlated as I have done, *my meaning.* This ſignification the word *mind* hath, ver. 19. It hath the ſame ſignification in other paſſages. For example, 1 Cor. ii. 16. *Who hath known* (νεν κυριε, *ſenſum domini,* Vulg.) *the mind of the Lord? but we have* (νεν Χριστε) *the mind of Chriſt.*—Beſides in the gloſſaries, (νες) *mind* ſignifies (*ſenſus*) *meaning,* as in this phraſe, νεν δε εχει τινα, *what is the meaning of this word?*

Ver. 16.—1. *Who filleth up the place,* τε Ιδιωτε, *of the private perſon.* Joſephus, Antiq. 3. c. 9. § 1. uſes the Greek word Ιδιωτης, to denote *a private perſon,* as diſtinguiſhed from the prieſts. In like manner, in this verſe Ιδιωτης, denotes thoſe of the aſſembly, who had not the gift of languages, and who were not *teachers,* but *hearers* only. In ver. 23. and 2 Cor. xi. 6. the word ſignifies a perſon *unlearned,* or *untaught.* See the following note.

2. *How ſhall he ſay the Amen to thy thankſgiving?* The apoſtle's queſtion implies, that it was the cuſtom in the Chriſtian church from the beginning, for all the people, in imitation of the ancient worſhip, to ſignify their aſſent to the public prayers, by ſaying *Amen* at the concluſion of them. Of this cuſtom in the Jewiſh church, we have many examples. See Deut. xxvii. 15. 1 Eſdras ix. 47. Neh. viii. 6.

Ver. 18. *Speaking in foreign languages.* This is B. Pearce's tranſlation, which I have adopted, becauſe it is more agreeable to the original, and to the ſcope of the paſſage, than the common verſion.—The apoſtle had this great variety of languages given him by inſpiration, that he might be able immediately to preach the goſpel to all nations, without ſpending time in learning their languages. But it muſt be remembered, that the knowledge of ſo many languages miraculouſly communicated, was a knowledge for common uſe, ſuch as enabled the apoſtle to deliver the doctrines of the goſpel clearly and properly, and not ſuch a knowledge of theſe languages, as prevented him in ſpeaking and writing, from mixing foreign idioms with them, eſpecially the idioms of his mother tongue. An attention to ſuch trifles, was below the grandeur and importance of the work in which the apoſtle was engaged, and tended to no ſolid uſe; theſe foreign idioms being often more expreſſive and emphatical than the correſpondent claſſical phraſes.

Ver. 19. *Than ten thouſand.* Here η ſtands for μαλλον η, as it does likewiſe Luke xv. 7.

20 *Brethren, do not,* by exercising the gift of tongues with strife, *shew yourselves children in understanding. But in* freedom from *evil* dispositions, *be ye children, and in understanding, be ye full grown men.*

20 Brethren, be not children in understanding; (αλλα) *but in evil* [1] be ye children, *and* in understanding be *ye full grown* men. [2]

21 *In the law it is foretold, Surely with other tongues, and with other lips,* that is, by persons whose language is different from theirs, *I will speak to this people. Yet not even so will they become obedient to me, saith the Lord.*

21 In the law it is written, [1] (ὁτι, 260.) *Surely, with other* tongues and *with* other lips *I will* speak *to* this people; *yet not even so will they hearken to me,* saith the Lord.

22 *Wherefore, foreign languages are for a sign* of the effusion of the Holy Ghost on you, *not to* convince *believers,* who do not understand these languages, *but to* convince *unbelievers* to whom ye speak in their own language, Acts ii. 8. *But prophecy is for a sign* of the effusion of the Spirit, *not to* convince *unbelievers* who cannot know, *but to* edify *believers* who know, that ye are inspired in prophesying.

22 *So that foreign languages* are for a sign, not *to believers,* but *to unbelievers:* [1] but *prophecy* IS FOR A SIGN, *not to unbelievers, but to believers.*

Ver. 20.—1. *In evil.* The Greek word κακια, in this passage does not signify *malice,* but those evil dispositions which are contrary to the gentleness and innocence of children; particularly envy, anger, and strife.

2. *And in understanding be ye full grown men.* Behave with the good sense and prudence of full grown men.—It was a severe reproof to the Corinthians, who piqued themselves on their wisdom, to represent their speaking unknown languages, and their contending about precedency, as a childishness which men of good sense would be ashamed of.—Doddridge makes the following remark on this part of the apostle's epistle to the Corinthians, "Had the most "zealous protestant divine, endeavoured to expose the absurdity of praying and praising in an "unknown tongue, as practised in the church of Rome, it is difficult to imagine what he "could have wrote more full to the purpose than the apostle hath done here." He adds for the instruction of those who preach the gospel, "That a height of composition, an abstruseness "of thought, and an obscurity of phrase, which common Christians cannot understand, is really "a speaking in an unknown tongue, though the language used be the language of the country."

Ver. 21. *In the law it is written.* See Rom. ii. 12. 25. notes, where it is shewn, that *The law,* signifies the whole of the Jewish scriptures.—This passage is taken from Isa. xxviii. 11. *With stammering lips, and another tongue, will he speak to this people.* The critics observe, that the Hebrew words in Isaiah, rendered by our translators, *with stammering lips,* ought to be translated *In labiis irrisionis, With mocking lips,* in which sense the LXX. understood the phrase. But that translation makes no alteration in the meaning; for they who speak to others in an unknown language, seem to the persons to whom they speak, to stammer and to mock them.

Ver. 22. *So that foreign languages are for a sign, not to believers, but to unbelievers.* Some are of opinion, that Isaiah in the words quoted, alludes to Deut. xxviii. 49. and that by God's speaking to the unbelieving Jews with another tongue, is meant his punishing them by a foreign nation. But that sense of the prophet's words, agrees neither with his design, nor with the apostle's. Isaiah evidently foretels the methods which God in future times would use for converting the unbelieving Jews; and among others, that he would speak to them in foreign languages, that is, in the languages of the nations among whom they were dispersed. The passage therefore is a prediction of the gift of speaking foreign languages, to be bestowed on the first preachers of the gospel. From the prophecy thus understood, the apostle's conclusion is clear and pertinent.

23 If, *then*, the whole church [1] be come together *in* one place, and all *speak in foreign languages*, and there come in *unlearned persons*, or unbelievers, will they not say that ye are mad? [2]

23 *Well then, if the whole church be assembled in one place, and* the inspired persons *all speak in foreign languages, and there come in persons ignorant of these languages, or heathens, will they not say that ye are mad*, when they see the confusion ye make, by speaking languages which no one present understands?

24 But if all prophesy, (see ver. 3.) and there come in *an unbeliever, or an unlearned person*, (see ver. 16. note 1.) he is *reproved* by all, (ανακρινεται, chap. iv. 3. note 1.) he is *examined by all.* [1]

24 *But if all,* who are inspired, *prophesy, and there come in a heathen, or one ignorant of foreign languages,* with an intention to act as a spy, *such a person,* understanding what is spoken, *will be reproved* for his idolatry and other sins, *by all* who prophesy: and *he will be questioned* concerning his intention *by all* who can discern spirits.

25 And thus *the* secrets of his heart *are* made manifest; and so, *falling on* HIS face, he will worship God, *carrying away word*, that God *actually is among you.*

25 *And thus the hidden purposes of his heart being made known,* he will be astonished; *and so falling prostrate, he will worship God, and report that God is actually among you.* Like Nebuchadnezzar, he will say, "Of a truth, it is, that your God is a God "of Gods,—and a revealer of secrets," Dan. ii. 47.

26 *What then is* TO BE DONE, brethren? When ye *are* come together, *each* of you hath a psalm, [1] hath a *discourse*, hath a *foreign language*, hath a revelation,

26 *What then is to be done brethren? When ye are assembled, one of you* by inspiration *hath a psalm:* another *hath a discourse:* another *hath* something made known to him in *a foreign language:* another *a revelation* of some future event: another *hath an in-*

Ver. 23.—1. *The whole church.* By the *whole church*, the apostle means the whole brethren of a particular city; or the whole of the brethren, who were in use to meet together in one place for worship.

2. *Will they not say that ye are mad?* This is not contrary to what is said, ver. 22. that the speaking in foreign languages, was a sign to convince unbelievers. For *the unbelievers* to be convinced by that sign, were such strangers as understood the language in which they were addressed; whereas, *the unbelievers* and *unlearned persons* who considered the speaking of foreign languages as an effect of madness, were those strangers who did not understand them.

Ver. 24. *He is examined by all*: by all who have the gift of discerning spirits; and they making known to the church, the design on which he was come into their assembly, he will be affected in the manner described, ver. 25.

Ver. 26.—1. *Each of you hath a psalm.* Grotius thinks, this, and the following clauses, should be read interrogatively: *Hath each of you a psalm? hath he a discourse?* The inspired psalms of which the apostle speaks, were not metrical compositions, but compositions, which were distinguished from prose, by the sublimity of the sentiments, and the strength, beauty, and aptness of the expressions. Such was the inspired psalm which Mary our Lord's mother uttered, Luke i. 46. and the inspired thanksgiving and prayer which the disciples jointly sang, upon the deliverance of Peter and John from the council, recorded, Acts iv. 24.—30. And since it is said, ver. 24. that the whole company *lifted up their voice*, ὁμοθυμαδὸν, *with one accord*, it is evident that Peter, to whom that psalm was given, must have delivered it by two or three sentences at a time, (as St Paul directed the Corinthians to do in the like cases) that all the company might join in it.

2. *Hath a discourse*; namely, for edification, exhortation, and consolation. For the word

 διδαχη,

terpretation of what was uttered in a foreign language. In ſuch caſes, *let all* theſe gifts *be exerciſed to edification.*

hath an interpretation. Let *all* be done to *edification.* (See chap. xiv. 3. note.)

27 *And if any one* be moved to *ſpeak in a foreign language, let him ſpeak by two, or at moſt by three ſentences* at a time, *and ſeparately, and let one*, in the ſame manner, *interpret* what he ſays, that the church may be edified.

27 (Ειτε) *And*, if any *one* ſpeak [1] in *a foreign language*, LET IT BE by two, or at *moſt three* SENTENCES; and (ανα μερος) *ſeparately*; and let one interpret.

28 *But if there be no interpreter* preſent, *let the inſpired perſon be ſilent in the church* at that time. *Yet* for his own edification, *he may ſpeak* inwardly *to himſelf and to God*, what is given him by the Spirit.

28 But if there be no interpreter, let him *be ſilent* [1] in the church; (δε) *Yet* let him ſpeak to himſelf, and to God.

29 *Now, let* only *two or three prophets ſpeak* in ſucceſſion, at one meeting, *and let the others* who have the gift of diſcerning ſpirits, *diſcern* whether they have ſpoken by inſpiration, or by private ſuggeſtion.

29 *Now, let two or three prophets ſpeak*, and let the *others diſcern.* (Διακρινετωσαν, ſee chap. xii. 10. note 2.)

30 *But, if to another who ſitteth by* hearing a prophet ſpeak, *any thing be revealed, let the firſt* finiſh his diſcourſe and *be ſilent*, before the other attempteth to ſpeak.

30 *But* if to another *ſitting* by, ANY THING be revealed, [1] let the firſt *be ſilent.*

31 *For*, by ſpeaking one after another, *ye can all deliver one by one*, either at that or ſome ſubſequent meeting, *what is revealed to you, ſo as all may learn, and all be comforted.*

31 For ye *can* all propheſy (καθ' ενα) one by one, (ινα, 197.) *ſo as* all may learn, and *all be* comforted.

διδαχη, ſignifies not only the thing taught, but the diſcourſe in which it is taught. See Eſſ. iv 39.

Ver. 27.—1. *If any one ſpeak in a foreign*, &c. The word τις, *any one*, being ſingular, ſhews, that the *ſpeaking by two, or at moſt by three*, cannot mean perſons. For how could *any one* ſpeak *by two or three perſons?* Beſides it is ſaid, ver. 31. that they could *all ſpeak one by one.* The word therefore to be ſupplied here, is not *perſons*, but λογυς, *ſentences.*

2. *By two, or at moſt three ſentences.* As the apoſtle did not allow foreign languages to be ſpoken in their meetings for worſhip, unleſs they were interpreted, ver. 28. the direction to ſpeak what was revealed in theſe languages, by two, or at moſt by three ſentences at a time, and ſeparately, was moſt proper, as it allowed the interpreter time, to deliver diſtinctly his inſpired interpretation for the edification of the church.

Ver. 28. *But if there be no interpreter, let him be ſilent.* Although the inſpired perſon had been able to interpret the foreign language in which a revelation was given to him, he was here forbidden to do it. Becauſe to have delivered the revelation, firſt in the foreign language, and then in a known tongue, would have been an oſtentation of inſpiration of which the church could not judge; not to mention that it would have waſted much time to no purpoſe. Whereas, when one ſpake a revelation in a foreign language, and another interpreted what he ſpake, the church was edified, not only by the things ſpoken thus made known to them; but alſo by having an undoubted proof of the inſpiration of the perſon who ſpake, given them in the inſpired interpretation of what he ſpake.

Ver. 30. *But if to another ſitting by, any thing be revealed.* When a ſpiritual man was ſpeaking in the church by inſpiration, ſomething relating to the ſame, or to a different ſubject, might be

32 (Και, 207.) *For the spiritual gifts* [1] of the prophets, are subject to the prophets. [2]

32 *For the spiritual gifts of the* Christian *prophets, are under the command of the prophets:* so that they can exercise, or forbear to exercise them, as they choose.

33 (Γαρ, 91.) *Besides,* God is not THE AUTHOR of *disturbance,* but of peace; as in all *the* churches of the saints [1] *IS WELL KNOWN.*

33 *Besides, God is not,* by his inspirations, *the author of disturbance, but of peace;* having enjoined the orderly exercise of the spiritual gifts: *as in all the churches of the saints is well known.*

34 Let your women *be silent* in the churches: [1] for

34 Your women, on pretence of being inspired, have assumed the office of public teachers. But my

be revealed to another prophet, who was sitting by hearing him. In such a case, the rule to be observed was, the first was to be silent, that is, was to finish what he had to say, before the other began to speak, as is plain from the reason of the rule given, ver. 32.

Ver. 32.—1. *For the spiritual gifts of the prophets.* In this, and in ver. 12. the word πνευματα, signifies *spiritual gifts.* Accordingly our translators have so rendered it, ver. 12. and ought to have rendered it in the same manner here likewise.

2. *Are subject to the prophets.* The apostle's meaning is, that the operation of the spiritual gifts in the mind of the prophets, was subject to the will of the prophets; for which reason, they were not to think themselves under a necessity of speaking when a revelation was made to them, especially if it was made to them while another prophet was speaking, ver. 30. but were to remain silent till the other had finished his revelation, to shew the command which they had of themselves on such occasions. In this respect, the inspirations of the Spirit of God, differed entirely from the inspirations of evil spirits, by whom the heathen priests and priestesses were agitated. This difference may be clearly perceived in the picture which Virgil hath drawn of the priestess of Apollo, Eneid. vi. line 46.

———— *Subitò non vultus, non color unus,*
Non comptæ mansere comæ; sed pectus anhelum,
Et rabie fera corda tument; majorque videri,
Non mortale sonans, afflata est numine quando
Jam propiore Dei.

B. Potter after quoting this passage, Antiq. B. 2. c. 12. adds: "Few that pretended to inspiration but raged after this manner, foaming, and yelling and making a strange terrible noise, "sometimes gnashing their teeth, shivering and trembling, with a thousand antic motions. In "short these *Rapti* and *Deo pleni* were besides themselves, and absolutely mad, during the time "of their inspirations." To this God alludes, Isa. xliv. 25. *I am the Lord who frustrateth the tokens of the liars, and maketh diviners mad.*—It is true, in these frantic fits of the heathen diviners there was often much imposture. Yet in some instances there seems to have been a real possession of the devil, as in the case of the damsel, mentioned, Acts xvi. 16. In these, as Gale says, the devil imitating the extasies of the prophets of the true God, (Jerem. xxix. 26, 27. Hos. ix. 7.) carried the matter far beyond them. For, notwithstanding the prophets had their visions in an extasy, they related what they had seen, in their ordinary frame of mind, and not in frantic fits, as the Cumæan Sybil is reported, by Virgil, to have done, Eneid. vi. lin. 99.—102.

Ver. 33. *As in all the churches of the saints.* This clause, some critics, and among the rest B. Pearce, joins with the following verse, by placing a full stop after the word *peace;* so as to make this sense, *As in all the churches of the saints, let your women keep silence in the churches,* namely of Achaia. According to this method of pointing the sentence, *the churches of the saints* are the churches of Judea, which were composed of the ancient people of God called *saints.* In these churches, the public worship and discipline was most perfect, because they had been planted and regulated by the apostles

Ver. 34. *Let your women be silent in the churches.* Because the apostle in chap. xi. reproved

 women

command is, *Let your women be silent in the churches: for it hath not been permitted to them* by Christ, *to teach* in public; *but they must be in subjection* to the men, *as also the law* of Moses *commandeth.*

it *hath not been* permitted *to* them to speak; but *THEY MUST be in subjection,* as also the law (λεγει, 55.) *commandeth.* (Gen. iii. 16.)

35 I do not permit women, so much as to ask a question in the church, even on pretence of receiving information. But *if they wish to learn any*

35 And if they *wish to* learn any thing, let them ask their *own* husbands at

women for praying and prophesying in the church without their veils, but did not blame them for the practice itself, it hath been argued, that he allowed them to pray and prophesy publicly, provided they did it with their heads veiled. But as the apostle's intention in chap. xi. was only to shew the indecency of the manner in which the women prayed and prophesyed in the public assemblies, and not to consider whether the practice itself was permitted by Christ, no argument can be drawn in favour of that practice from his not prohibiting it. See chap. xi. note 1. It therefore remains to be considered, Whether the apostle, in this chapter, absolutely forbids women to pray and prophesy in the church? Or whether he forbids them only, in the case of their not being inspired?

For determining the question, it may be of use to observe, that in this chap. the apostle, after describing prophecy, ver. 3. and explaining the inspiration by which the prophets spake, ver. 6. and ordering them to pray and prophesy in a known language, ver. 7.—12. or if they prophesied in a foreign language, to do it so as it might be interpreted, by some one in the assembly, who had the gift of interpretation, ver. 13. And after giving them directions concerning the orderly exercise of all their spiritual gifts founded on this fact, that the spiritual gifts of the prophets were subject to the prophets, ver. 32. he adds, ver. 34. *Let your women be silent in the churches, for it hath not been permitted to them to speak.* The prohibition standing in this connection implies, that the Corinthian women were not to pray and prophesy in the church as teachers, on pretence of being inspired and unable to restrain the motions of the Spirit.—Next, The reasons mentioned by the apostle shew, that the prohibition was absolute and general. Christ had not permitted women to speak in the church as teachers of the men: neither had the law of Moses permitted them; for it commanded them to be in subjection to the men. The apostle, therefore, considered women's praying and prophesying in the church, as a renouncing of their subjection to the men. Accordingly he terms it, 1 Tim. ii. 12. *an usurping authority over the man.* They were not so much as to ask a question in the church, even on pretence of learning something, lest it might have given them a handle for entering into disputations with the men. But if they wished to learn any thing, they were to ask their husbands at home, ver. 35.—Nay, it was indecent for women to speak at all in the church; being inconsistent with that modesty which is their greatest ornament.—In short, to cut off every pretence for women's teaching in the church, the apostle asked them, Did the word of God go forth from you into the world? Or did it only come to you by the ministry of the men? Plainly telling them, that whatever inspirations of the Spirit they might be favoured with, no inspiration was given them for the purpose of enabling them to teach publicly, or to lead the devotion of the church.

But it may be asked, Since women were not allowed to pray and prophesy in the church, for what purpose were the inspirations of the Spirit bestowed on them? They were bestowed for enabling them to instruct their own sex in private; especially those of the younger sort, and those who were newly converted. Perhaps, also, some of the married women, who were eminent for their gifts and knowledge, may, in private conversation, have assisted the novices even among the men; as we find Priscilla expounded the way of God to Apollos, Acts xviii. 26. And as the daughters of Philip the evangelist may have done, who are said, Acts xxi. 9. *to have prophesied.* For *prophesying*, does not necessarily imply the foretelling of future events by inspiration, but most commonly signifies the speaking by inspiration to the edification of others. At the same time, if the daughters of Philip had the knowledge of any future events given them by inspiration, it will not follow that they uttered these prophesies

home; for it is *an indecent*[1] *thing* for women to speak in the church.

thing, let them ask their own husbands at home; for it is an indecent thing for women, on any pretence, *to speak in the church.*

36 What? *went* the word of God *forth* (αφ' υμων) from you WOMEN?[2] or *did it only come* (εις υμας) *to you?*

36 *What? Went the word of God forth* into the world *from you women?* Did Christ employ any of your sex as apostles? *Or did the word only come to you* by the ministry of the men? How then can ye pretend to teach men?

37 If any *one be really*[1] a prophet, or *a spiritual person,* let him acknowledge *the* things *I* write *to* you, *that they* are the commandments of the Lord.

37 *If any one be really a prophet, or a discerner of spirits, I* appeal to him, and *require him to acknowledge the things I now write,* and all the other things in this Epistle, *that they are the commandments of the Lord* Christ given me by inspiration.

38 *And,* if any *one* be ignorant,[1] let him be ignorant.

38 *And if any one* after that, *is ignorant* that my precepts are the commandments of the Lord, *let him be ignorant.* His ignorance being wilful, I will trouble myself no farther with him.

39 Wherefore, brethren, *earnestly desire* to prophesy; and *hinder* not to speak *in foreign languages.*

39 *Wherefore, brethren,* prophecy being so excellent a gift, *earnestly desire to prophesy. And hinder not* any *to speak in foreign languages,* if there is one present to interpret.

phesies in the church. They may have published them in conversation, like Anna, Luke ii. 38. whereby all the ends, for which these events were revealed to them, may have been answered.

Ver. 35. *It is an indecent thing for women to speak in the church.* This is the apostle's third reason for prohibiting women to teach in the church. See ver. 34. note. It is contrary to the modesty natural to the sex, and to the manners of all nations. The apostle adds a fourth reason, ver. 36. That no woman had been commissioned by Christ to preach the gospel to unbelievers. To conclude, if any of the women were inspired in the public assemblies, they suffered no hardship from this prohibition; because having the command of their gifts, they could keep silence till they went home, where in their own families they might utter these revelations. Or they might do it in meetings of their own sex, privately gathered for that purpose.

Ver. 36. *What? went the word of God forth from you women?* Some commentators, interpret the apostle's questions as addressed to the church at Corinth, in this manner: Did the word of God go forth into the world from you of Corinth, that ye take upon you to make ordinances concerning the public worship? or did it come to you from the churches of Judea? But the reasoning is more direct and conclusive, on the supposition that these questions were addressed to women in general.

Ver. 37. *Be really a prophet.* Δοκει προφητης ειναι. Here δοκει is not an expletive, but denotes the certainty of the thing spoken of. See chap. vii. 40. note.

Ver. 38. *And if any one be ignorant.* In the former verse, *any one really a prophet or a spiritual person,* is any one really endowed with the gift of discerning spirits, for such only could judge whether the things written in this epistle were the commandments of the Lord. Wherefore, as such a spiritual person neither could be ignorant of the apostle's inspiration, nor unwilling to acknowledge it, the *any one,* in this verse, who is ignorant, must be the false teacher and his adherents, with all other wilfully ignorant and incorrigible persons.

Ver.

40 *Let all things be done decently, and in order* in your religious assemblies: the spiritual men avoiding envy and strife; and the women being silent.

40 Let all things be done (ευσχημονως και κατα ταξιν) decently, and in order.[1]

Ver. 40. *Let all things be done decently and in order.* This precept is sometimes applied to support the use of rites and ceremonies in the worship of God, not commanded in scripture. But any one who considers the place which it holds in this discourse, will be sensible that it hath no relation to rites and ceremonies, but to the decent and orderly exercise of the spiritual gifts. Yet by parity of reason, it may be extended even to the rites of worship, provided they are left free to be used by every one as he sees them expedient.

CHAP. XV.

View and Illustration of the Reasonings, and of the great Discoveries contained in this Chapter.

FROM Acts xvii. 32. it appears, that the resurrection of the dead, was a subject of laughter to the learned Greeks, who regarding the body as the prison of the soul, placed their happiness in being freed from it for ever by death. The false teacher, therefore, to render the gospel acceptable to the Greeks, denied the resurrection of the body; contending that the only resurrection promised by Christ to his disciples, was the resurrection of the soul from the death of sin; and affirming that that resurrection was already past, 2 Tim. ii. 18. But the resurrection of the body, being one of the great objects of the faith and hope of Christians, the apostle in this xvth chapter, set before the Corinthians and all mankind, the proof by which that joyful event is rendered indubitable: it is a necessary consequence of the resurrection of Christ. Wherefore, to lay the foundation of this proof deep and strong, the apostle, before he shewed the connection which subsists between the resurrection of Christ and the resurrection of the dead, recalled to the remembrance of the Corinthians, the arguments by which he had proved to them the truth of Christ's resurrection so effectually, that many of them had believed him to be really risen. And first, to make them sensible of the importance of the facts by which he had proved the resurrection of Christ, he told them, That they constitute the principal articles of the gospel, ver. 1.—That they were the things which he first of all had delivered to them; and That he himself had received them first of all by revelation; namely, That Christ died for our sins according to the scriptures, ver. 3.—and that he was buried as one known to be really dead; and that he arose from the dead

dead on the third day, according to the ſcriptures, ver. 4.—That after his reſurrection, he was ſeen of the apoſtle Peter: then of the twelve, while they were aſſembled together the evening of the day on which he aroſe, and on the eighth day thereafter, ver. 5.—That he was ſeen of above five hundred brethren at once, of whom the greater part were living at the time Paul wrote this epiſtle, ver. 6.—That after this he was ſeen of James, and then of all the apoſtles, immediately before he aſcended into heaven, ver. 7.—and laſt of all, That he was ſeen of Paul himſelf, in different places and at different times, ver. 8.

Such was the proof, by which the apoſtle had perſuaded the Corinthians to believe the reſurrection of Chriſt. To view this proof in a proper light, the three following remarks may be of uſe.

The firſt is, That the death and burial of Chriſt, having been publicly tranſacted at Jeruſalem in the view of all the people aſſembled to celebrate the paſſover, were matters ſufficiently known, and not denied by any one. And therefore, though they were neceſſary antecedents to his reſurrection, the apoſtle did not think it at all needful to prove them. It was of more conſequence to obſerve, as he has done, that theſe things happened according to the ſcriptures. For thereby he inſinuated, that the death and burial of the Meſſiah, having been foretold by the Jewiſh prophets, Chriſt's pretenſions to be the Meſſiah, were not invalidated, but rather confirmed by his death and burial.—And with reſpect to his riſing again from the dead on the third day, becauſe that was not a matter of ſuch notoriety as his death and burial, but was denied by the Jews, it was abſolutely neceſſary that the apoſtle ſhould eſtabliſh it, to the conviction at leaſt of the unprejudiced, by the cleareſt proofs.

The ſecond remark is, That Chriſt's reſurrection from the dead being a matter of fact, it could not, during his abſence in heaven, be proved otherwiſe than by the teſtimony of credible witneſſes, who ſaw him alive after his reſurrection, and had often converſed with him; and who had no intereſt to ſerve by deceiving the world in that matter. Accordingly, from the account which St Paul hath given of the proof, by which he perſuaded the Corinthians to believe the reſurrection of Chriſt, it appears to have been preciſely of the kind required. For he ſays he told them, that after his reſurrection, Jeſus ſhewed himſelf alive in different places, and on different occaſions to his apoſtles; that is, to perſons, who having accompanied him during his miniſtry, were perfectly acquainted with his form, his viſage, his voice, his manner of ſpeaking, and every other circumſtance by which the identity of any perſon can be aſcertained; and who for that reaſon, were well qualified to judge, whether the perſon who appeared to them, was really their Maſter riſen from the dead. And as theſe witneſſes had no intereſt to ſerve by teſtifying Chriſt's reſurrection, but on the contrary, expoſed themſelves thereby to innumerable evils, their teſtimony merits in every reſpect to be believed.

The

The third remark is, The apoſtle's expoſition of the proof, whereby, at his firſt coming among the Corinthians, he perſuaded many of them to believe Chriſt's reſurrection, though intended more immediately for the confirmation of the faith of the Corinthians, hath been of ſingular benefit to the world. For it not only ſhews, in what manner the belief of the reſurrection of Chriſt was eſtabliſhed in the world, but it makes mankind ſenſible, that the prevalence of that belief in the firſt age was well founded: and that we likewiſe, who at this diſtance of time entertain the ſame belief, have good reaſon for ſo doing: and that our maſter, by his reſurrection from the dead, is powerfully demonſtrated to be the Son of God, and our religion is ſhewn to be divine.

The apoſtle having appealed to the teſtimony of the eye-witneſſes, as the proper evidence of our Lord's reſurrection, now that he is gone into heaven, proceeds in the following part of the chapter, to ſhew in what manner that evidence eſtabliſheth beyond all contradiction, firſt the truth of Chriſt's reſurrection; and ſecondly, the certainty of the reſurrection of all the dead.—His reaſoning for that purpoſe is as follows. If it be conſtantly preached by all the eye-witneſſes, and if it be firmly believed by all Chriſtians, that Chriſt really aroſe from the dead, how can the falſe teacher, or any among you Corinthians who call themſelves Chriſt's diſciples, affirm that there will be no reſurrection of the dead? ver. 12. —For if there is to be no reſurrection of the dead, Chriſt who promiſed to return and raiſe the dead, is an impoſtor who hath deluded the world with falſe hopes, whom therefore God never would raiſe, ver. 13.—And if Chriſt hath not been raiſed, the preaching of all who call themſelves *eye-witneſſes of his reſurrection* is falſe, and your faith in the goſpel is falſe, ver. 14.—Beſides, we apoſtles are found falſe witneſſes concerning God, becauſe we have witneſſed to the infinite diſhonour of God, that he hath raiſed an impoſtor from the dead, whom aſſuredly he hath not raiſed, if the dead are not to be raiſed, ver. 15.—The argument, taken from the reſurrection of Chriſt, to prove that the dead will be raiſed, is of ſuch importance, that the apoſtle affirmed a ſecond time, if the dead are not to be raiſed, neither hath Chriſt been raiſed. He is an impoſtor whom God never would raiſe, ver. 16.—Beſides if Chriſt hath not been raiſed, your faith in him as your Saviour, though founded on miracles, is not only falſe but uſeleſs. It anſwers no purpoſe. The guilt of your ſins remaineth, and ye are ſtill liable to puniſhment, ver. 17.—Certainly alſo, both they who have died in the belief of Chriſt's reſurrection, and they who have ſuffered death for that belief, are periſhed, if there is to be no reſurrection of the dead, ver. 18.—Farther, to ſhew you the abſurdity of imputing to us apoſtles, the crime of falſely teſtifying againſt God, that he hath raiſed an impoſtor from the dead whom he hath not raiſed, conſider that if there is to be no reſurrection, conſequently no future ſtate, our only motive to commit the great crime imputed to us, muſt be ſome

advantage which we reap from it in this life. Yet inſtead of advantage, we have, by preaching Chriſt's reſurrection, drawn on ourſelves from every quarter, the greateſt preſent temporal evils; in ſo much that if in this life only we have hope of advantage from Chriſt, we are of all men the moſt miſerable, ver. 19.—This argument, joined with the conſideration mentioned ver. 18. namely, that if there is to be no reſurrection, thoſe who have died in the belief of Chriſt's reſurrection, and the witneſſes who have ſuffered death for atteſting Chriſt's reſurrection, are all utterly periſhed, demonſtrates that the witneſſes of Chriſt's reſurrection were themſelves fully perſuaded of the truth thereof. Wherefore, being perfectly qualified for judging, and having had the beſt opportunities to judge of the truth of Chriſt's reſurrection, they could not poſſibly be deceived in that matter, and had no motive whatever to deceive the world.

It ſeems the philoſophers affirmed, that the reſurrection of the dead, on account of the obedience of Chriſt, is a thing unworthy of God: for the apoſtle told the Corinthians, that God had confuted that aſſertion, by raiſing Chriſt from the dead, as the firſt fruit or pledge of his raiſing all the dead at the laſt day, ver. 20.—Next, he obſerved, that ſince God, conſiſtently with his juſtice and goodneſs, ſubjected all mankind to death for one man's ſin, as experience ſheweth, he may with equal juſtice and goodneſs, raiſe all men from the dead on account of the obedience of one man, as revelation teacheth. This I think is the meaning of ver. 21, 22. —Withal, to render the reſurrection of the dead more certain, to ſuch of the Corinthians as underſtood and believed the other doctrines of the goſpel, the apoſtle aſſured them, that Chriſt will reign till he hath deſtroyed all dominion oppoſite to God's; and in particular, till he hath by the reſurrection of the dead, deſtroyed the dominion of death, the greateſt enemy of mankind. After which, Chriſt will deliver up the kingdom to God, ver. 24.–27; and then the Son himſelf ſhall be ſubjected to God, that God may be over all in all places of the univerſe, ver. 28.

Next, turning his diſcourſe to thoſe who denied the reſurrection of the dead, he aſked them, what they muſt do to make up their loſs, who are *baptized*, that is, plunged into the greateſt afflictions, for believing the reſurrection of the dead, if the dead riſe not? and what poſſible reaſon can be aſſigned for their willingly ſuffering death, on account of that belief? ver. 29.—Here it is inſinuated, that the teſtimony of the eye-witneſſes concerning the reſurrection of Chriſt, had appeared ſo credible to many, and had wrought in them ſuch a firm perſuaſion of their own reſurrection, that at the time the apoſtle wrote this letter, they were ſuffering the greateſt evils, rather than renounce that faith and hope. Farther, he aſked what reaſon the apoſtles could have for expoſing themſelves to the danger of death every hour, if they knew the reſurrection of Chriſt and of the dead, to be falſehoods? ver. 30.—and what advantage, he in particular could propoſe to himſelf, in undergoing all the evils he ſuffered,

if there is to be no reſurrection of the dead? In that caſe, he told them, it had been better for him, and the other apoſtles, to have followed the maxim of the profane, *Let us eat and drink, for to-morrow we die*, ver. 31, 32.—Having by theſe ſtrong reaſonings eſtabliſhed, firſt, the truth of Chriſt's reſurrection, and next the certainty of the reſurrection of all the dead, the apoſtle adviſed the Corinthians, to ſhun converſing with any one who denied theſe eſſential articles of the Chriſtian faith, ver. 33.—and commanded the faction to awake from their errors, ver. 34.

In what follows, the apoſtle anſwers two queſtions, with which the falſe teacher combated the doctrine of the reſurrection. *But ſome one will ſay, how can the dead be raiſed?* how is it poſſible? *and* if it be poſſible, *with what kind of body do they come* out of the grave? The philoſophers argued, that the reſurrection of the body is a thing impoſſible; and that though it were poſſible, it is by no means deſirable: becauſe a body, ſuch as men now have, is a clog to the ſoul in its operations. In anſwer to the firſt of theſe queſtions, the apoſtle ſhewed the poſſibility of the reſurrection of the body, by appealing to the operations of the divine power which we daily behold: namely, the production of plants from ſeeds which rot in the earth: the diverſity of the bodies of beaſts, fowls and fiſhes; and the different degrees of light with which the celeſtial bodies ſhine. For if the divine power appears ſo great, in the endleſs variety of its productions, can any rational perſon doubt of God's being able to raiſe the dead? ver. 35.–42.—He therefore concluded that the reſurrection of the dead is poſſible, ver. 42.

Next, to ſhew the philoſophers their miſtake, in ſuppoſing the ſoul will be clogged in its operations by its reunion with the body, the apoſtle compared the body of the righteous which dies, (for it is of them only he diſcourſes) with that which will be raiſed. Their buried body is corruptible; is diſhonoured by death; is deformed and waſted by diſeaſe; and at beſt is weak in its operations; in ſhort it is an animal body, which like the body of beaſts, depends for its growth and ſubſiſtence, on meat and drink. But the body of the righteous, which ſhall be raiſed, will be incorruptible, and glorioſly beautiful in its outward appearance, and powerful in its activity: In one word, it will be a *ſpiritual body;* a body which doth not ſubſiſt by meat and drink, but by its own internal vigour. Now, there being theſe differences between the body of the righteous that dieth, and the body that riſeth, the reſurrection of the body, inſtead of being a diſadvantage to the righteous, will contribute greatly to their perfection and happineſs in the life to come, ver. 42.–47.

At this period of his diſcourſe, the apoſtle takes occaſion to declare a great and important ſecret, concerning the reſurrection of the wicked, hitherto not diſcloſed. He tells us, *as the earthly* or *ſinful man* Adam *was*, ſuch alſo at the reſurrection *the earthly* or wicked *men ſhall be;* they ſhall riſe with an earthly corruptible body, like that which Adam had after the fall,

fall. *And as the heavenly man* Chriſt now is, *ſuch alſo* at the reſurrection, ſhall *the heavenly men*, the righteous *be*, in reſpect of their body, ver. 48.—And to prove that the righteous who are deſtined to live in heaven, muſt bear the image of the heavenly man in their body, as well as in their ſoul, he affirms, that a corruptible body, compoſed of fleſh and blood, cannot inherit the kingdom of God, ver. 49, 50.—Then declares another great myſtery or ſecret, namely, that the righteous, who are living on the earth at Chriſt's coming, inſtead of dying, ſhall all be changed in their body, from corruptible to incorruptible, in a moment, in the twinkling of an eye: by which, and by the reſurrection of the righteous from the dead, death ſhall be ſwallowed up for ever, with reſpect to them, ver. 51.–54.—and being warmed with the grandeur of his ſubject, he breaks forth into that noble ſong of victory: *Where O death is thy ſting?* &c. ver. 55.–57.—The apoſtle gave to theſe diſcoveries, the appellation of *a myſtery*, not only becauſe they were hitherto kept ſecret from mankind, but becauſe they are diſcoveries infinitely more important, intereſting, and certain, than any of the diſcoveries concerning a future ſtate, pretended to be made in the heathen myſteries, which were all fictions contrived to amuſe the initiated, and raiſe the curioſity of the vulgar. Theſe diſcoveries, Paul was inſpired to make, becauſe the knowledge of the manner and circumſtances of the reſurrection of the dead, and of the general judgment, and of the final iſſues of things, by rendering our conceptions of theſe matters more diſtinct, greatly ſtrengthens our faith in them, and gives them a powerful influence on our conduct. Accordingly, the apoſtle concluded this wonderful diſcourſe, with an exhortation to the Corinthians to be ſtable, unmoved, and always abounding in the work of the Lord, knowing that their labour in the Lord, is not vain, ver. 58.

I ſhall finiſh this Illuſtration with obſerving, *Firſt*, that no ſingle fact in the hiſtory of any nation is ſupported by evidence equal to that which the apoſtle Paul hath produced in this xvth chap. of his firſt epiſtle to the Corinthians, in proof of our Lord's reſurrection from the dead. He was ſeen after he aroſe by a great number of his acquaintance, of whom eleven are mentioned by name, who were appointed by Chriſt to publiſh and atteſt his reſurrection to the world. Theſe having accompanied him during the three years of his miniſtry, were well qualified to judge, whether the perſon they converſed with during the forty days he ſhewed himſelf to them and ate and drank with them, was their maſter riſen from the dead. And being fully aſſured of his reſurrection by the evidence of their own ſenſes, they publiſhed it in Jeruſalem where he was put to death, and throughout all Judea, and every where elſe as a thing they were abſolutely certain of; and ſhewed their perſuaſion of it, by ſuffering death for bearing teſtimony to it. This was the caſe likewiſe with Paul himſelf, who though he

had not accompanied Jesus during his ministry, was honoured at different times with a sight of him after his ascension, and was put to death for publishing his resurrection to the world. I therefore conclude, that if there is any force in the concurring testimony of many habile and disinterested witnesses, to induce mankind to believe things at which they were not themselves present, the resurrection of Jesus from the dead cannot be called in question, without rendering all history uncertain, and destroying the best source of mens belief.—*Secondly*, The resurrection of Jesus, his miracles, and the miracles of his apostles have been denied, because their existence destroys the Aristotelian atheism, which modern philosophers are so fond of reviving; namely, that the world, by powers natural to matter, hath continued from all eternity, the same as we see it; and that there exists nothing in the universe distinct from matter; so that the present course of things consisting of the motions of the heavens, and of the successive generations and corruptions of animals and vegetables, can neither be interrupted nor destroyed by any thing extraneous, but must continue for ever. Nevertheless, if miracles have happened, this system of atheism cannot hold; because miracles being an interruption of the course of nature, are proofs from experience, that there exists a power distinct from and superior to all the powers inherent in matter. And as this controuling power hath exerted itself with intelligence and freedom, it must possess both these attributes, and is what we mean by the term God.—Miracles therefore, being proofs from experience of the existence of God, before the Aristotelian atheism can be established, that strong historical evidence by which the resurrection of Jesus, his miracles, and the miracles of his apostles are supported, must be destroyed. But, as was observed above, this cannot be done without destroying the faith of history, and overturning the only foundation of human belief.

NEW TRANSLATION.	COMMENTARY.
CHAP. XV. 1 *Now I make known to you*, brethren, the gospel which I preached *to* you, which also ye *received*, and *in which* (εστηκατε, 10.) ye stand;	CHAP. XV. 1 Some of you deny the resurrection of the dead, and thereby overturn the gospel from the foundation; as ye will perceive, when *I repeat to you, brethren, the gospel which I preached to you, which also ye believed, and in* the faith of *which* many of *you persevere.*
2 By which also ye are saved, (Rom. xi. 26. note 1.) if ye *remember in what manner* [1] I preached *to* you; *unless indeed* ye have believed *rashly*. [2]	2 *By which* gospel *also ye have the knowledge and means of salvation* bestowed on you, *if ye remember in what* a clear and convincing *manner I preached to you* the doctrines and evidences of the gospel, *unless ye have believed* those things *rashly*, without knowing for what reason.
3 For I delivered to you *among the first things, what* also I received FIRST, *That* Christ died for our sins, according to the scriptures;	3 *For I delivered to you among the first things*, as the chief articles of the gospel, *what also I* myself *received first, that Christ died for our sins, according to the* prophecies in the Jewish *scriptures*, Isa. liii. 5, 6.
4 And that he was buried, and that he rose again the third day, according to the scriptures; [1]	4 *And that*, as one known to be dead, *he was buried* in a new sepulchre wherein never any person was laid; *and that he rose again the third day, according to the scriptures.*
5 And that he was seen of Cephas, [1] then of the twelve. [2]	5 *And* to convince you of the truth of his resurrection, I told you *that he was seen* alive *of Peter, then of the apostles* met together in one place.

Ver. 2.—1. *In what manner.* Τινι λογῳ. In translating this phrase I have followed the Vulgate, which has here, *qua ratione.*

2. *Have believed,* εικη, *rashly.* According to Le Clerc, this word denotes the disposition of those who do a thing by chance, and lightly, without knowing for what reason or end they do it. Its true rendering therefore is, *temerè, rashly, inconsiderately.*

Ver. 4. *Rose again the third day according to the scriptures.* The scriptures which foretold the resurrection of the Christ on the third day, and to which St Paul refers, are Psal. xvi. 10. which Peter, Acts ii. 31. expressly affirmed to be a prediction of that event. Also Jonah i. 17. which our Lord himself hath told us, is a typical prophecy of his *continuing three days in the heart of the earth*, and of his subsequent resurrection, Matt. xii. 39, 40.—The apostle delivered to the Corinthians from the Lord himself, not only that he died for our sins and rose again on the third day after his death, but that these things had happened according to the prophecies of the scriptures concerning the Christ, because by that circumstance, as well as by his resurrection, our Lord was demonstrated to be the Christ.

Ver. 5.—1. *Was seen of Cephas.* After his resurrection, Jesus shewed himself first of all to Mary Magdalene. But as no woman was employed to testify his resurrection to the world, St Paul did not think it necessary, in his exposition of the proofs of Christ's resurrection, to mention any of his appearances to the women.—His appearance to Peter is mentioned, Luke xxiv. 34.

2. *Then of the twelve.* Although Judas was dead before Jesus shewed himself to his apostles, they

6 *After that he was seen alive of above five hundred brethren at once, of whom the greater part are living at this present time,* who all attest Christ's resurrection as a matter of fact, of which they are absolutely certain from the evidence of their own senses: *but some* of them *are dead.*

6 After that, he was seen of above five hundred [1] brethren at once, of whom the greater part remain [2] to this present *TIME*, but some are fallen asleep.

7 *After that he was seen of* the apostle *James, then of all the apostles,* when he ascended into heaven in their presence.

7 After that he was seen of James; [1] then of all the apostles.

8 *And* I added, that *last of all he was seen of me*

8 And last of all [1] he was

they might still be called *the twelve,* whatever their number was, as *the twelve* was a name, not of number, but of office, like the *Triumviri, Decemviri,* &c. among the Romans. I am therefore of opinion, that in the expression, *Then of the twelve,* all our Lord's appearances to his apostles, from the time he arose, to the time he shewed himself to the 500 brethren at once, are comprehended; not only those related by the evangelists, I mean his appearance to the apostles in the evening of the day on which he arose, and on the eighth day thereafter, and at the sea of Tiberias, but these appearances also which they may have omitted. For that they omitted some, is certain from Paul's mentioning an appearance to James, which none of them have taken any notice of.

Ver. 6.—1. *Seen of above* 500 *brethren at once.* None of the evangelists have expresly mentioned this apppearance. But Matthew seems to hint at it, chap. xxviii. 10. where he informs us, that Jesus after his resurrection, said to the women, *Go tell my brethren, that they go into Galilee, and there they shall see me:* and that in obedience to his order, *the eleven went away to a mountain in Galilee, where Jesus had appointed them.* Having therefore appointed a particular mountain for shewing himself to his disciples, perhaps the mountain on which he was transfigured; also having previously fixed the time of his appearing, it is reasonable to suppose, that the joyful tidings would be quickly spread abroad among the brethren, and that a great number of them would assemble at the time and place appointed.—As the greatest part of our Lord's disciples lived in Galilee, it was highly proper for their consolation, that he should shew himself alive there in that public manner. For thus, besides the apostles, numbers who had often attended him during his ministry in Gallilee, and who were well acquainted with his person, having an opportunity to converse with him, could satisfy themselves by the testimony of their own senses, concerning the truth of his resurrection, and attest it to others on the surest evidence. These, therefore, may have been the 500 brethren of whom St Paul speaks. And their testimony was appealed to by the apostle with the greatest propriety, when proving the resurrection of Christ; because such a multitude cannot be supposed to have agreed for so long a time in publishing a falsehood to the world, without any one of them ever betraying the imposture, or even varying in their account of the fact.

2. *Remain to this present time.* Bengelius thinks, Andronicus and Junias, mentioned, Rom. xvi. 7. were of the number of the 500: and that they are said to have been *of note among the apostles,* because they had seen Christ after his resurrection.

Ver. 7. *After that he was seen of James.* In the gospels there is no mention of this appearance to James. But the fathers speak of it, and tell us, that the person thus honoured, was *James the less, or younger, our Lord's brother,* that is, his cousin-german; *and the author of the epistle in the canon which bears his name.* See Pref. to the epistle of James, sect. 1.—Now their opinion is probable, because the other James was dead when Paul wrote his epistle to the Corinthians.—Eusebius in his Chron. p. 43. says, this appearance happened in the first year after our Lord's resurrection. But from the order in which Paul hath placed it here, it happened more probably before our Lord's ascension, at which all the apostles were present.

Ver. 8.—1. *Last of all.* This, if I am not mistaken, implies that our Lord appeared to none of the disciples after his ascension, except to Paul.

seen of me also,[2] as of *an abortive*[3] APOSTLE.

also, as of an abortive apostle; a name I take to myself,

9 For I am the least of the apostles, *who* am not *worthy* (Mat. iii. 11.) to be called an apostle, because I persecuted the church of God.

9 *because I am the least of the apostles, who am not worthy to be called an apostle, in regard I persecuted the church of God,* and was going to Damascus for that very purpose, when Christ appeared to me and made me an apostle.

10 But by the grace of God I am what I am; and his grace[1] which WAS BESTOWED *on* me was not *vain, for I have* laboured more abundantly than *all of them*:[2] yet not I, but the grace of God which *is* with me.

10 *But* though I call myself an abortive apostle, because I persecuted the church, *by the favour of God I am the apostle I am. And his grace* of apostleship, inspiration, and miraculous powers, *which was bestowed on me, was not fruitless: for* as an apostle *I have laboured more* assiduously and *successfully* than all the other apostles, *yet this is not to be ascribed to me, but to the aid of God which is with me* continually.

11 *Well then, whether I or they* PREACH, *thus* we preach, and *thus* ye believed.

11 *Well then,* although my call to the apostleship was different from theirs, our gospel is the same. *For whether I or they preach, thus we preach, and thus ye believed.*

12 Now *if it be preached that Christ was raised from the dead, how can* some[1] a-

12 *Now if it be preached* by all the apostles, *that Christ was raised from the dead;* and if his resur-

2. *He was seen of me also.* The apostle no doubt speaks here of Christ's appearing to him on the road to Damascus; but he doth not exclude his other appearances to him. See 1 Cor. ix. 1.

3. *As of an abortive apostle.* Because Paul's apostleship was denied by the faction at Corinth, he here asserted it expressly. And although he calls himself *an abortive apostle,* it was not on account of his being sensible of any imperfection in his commission, or of any weakness in his qualifications as an apostle: for he affirms, 2 Cor. xi. 5. *That he was in nothing behind the very greatest of the apostles:* but he called himself *an abortive apostle,* because, as he tells us ver. 9. he had *persecuted the church of God,* and because he was made an apostle without that previous course of instruction and preparation, which the other apostles enjoyed who had attended Jesus during his ministry on earth: so that in the proper sense of the word, he was Εκτρωμα, one born before he was brought to maturity. That want however was abundantly supplied by the many revelations which his master gave him after he made him an apostle.

Ver. 10.—1. *And his grace.* The apostolical office itself, and the qualifications necessary to the right discharge of that office, are called *grace,* Rom i. 5. xii. 3. Gal. ii. 9. In this verse, *grace* is used in three different senses.

2. *I have laboured more abundantly than all,* &c. The other apostles confined their preaching for the most part to the Jews, Gal. ii. 9. But Paul preached the gospel to all the gentile nations, from Jerusalem round about to Illyricum, Rom. xv. 19. And also to the Jews who lived in these countries; and by his labours he converted great numbers both of the Jews and Greeks. Moreover, as his success in spreading the gospel, exceeded the success of the other apostles, so his labours, if we may judge of them from his own account, 2 Cor. xi. 23.—28. greatly exceeded theirs likewise.

Ver. 12. *How can some among you say?* So πως λεγουσι must be translated, as is plain from the structure of the discourse: not to mention that the indicative mode is often used in the scriptures

rection is a proof of yours, *how can some among you say, that there is no resurrection of the dead* to be expected?

mong you *say* that there is no resurrection of the dead?

13 To deny this, is to deny Christ's resurrection. *For if there be no resurrection of the dead, neither hath Christ been raised;* because having promised a falsehood, certainly God would not raise him.

13 (Ει δε) *For*, if there be no resurrection of the dead, *neither hath Christ been raised.*[1] (See ver. 16. note.)

14 *And if Christ hath not been raised, false certainly is our preaching* concerning him, *and false also is your faith* in our preaching, notwithstanding we confirmed it by bestowing on you the gift of the Holy Ghost.

14 And if Christ *hath not been raised*, (κενον, see 1 Thess. ii. 1. note) *false certainly* is *our preaching*, and *false also* is your faith.

15 *Besides*, if Christ hath not been raised, *we*, who affirm that God raised him and commissioned us to testify his resurrection, *are found even false witnesses concerning God, because we have witnessed against God, that he raised Christ, whom he raised not, if verily the dead are not* to be *raised.*

15 (Δε, 104.) *Besides*, we are found *even* false witnesses *concerning* God,[1] because we have *witnessed against*[2] God, that he *raised* Christ, whom he raised *not*, if *verily the dead are not raised.*

16 *And* to repeat what I said before, ver. 13. *if the dead are not* to be *raised, neither hath Christ been raised.*

16 *And*, if the dead *are not raised, neither hath Christ been* raised.[1]

scriptures for the subjunctive. See Ess. iv. 9.—By *some among them*, the apostle meant the false teacher and his adherents.

Ver. 13. *Neither hath Christ been raised.* The apostle hath not expressed the ideas, by which the consequent in this hypothetical proposition is connected with its antecedent. But when these ideas are supplied, as in the commentary, every reader will be sensible of the connection. Christ promised repeatedly in the most express terms, that he would raise all mankind from the dead, Matth. xvi. 27. John v. 28, 29. Wherefore, if there is to be no resurrection of the dead, Christ is a deceiver, whom no person in his right senses can suppose God to have raised, and to have declared his Son. And if Christ hath not been raised, the gospel being stripped of the evidence which it derives from the resurrection of its author, the whole of the preaching of the apostles, as is observed ver. 14. is absolutely false, and the faith of the Corinthians in the divine original of the gospel, and of all Christians from the beginning to the present hour, is likewise false.—Such are the consequences of denying the resurrection of the dead!

Ver. 15.—1. *False witnesses concerning God.* So the phrase ψευδομαρτυρες τȣ Θεȣ, must be translated, being the genitive, not of possession, but of the object. Ess. iv. 24. For God cannot have any false witnesses belonging to him.

2. *Have witnessed*, κατα, *against God that he raised*, &c. On supposition that Christ was not raised, the bearing witness to his resurrection is very properly termed, *a witnessing against God;* because to testify that God raised Christ, whom he did not raise, was to testify that he had confirmed the pretensions of an impostor with the highest possible evidence: which is a blasphemy against God, highly injurious to his character; not to mention that it is a falsehood most pernicious to mankind.

Ver. 16. *If the dead are not raised, neither hath Christ been raised.* This consequence the apostle had affirmed before, ver. 13. But being a matter of grea importance, he repeats it in this verse, that it might make the stronger impression on the Corinthians. See ver. 13. note.

Ver.

17 (Ει δε, 104.) *Farther*, If Christ *hath not been raised*, your faith (ματαια, 1 Tim. i. 6.) IS *useless*; *ye are still* in your fins.[1]

17 *Farther, if Christ hath not been raised*, he is a deceiver, *and your faith* in his death as an atonement for sin, *is* not only false, (ver. 14.) but *useless*. *Ye are still under* the guilt of *your sins*.

18 (Αρα και, 87.) *Certainly* also they *who* are fallen asleep (εν Χριϛω, 167.) *for* Christ,[1] are perished.

18 *Certainly also they who have suffered death, for* believing the resurrection of *Christ, are perished:* They have lost their existence here for a known falsehood, and shall either have no existence, or a miserable existence hereafter.

19 If in this life only we have hope (εν, 165.) *by* Christ,[1] we are of all men (ελεεινοτεροι, 29.) the most miserable.

19 *If in this life only, we* apostles *have hope* of advantage, *by* falsely preaching the resurrection of *Christ*, as must be the case if the dead rise not, *we* the framers and preachers of that falsehood, *are of all men the most miserable*.

20 (Νυνι δε, conjunct.) But now *Christ is raised* from the dead, AND *is* become (απαρχη) the first-*fruit*[1] of

20 *But now* your faith is not false and useless, neither are the dead for Christ perished, nor is our hope in Christ only in this life: for *Christ is raised*

Ver. 17. *Ye are still in your sins.* The great inducement to men to believe the gospel, is, that it promises the pardon of sin upon repentance. Here the apostle assureth us, that if Christ hath not been raised, he hath made no atonement for sins, Rom. iv. 25.; consequently we are still under the guilt of our sins; that is, we are still liable to punishment, notwithstanding we have repented of our sins. This observation shews, that besides deliverance from the power of sin, which many of the Corinthians no doubt had experienced, an atonement for sin is necessary to the deliverance of penitents from punishment.

Ver. 18. *Who are fallen asleep*, εν, *for Christ.* If the ordinary signification of the preposition εν is retained, the meaning of the clause will be, *They who have died in the profession of the Christian faith.* Either of the translations shews, that in this discourse the apostle hath the resurrection of the just principally in view; and that what he hath written concerning the spirituality and incorruption of the body to be raised, is to be understood of the body of the saints only. See ver. 20. note 2. and ver. 42. note 3.

Ver. 19. *If in this life only we have hope by Christ.* Here the apostle answers an objection, which according to his manner, he does not mention, but supposes the reader to have made it in his own mind. The objection is this: The apostles know that Christ hath not risen, and that there will be no resurrection of the dead; but they preach these things for the sake of some present advantage. To this St Paul replies, *If in this life only we have hope by Christ, we are of all men the most miserable*, because by preaching his resurrection, we expose ourselves to every possible present evil, and if there is to be no resurrection of the dead, there is no future state in which we can enjoy any thing. This argument is levelled against the Sadducees, who believing the soul to be material, affirmed that it perishes with the body; and will have no existence after death, as the body is never to be raised.—The apostle's argument is equally conclusive, on supposition that the soul is immaterial, and that it will exist and enjoy after death, although the body is not raised. For if the apostles were false witnesses and impostors, they could look for no happiness from God after death.

Ver. 20.—1. *And is become the first-fruit.* The Israelites were commanded, Levit. xxiii. 10, 11. to bring on the morrow after the Sabbath with which the passover week began, *a sheaf of the first-fruits of their harvest*, to the priest, to be waved before the Lord, who by accepting it, made it both an example and a pledge of the future harvest.—In allusion to that rite, Christ who arose on the very day on which the first fruits were offered, is called *the first-fruit of them who have fallen asleep*, because he is the first who was raised from the dead to die no more, and because his resurrection to die no more, is an example and an earnest of the resur-

from the dead, and is become the firſt-fruit of them who have fallen aſleep.

them *who have fallen aſleep.* [2]

21 The reſurrection of the dead through Chriſt, is reaſonable: *for ſeeing* conſiſtently with juſtice and goodneſs, *through a man came death,* ſo conſiſtently with juſtice and goodneſs, *through a man alſo, cometh the reſurrection of the dead.*

21 For ſince (δι' ανθρωπȣ) *through a* man CAME death, *through a man* alſo COMETH the reſurrection of the dead.

22 *Therefore, as by Adam all* men *die, ſo alſo by Chriſt all* men *ſhall be made alive,* that in the body all may receive reward or puniſhment, according to what they have done in the body.

22 (Ὡσπερ γαρ, 93.) *Therefore,* as (εν, 165.) *by* Adam all die, *ſo alſo, by* Chriſt *all* ſhall be made alive. [1]

23 Not however together; *But every one in his proper band. The firſt fruit Chriſt* is raiſed already: *afterward they who are Chriſt's,* ſhall be raiſed immediately *at his coming;* conſequently before the other dead are raiſed.

23 But every *one in his proper band:* [1] *the firſt-fruit Chriſt;* afterward they *who* are Chriſt's at his coming. [2]

rection of the righteous.—As this epiſtle was written a little before the paſſover, chap. v. 8. that circumſtance might ſuggeſt the alluſion.

2. *Of them who have fallen aſleep.* By *them who have fallen aſleep,* I underſtand the righteous in general, of whoſe reſurrection to die no more, Chriſt's reſurrection is the example and proof. For, although the argument founded on Chriſt's reſurrection, explained ver. 12, 13. and that ſubjoined, ver. 21, 22. apply to all mankind, they by no means prove, that like Chriſt the wicked are to be raiſed to die no more. See ver. 42. note 3.—In proving the reſurrection of the dead, the apoſtle with great propriety inſiſts on Chriſt's reſurrection; becauſe, as Doddridge obſerves, on whatever principle the reſurrection is denied, Chriſt's reſurrection ſhews the futility of the denial. The reſurrection of the body is not a thing impoſſible, ſeeing it was accompliſhed in Chriſt: neither is it a thing mean and ſordid, ſeeing he hath condeſcended to partake of it.

Ver. 22. *As by Adam all die,* &c. Rom. v. 18. is a good commentary on this paſſage. *Well then, as through one offence ſentence came upon all men to condemnation, even ſo through one righteouſneſs, ſentence came upon all men to juſtification of life.* And becauſe Chriſt is the author of that new life, which mankind obtain by the reſurrection, he is called, ver. 45. *The laſt,* or *ſecond Adam.*

Ver. 23.—1. *But every one in his proper band.* So τῳ ιδιῳ ταγματι ſignifies; for ταγμα denotes a *band* of ſoldiers, a *cohort,* a *legion.* See Scapula's Diction. Whereas ταξις, is the word for *order.* According to this tranſlation, it is here intimated, that the righteous are to be raiſed by themſelves, and the wicked by themſelves.—In the following clauſe, the apoſtle informs us, that the righteous are to be raiſed at Chriſt's coming; that is, they are to be firſt raiſed, conſequently raiſed before the living are changed, and before the wicked are raiſed. See the next note. Having given this general account of the reſurrection, the apoſtle declares, that *then the end ſhall be,* and that Chriſt after the judgment, will *deliver up the kingdom to the Father,* completely eſtabliſhed.—Next, he ſhews, that the reſurrection of the dead is poſſible, ver. 35.—42. Then deſcribes the body which ſhall be given to the righteous, ver. 42.—44. And affirms that the wicked, whom he calls *earthy men,* are to be raiſed with *earthy,* or *corruptible* bodies, like thoſe which they derived from Adam; but the *righteous,* or *heavenly men,* are to have bodies like Chriſt's glorious body.

2. *At his coming.* Seeing the apoſtle affirms, ver. 22. that all men ſhall be made alive by Chriſt, and in this verſe, that every one ſhall be made alive in his own band: alſo ſeeing we are

24 Then the end *SHALL BE*, when he *will deliver up* the kingdom to God, (*καὶ*) even the Father, [1] when he shall have *destroyed all government*, and all authority, and power.

24 When the resurrection is accomplished, and the judgment finished, and the righteous are introduced into the presence of God, *then the end* of the present state of things *shall be, when Christ will deliver up the kingdom to God, even the Father, after God* by him *shall have destroyed all government, and all authority and power* opposite to his own.

25 For he must reign, till he (*GOD*) hath put all *the* enemies under his feet. (see Ephes. i. 22. note.)

25 *For*, according to God's promise, (Psal. cx. 1.) *Christ must reign till God hath put all the enemies under his feet:* that is, till he hath utterly subdued them to Christ, that he may destroy them.

26 The last enemy, *Death*, [1] *shall be destroyed.*

26 In particular, *The last* or greatest *enemy* of mankind, *death, shall be destroyed* by the resurrection.

27 For he hath *subjected* all things under his feet. *Now* when *it* saith, *That* all things *are subjected*, (*δῆλον ὅτι*) *manifest* IT IS, that

27 What I have said concerning the duration of Christ's kingdom, and his delivering it up to the Father, is agreeable to Psal. viii. 6. *He hath subjected all things under his feet. For when the psalm saith, that all things are subjected, manifest it is, that he is excepted, who hath subjected all things to him;* con-

are told, 1 Thess. iv. 15. that the righteous who are alive at the coming of Christ, and who are to be changed, (ver. 51. of this chap.) *shall not anticipate them who are asleep*, it is probable, as was observed in the preceding note, that they will not be changed till the righteous are raised. Their change however will happen before the resurrection of the wicked, who, as they are to *awake to shame and everlasting contempt*, will be raised, I think, last of all.

Ver. 24. *Deliver up the kingdom to God even the Father;* deliver up his mediatorial kingdom, called, Matth. xxviii. 18. *all power in heaven and in earth*, that is, power over angels, as well as over men, administered by the Son for the good of his church. See ver. 27. This kingdom our Lord received in the human nature, as the reward of his humiliation, and was solemnly installed in it after his resurrection, when he ascended into heaven, and was invited by God *to sit at his right hand till he should make his enemies his footstool.*—Farther, because it is said Col. i. 17. *He is before all things, and by him all things consist;* and because we are told, Heb. i. 3. that the Son, while he spake the gospel, *upheld all things by the word of his power*, it is believed, that, besides the mediatorial kingdom which the Son administered in the human nature, and which he will deliver up to the Father after the judgment, he possessed the government of the universe from the beginning, in his character as creator.—In like manner, when Christ prayed to his Father, John xvii. 5. *Glorify thou me with thine ownself, with the glory which I had with thee before the world was,* it is thought by many, that he referred to the glory of governing the angelical hosts which he enjoyed with the Father, before our world was created; and that after the mediatorial kingdom is delivered up, the kingdom which he holds as creator will remain with him as from the beginning. So that after the judgment, the righteous shall enter still into *the everlasting kingdom of Jesus Christ*, as they are represented to do, 2 Pet. i. 11. See the note there. But to this opinion, ver. 28. of this chapter is opposed, where we are told, that when all the enemies are subjected, then shall even the Son himself be subjected to the Father, that all government may be administered by God himself, and all obedience and homage be directed immediately to him. See ver. 28. note 2.

Ver. 26. *The last enemy, death, shall be destroyed.* The common version of this passage, as Hallet observes, implies that there are some enemies who shall not be destroyed; which is wrong. For all enemies shall be destroyed, ver. 25. The same author thinks, that because death is called *the last enemy*, it is to be last destroyed. But this is not true, if the destruction

 of

sequently, that God always was, and is, and will remain the Supreme governor.

he is excepted, [1] *who hath subjected all things to* him.

28 *Now, when all things are made subject to Christ,* and there is no longer need of a prophet to teach, nor of a priest to make atonement, nor of a king to rule under God, the Father will resume the government; and *then even the Son himself shall be subjected to God, who subjected all things to him, that God may be* the immediate governor *over all beings, in all places:* and the immediate object of their worship and obedience.

28 (Δε, 103.) *Now,* when all things (ὑποταγῃ αυτῳ) *are subjected* [1] *to* him, then (και αυτος ὁ υιος) *even* the Son himself *shall be subjected to* him, [2] *who subjected* all things *to* him, that God may be OVER *all things,* in all PLACES. [3]

of death is to be accomplished by the resurrection. For the devil and his angels, and wicked men, are to be judged and punished after the dead are raised.—In Chrysostom's opinion, *death* is called the *last enemy*, because he entered into the world after the devil and sin entered.

Ver. 27. *He is excepted who hath subjected all things to him.* This declaration concerning the Father's not being subject to the Son, was intended to prevent us from interpreting what is said of the extent of the Son's dominion, in such a manner as to fancy that he is in any respect superior to the Father, Theophylact thought it was intended to prevent the Greeks, who were blinded with their own mythology, from suspecting that the apostle was inculcating the absurdity taught in their fables, concerning Jupiter's dethroning his father Saturn, and confining him to the Fortunate island.—By inferring from the words of the psalm, that the Father did not subject himself to the Son, the apostle insinuates, not only that the supreme dominion of the Father is asserted in the psalm, but also, that when the Son's government is no longer necessary, the Father will resume the kingdom, and govern it for ever in person.

Ver. 28.—1. *Are subjected.* In the preceding verse, the apostle speaks of God's constituting Christ universal Lord: in this, he speaks of his actually subduing all things to him: this distinction the apostle himself hath made, Heb. ii. 8.

2. *Then even the Son himself shall be subjected to him.* This subjection of the Son to the Father, is generally understood of his subjection in the human nature, wherein formerly he governed the mediatorial kingdom. But the Arians affirm, that if this had been the apostle's meaning, he would have said, *Then shall even Jesus himself be subjected*, &c. There are in scripture, however, passages where *the Son* signifies *the Son in the human nature*, Heb. i. 1.

3. *That God may be over all things, in all places.* Ἱνα η ὁ Θεος (supp. επι, see Luke xii. 14.) τα παντα εν πασι. (supp. τοποις) Because the apostle hath used the word *God* here, and not *Father*, Whitby thinks he leads us to *the Godhead*, comprehending Father, Son, and Holy Spirit, who when the kingdom is *delivered up*, will in union govern all things without the intervention of any mediator. But on supposition that the Son in conjunction with the Father and Spirit is to govern, two questions will occur: First, How the apostle came to speak of the Son's subjection to the Father, seeing he is to reign in conjunction with the Father? Next, How the Son under the government of the Godhead can be subject to himself? To remove these difficulties, it is generally said, that the Son is to be subject to the Father, in his human nature only.—In the present state of mankind, it is suitable to the majesty and purity of God, that all his intercourses with them, whether in the way of conferring blessings on them, or of receiving their worship, be carried on by the intervention of a mediator. But after sinners are completely reconciled to God, and made perfect in holiness, and are introduced into heaven, God will bestow his favours on them, and receive their worship, immediately, without the intervention of a mediator. And thus the offices of mediator and king becoming unnecessary, shall cease. Yet even in this state, the Son in the human nature, though no longer king, will still retain the glory of having created all things, described, Col. i. 15. Heb. i 2, 3. and the glory of having saved mankind, and of having destroyed the kingdom of Satan, and Satan himself. So that in respect of personal perfection, and of the veneration due to him for the great things he hath accomplished, he will continue superior to the highest angels, and be acknowledged

29 (Επει) *Otherwise*, what shall they do *who* are baptized (ὑπερ των νεκρων, supply της αναςασεως) for *THE RESURRECTION of* the dead, [1] if the dead rise not at all? *and* why are *they* baptized (ὑπερ των νεκρων) for *THE RESURRECTION of* the dead?

29 I told you, ver. 22. That by Christ all shall be made alive: and verses 25, 26. That he must reign till death the last enemy is destroyed by the resurrection, *Otherwise, what shall they do,* to repair their loss, *who are immersed in sufferings, for* testifying *the resurrection of the dead,* if *the dead rise not at all? And what inducement can they have to suffer death for* believing *the resurrection of the dead.*

30 (Τι, 303, και ἡμεις κινδυνευομεν) Why *are we also in danger* every hour?

30 And if the resurrection of the dead is a falsehood, *why do we* apostles *also, expose ourselves to death every hour*, by preaching it?

31 *By the boasting* [1] *concerning you,* which I have (εν, 167.) *on account of* Christ Jesus our Lord, I die daily.

31 *By the boasting concerning you, which I have on account of* your faith in *Christ Jesus our Lord, I am in danger of death daily,* for preaching the resurrection of the dead.

knowledged by them as their superior through all eternity. Now this superiority being considered as a kind of reigning, it is perhaps what the apostle meant when he told Timothy, 2 Ep. ii. 12. *If we suffer with him, we shall also reign with him.* See also Rev. iii. 21.

Ver. 29. *Baptized for the resurrection of the dead?* That the meaning of this passage may be attained, let it be observed, First, That as the phrase, ver. 18. *Fallen asleep for Christ*, evidently signifies, *Fallen asleep for believing and testifying that Jesus is Christ the Son of God;* so here, *baptized for the dead,* may signify, *baptized for believing and testifying the resurrection of the dead.*—Next, as our Lord termed the sufferings he was to undergo at Jerusalem, *a baptism with which he was to be baptized,* Luke xii. 50. and declared, that James and John *should be baptized with the baptism he was to be baptized with,* Matt. xx. 23. that is, should undergo like sufferings with him ending in death: in representing the sufferings which the first Christians endured, under the idea of a baptism, the apostle adopted his Master's phraseology; and reasoned strongly, when he asked the Corinthians, *What shall they do who are baptized for believing and testifying the resurrection of the dead, if the dead rise not at all?*—Others understand the word *baptism* here in its ordinary meaning. For baptism being an emblematical representation of the death and burial and resurrection, not only of Christ, but of all mankind, Rom. vi. 4. it was fitly made the rite of initiation into the Christian church: and the person who received it, thereby publicly professing his belief of the resurrection of Christ and of the dead, might with the greatest propriety be said to have been baptized *for the dead,* that is, for his belief of the resurrection of the dead.——Ellis in his Fortuita Sacra p. 137. translates the clause, 'Οι βαπτιζομενοι ὑπερ των νεκρων, *Baptized in room of the dead,* that is, brought into the church by baptism, in place of those who have fallen in the persecution. But although he hath established his translation very well by the following passage from Dionys. Halicar. Ant. Rom. lib. viii. p. 553. *They decreed to enlist other soldiers,* ὑπερ των αποθανοντων, *in place of these who had died in the war:* his interpretation weakens the force of the apostle's argument. The same objection lies against the second interpretation.—Some are of opinion, that ὑπερ των νεκρων, is put here for ὑπερ τȣ νεκρȣ, *for the dead man;* for Jesus, who if there be no resurrection, is dead, and will continue dead for ever. See Ess. iv. 22. But I doubt whether this change of the number can be admitted here—Many ancient MSS. have ὑπερ αυτων, *for them, for the dead.* But that reading does not improve the sense of the passage. Upon the whole, the first mentioned, seems to be the most probable interpretation of this difficult elliptical passage.

Ver. 31. *By the boasting concerning you which I have.* So the clause, νη την ὑμετεραν καυχησιν ἡν εχω, should be translated. For ὑμετεραν καυχησιν, is the accusative of the object, *boasting concerning you,* as is plain from the apostle's adding ἡν εχω, *which I have on account of Christ Jesus.*

—It

32 *If, after the manner of men, I have fought with wild beasts at Ephesus* for preaching the resurrection, *What is the advantage* of that combat *to me, if the dead rise not?* It had been better to have followed the maxim of the wicked, *let us enjoy every pleasure, for we are soon to die,* and after death there is nothing.

32 If, after the manner of men, I have fought with *wild* beasts [1] at Ephesus, what *is the advantage to* me, if the dead rise not? let us eat and drink, for to-morrow we die. [2]

33 Shun the company of the wicked, that ye *be not deceived* by their false reasonings. *Profane discourses* and vicious examples *corrupt* even *those who are virtuously disposed.*

33 Be not deceived: Evil communications corrupt good manners. [1]

34 *Awake, as is fit, and do not sin* any longer in the fancy that there is no future state. *For some of you,* by denying the resurrection, shew that ye *are ignorant* of the character and perfections *of God. For shame to such I speak this.*

34 Awake *as is fit,*[1] *and do not sin;* for some OF YOU *are ignorant* of God:[2] (προς, 289. εντροπην υμιν, λεγω) *for shame to you* I speak THIS.

—It was the custom anciently to swear by such things as were the objects of mens greatest affection. The apostle, therefore, on this solemn occasion, sware by what was the subject of his continual boasting; namely, the conversion of the Corinthians, of which God had made him the instrument.

Ver. 32.—1. *If,* εθηριομαχησα, *I have fought with wild beasts.* Pyle would have this translated, *If I had fought, What would it have profited me?* &c.—That this was a real, not a metaphorical combat with beasts, may be collected from what the apostle told the Corinthians, 2 Cor. i. 8. and from the phrase *manner of men,* which means the barbarous custom of [illegible] [illegible] that age. See Pref. sect. 5. p. 360.—For the difference of *fighting with,* and the being [illegible] [illegible] *wild beasts.* See chap. iv. 9. note 1.

2. *Let us eat and drink, for to-morrow we die.* This, which may be called *the Epicureans manual or creed,* hath been the favourite maxim of the sensual and profane in all ages. Accordingly Isaiah tells us, that the wicked in derision of his prophecy concerning the destruction of Jerusalem by the Chaldeans, said to one another, chap. xxii. 13. *Let us eat and drink, for to-morrow we shall die.* The author of the Book of Wisdom likewise, hath very well expressed the sentiments of the wicked in his time, chap. ii. 1.—9. from which it appears, that by *dying* they meant their own utter annihilation.

Ver. 33. *Evil communications corrupt good manners.* It is commonly supposed, that this is taken from the *Thais* of Menander, the celebrated Athenian poet, because it is found among the fragments of his works, p. 178. And Tertullian remarks, that in quoting, the apostle hath sanctified the poet's sentiment; by which he seems to insinuate, that he had made it a part of inspired scripture. But I rather think it is a proverbial expression, which need not be referred to any particular author, having been commonly used. The Greek word ὁμιλιαι, signifies not only discourses, but every kind of familiar intercourse. And therefore, as Alberti observes, the phrase ὁμιλιαι κακαι, might be translated *bad company.* The persons whose company the apostle desired the Corinthians to shun, were those who reasoned against the immortality of the soul and a future state.

Ver. 34.—1. *Awake as is fit.* So εκνηψατε δικαιως literally signifies. Εκνηφειν, is to become sober after having been drunk. The figure is striking. It represents the corrupt part of the Corinthians as intoxicated with false doctrine and sensual indulgences. For which reason the apostle called on them to awake as was fit, out of the deep sleep occasioned by that intoxication, and to recover the use of their reason.

2. *Some of you are ignorant of God.* Such of the Corinthians as denied the resurrection and a future state, shewed great ignorance both of God's character as moral Governor of the world, and of his perfections, especially his power and goodness set forth in the works of creation.

Ver.

35 But ſome *one* will ſay, (πως εγειρονται) How *can the dead be* raiſed up? and with what *kind of* body do they come? [1]

35 *But ſome one will ſay, How is it poſſible that the dead can be raiſed up,* whoſe body is eaten of worms, or conſumed by fire, or converted into the bodies of other men? *And* if it is poſſible to raiſe them, *with what kind of body do they come* out of the grave?

36 THOU fool, [1] (συ ὁ σπειρεις) *what* thou ſoweſt is not quickened *unleſs* it die.[2]

36 *Thou* art a *fool* in thinking the reſurrection of the dead impoſſible for theſe reaſons. Things equally improbable happen daily. *What thou ſoweſt is not quickened, unleſs it rot.*

37 And (ſupp. κατα) *AS TO what* thou ſoweſt, thou ſoweſt not *the* body [1] *which*

37 *And,* as to *what thou ſoweſt, thou ſoweſt not the* very *body that ſhall be* produced, *but bare grain:* grain without ſtalk, blades, and ear; *perhaps of wheat,*

Ver. 35. *How can the dead be raiſed up? And with what kind of body do they come?* Here, as in ver. 12. the preſent of the indicative, is uſed for the preſent of the ſubjunctive: *How can the dead be raiſed up?* See Eſſ. iv. 9. According to this tranſlation, the apoſtle mentions two queſtions which were put by the philoſophers, for the purpoſe of overthrowing the doctrine of the reſurrection. The firſt, *How is it poſſible that the dead can be raiſed up?* The ſecond, If it be a thing poſſible, *With what kind of body do they come out of the grave?* But if the indicative ſenſe of the verb is retained in the tranſlation, there will be one queſtion here twice propoſed. For the queſtion, *With what kind of body do they come?* is in meaning preciſely the ſame with, *How are the dead raiſed up?* and makes a tautology, which ought not to be imputed to ſo logical and concife a writer as St Paul. Beſides, in what follows, theſe are anſwered as different queſtions. For in anſwer to the firſt queſtion, *How can the dead be raiſed up?* the apoſtle begins with proving the *poſſibility* of the reſurrection, by appealing to the power of God diſplayed in raiſing grain from ſeed which is rotted in the ground, and in giving to each of the kinds when it is grown up, the body proper to it: Alſo in making bodies celeſtial, and bodies terreſtrial, each having its own properties by which it is diſtinguiſhed from all others. And from theſe inſtances of the power of God, the apoſtle infers, that the reſurrection of the dead is poſſible, ver. 36.—42.—His anſwer to the ſecond queſtion, *With what kind of body do they come?* the apoſtle gives from the middle of ver. 42. to ver. 54. beginning with the body of the righteous, (See ver. 42. note 3.) whoſe properties he contraſts with the properties of the body which is laid in the grave. Then at ver. 44. he tells us, that *earthy* or wicked *men,* are to come out of the grave with an *earthy* or fleſhly *body,* like that which they derived from the earthy man Adam, and in which they died.—Next, With reſpect to the righteous who are found alive on the earth at the coming of Chriſt, he declares that their body will be changed in a moment, into an incorruptible and immortal body, becauſe *fleſh and blood cannot inherit* the kingdom of God, ver. 50.—54.

Ver. 36.—1. *Thou fool.* The apoſtle gave the falſe teacher at Corinth the appellation of *fool,* in the ſame ſenſe, and for the ſame reaſon that our Lord himſelf called the Phariſees *fools,* namely, on account of their ignorance and wickedneſs, Matt. xxiii. 17.

2. *What thou ſoweſt, is not quickened unleſs it die.* To illuſtrate the poſſibility of the reſurrection, the apoſtle appeals to a thing which men every day behold, and which is little leſs wonderful than the reſurrection itſelf: the reproduction of grain from ſeed ſown, which does not grow unleſs it be rotted in the ground. But after its body is deſtroyed, ſomething ſprings out of it, which by a wonderful proceſs, the effect of the power of God, ends in the reproduction of the ſame kind of grain, not bare as it was ſown, but richly adorned with blades, ſtalk and ear.

Ver. 37.—1. *Thou ſoweſt not the body which ſhall be.* By affirming, that the grain produced from the ſeed ſown, is not the very body which is ſown, the apoſtle I think inſinuates, that the body to be raiſed is not numerically the ſame with the body depoſited at death, but ſomething

or of ſome of the other kinds, of which there is a great number, all different from each other.

ſhall be, but bare grain, [2] *perhaps* of wheat, or of ſome *of the other* KINDS:

38 *But*, which ſhews the greatneſs of his power, *God giveth it a body*, conſiſting of blades, ſtalk, and ear, in form *as it hath pleaſed him: and to each of the ſeeds* produced from ſowing, he giveth *the body proper to its own kind.*

38 But God giveth it a body, as it hath pleaſed him, and to *each of the ſeeds* (το ιδιον σωμα) *its proper body.*

39 God's power is diſplayed likewiſe in the diverſity of the fleſh of animal bodies. For *all fleſh is not the ſame* kind of *fleſh. But there is one* kind of *fleſh indeed of men, and another fleſh of beaſts, and another of fiſhes, and another of fowls.*

39 All fleſh IS not the ſame fleſh: but THERE IS *one fleſh indeed* of men, *and* another fleſh of beaſts, *and* another of fiſhes, *and* another of fowls. [1]

thing of the ſame kind formed by the energy of God. Having ſuch an example of the divine power before our eyes, we cannot think the reproduction of the body impoſſible, though its parts be utterly diſſipated. Farther, although the very numerical body is not raiſed, yet the body is truly raiſed, becauſe what is raiſed, being united to the ſoul, there will ariſe in the man thus completed, a conſciouſneſs of his identity, by which he will be ſenſible of the juſtice of the retribution which is made to him for his deeds. Beſides, this new body, will more than ſupply the place of the old, by ſerving every purpoſe neceſſary to the perfection and happineſs of the man in his new ſtate. See ver. 44. note. According to this view of the ſubject, the objection taken from the ſcattering of the particles of the body that dies, has no place; becauſe it does not ſeem neceſſary, that the body to be raiſed, ſhould be compoſed of them. For the ſcripture nowhere affirms, that the ſame numerical body is to be raiſed. What it teaches is, that the dead ſhall be raiſed.

2. *But bare grain.* In the opinion of ſome, the example of the grain which firſt dies and then revives, is mentioned to inſinuate, that in the human body there is a ſeminal principle which is not deſtroyed by death; and which, at the appointed ſeaſon, will reproduce the body in a more excellent form than before, through the quickening influence of his power. But is a ſeminal principle any thing different from that power? What occaſion then have we to carry our thoughts in this matter beyond God's power.—Beſides, as there is no inextinguiſhable principle in plants, the analogy doth not hold. I therefore ſuppoſe this wonderful, though common inſtance, is mentioned to ſhew that the reſurrection of the body is not beyond the power of God to accompliſh; and that it may certainly be expected, according to Chriſt's promiſe.

Ver. 39. *All fleſh is not the ſame fleſh, but there is one fleſh of men*, &c. Locke thinks *fleſh* in this verſe means an organized animal body. But I rather imagine it denotes, the ſubſtance of which animal bodies is compoſed. For, as in the preceding verſe, the apoſtle directs us to conſider the greatneſs of the power of God, diſplayed in the production of that endleſs variety of vegetable ſubſtances for food to man and beaſt, with which we are ſurrounded: ſo in this verſe he directs our attention to the ſame power of God, diſplayed in that wonderful diverſity of animal ſubſtances which it hath formed into different ſorts of organized bodies, each with members properly adapted to the inſtincts of its inhabitant, and to the manner of life for which it is deſigned. The greatneſs of the divine power, the apoſtle obſerves, is likewiſe conſpicuous in the diverſity of inanimate bodies both celeſtial and terreſtrial which it hath produced. And from the whole he draws this concluſion, ver. 42. *Wherefore even the reſurrection of the dead is poſſible;* that is, God's power being ſo glorioully manifeſted in the greatneſs and variety of the material ſubſtances which he hath already formed, and in the diverſity of their configuration, he muſt be a fool indeed, ver. 36. who takes upon him to affirm that God cannot raiſe up a body for his ſaints at the laſt day, in form and uſe ſimilar to their preſent body, and perfectly adapted to the faculties of their minds, and to the new world in which they are to live.

Ver.

40 *And* THERE ARE bodies celestial, and bodies terrestrial: but *different* [1] *indeed, is* the glory of the celestial, and *different that* of the terrestrial.

40 The greatness of his power, God hath shewed likewise in the formation of other bodies. For *there are bodies celestial,* the sun, moon, and stars, *and bodies terrestrial,* such as fossils and minerals. *But different indeed is the light and use of the celestial* bodies; *and different the beauty and use of the terrestrial.*

41 *The* glory of the sun IS *one,* and the glory of the moon *another,* and the glory of the stars *another; moreover, star excelleth star* in glory.

41 For example, *the glory of the sun is* of *one* kind, *and the glory of the moon,* of *another, and the glory of the stars,* of *another. Moreover, one star excelleth another in brightness.*

42 (Ουτω και, 266.) *Wherefore, even the resurrection of the dead* IS POSSIBLE.[1]

It is sown [2] in corruption, it is raised in incorruption: [3]

42 From these examples of the power of God, the conclusion is, *Wherefore even the resurrection of the dead is possible.*

And with respect to the kind of body with which the dead come out of the grave; *The body is laid in the grave corruptible: it is raised incorruptible,* not subject either to mutilation or death.

Ver. 40. *But,* ἑτερα, *different indeed, is the glory of the celestial.* The apostle does not mean that the glory of the celestial bodies is different from that of the terrestrial, but that the celestial bodies differ from one another in glory, as is plain from ver. 41. In like manner the terrestrial bodies differ from each other in glory, that is, in beauty and utility.

Ver. 42.—1. *Wherefore, even the resurrection of the dead is possible.* That the words *is possible,* are rightly supplied, will appear when it is considered, that the common translation, *So also is the resurrection of the dead,* represents the resurrection as a matter of the same kind with those mentioned in the preceding verses, which it is not. For first, The body to be raised, will not be produced of the body that is buried, as plants are produced from the seeds that are sown. In the next place, the diversity of the flesh of animals, and the existence of bodies celestial and terrestrial, are neither proofs nor illustrations of the resurrection of the dead. But as examples of the divine power, they demonstrate that God is able to raise the dead. We may therefore believe, the apostle appealed to them only to shew the possibility of the resurrection, in opposition to those who held the resurrection to be a thing impossible. And as his reasoning in this light is perfectly just, the conclusion can be no other, than is expressed in the right translation of the first clause of ver. 42. *Wherefore, even the resurrection of the dead is possible.* Accordingly having demonstrated the possibility of the resurrection, St Paul, in answer to the second question, proceeds to shew with what kind of body the righteous come out of their graves, by contrasting the properties of the body which is laid in the grave, with the properties of the body which is to be raised. *It is sown in corruption; it is raised in incorruption,* &c.

2. *It is sown.* The nominative to the impersonal verb, σπειρεται, *It is sown,* is, τὸ σωμα, *the body,* expressed ver. 44. For the the apostle, in this and the following verses, is giving an account of the resurrection body of the righteous.—The burial of their body, he expresses by the word *sown,* because he had illustrated the possibility of the resurrection of the body, notwithstanding it rots in the grave, or is otherwise destroyed, by the example of grain sown in the earth, which after it rots, produceth grain of the same kind with itself.

3. *It is raised in incorruption.* Here it is proper to call the reader's attention to what was formerly observed, ver. 18. note, namely, that in this discourse concerning the resurrection, the apostle speaks chiefly of the righteous. For, although the arguments produced to prove that there shall be a resurrection of the dead, apply both to the righteous and the wicked, yet that he had the righteous only in view here, is evident from ver. 18, 20. 29. 32. The same is evident likewise, from the account given of the body which is to be raised. It is to be *incorruptible,*

43 *It is laid in the grave, diſhonoured by death,* the puniſhment of ſin: *it is raiſed glorious* in beauty. *It is buried in weakneſs* through mutilation, diſeaſes and old age: *it is raiſed in power* with all its members complete, active, and vigorous.

43 It is ſown in diſhonour,[1] it is raiſed in glory:[2] it is ſown in weakneſs, it is raiſed in power:

44 *It is buried an animal body,* to the life of which, the preſence of an animal ſoul was neceſſary, together with conſtant ſupplies of air, food, and ſleep: *it is raiſed a ſpiritual body,* to the life of which the preſence of the ſpirit only is needed, without any foreign aid. *There is an animal body, and there is a ſpiritual body,* allotted to the righteous in the different ſtages of their exiſtence.

44 It is ſown (*σωμα ψυχικον*) *an animal* body, it is raiſed (*σωμα πνευματικον*) a ſpiritual body.[1] There is *an animal* body, and there is a ſpiritual body.

ble, glorious, powerful, and *ſpiritual;* for which cauſe the perſons who obtain theſe bodies, are ſaid to bear the *image of the heavenly man,* ver. 49. in order that they may *inherit the kingdom of God,* ver. 50. Theſe things, as Locke juſtly obſerves, cannot be applied to the wicked, who are to be *puniſhed with everlaſting deſtruction from the preſence of the Lord,* 2 Theſſ. i. 8. Neither can it be ſaid of the wicked, as of the righteous, that God will give them the victory over death, by taking away ſin its ſting. In fine, the exhortation with which the apoſtle concludes his diſcourſe concerning the reſurrection, is in no reſpect applicable to the wicked, ver. 58. *For as much as ye know, your labour is not vain in the Lord.* See ver. 51. note. 1 Theſſ. iv. 16. note 5.

Ver. 43.—1. *It is ſown in diſhonour.* The body laid in the grave dead, is ſaid to be ſown in diſhonour, becauſe death is the puniſhment of ſin. Hence our body laid in the grave is called, Philip. iii. 21. *Our humbled body.*

2. *It is raiſed in glory.* This is an alluſion to Dan. xii. 2. *They that be wiſe ſhall ſhine as the brightneſs of the firmament,* &c. and to our Lord's words, Matt. xiii. 43. *Then ſhall the righteous ſhine forth as the ſun in the kingdom of their Father;* for theſe are deſcriptions of the glory of the reſurrection body of the ſaints. Of this glory our Lord gave his three diſciples an idea at his transfiguration, when he changed his body in ſuch a manner that *his face did ſhine as the ſun,* and his raiment became *ſhining exceeding white as the light.* To this glory of our Lord's body at his transfiguration St Paul alluded, when giving an account of the reſurrection body of the ſaints: he ſays, Philip. iii. 21. *Who will re-faſhion our humbled body, in order that it may become of like form with his glorious body.*

The alteration to be produced in the contexture of the bodies of the righteous at the reſurrection, deſcribed in this and the following verſe, is indeed great and wonderful. But it is far from being impoſſible. For to illuſtrate great things by ſmall, we have an example of a ſimilar, though inferior transformation in the bodies of caterpillars, which in their firſt ſtate are ugly, weak, and eaſily cruſhed; but in their ſecond ſtate, become beautiful winged animals, full of life and activity. This ſhews what God can do in greater inſtances.

Ver. 44. *It is ſown an animal body; it is raiſed a ſpiritual body.* By *an animal body,* the Greek commentators underſtood, a body to the animation of which the preſence of an animal ſoul is neceſſary: and by *a ſpiritual body,* a body of ſo fine a contexture, that it will be ſupported merely by the preſence of our rational ſpirit. In any other ſenſe, *a ſpiritual body,* ſeems a contradiction in terms.—In this verſe, two things are foretold concerning the righteous. 1. That their bodies which are laid in the grave ſhall be raiſed. 2. That when raiſed they ſhall be, not *animal bodies* as they were formerly, but *ſpiritual bodies.* Yet notwithſtanding this great difference, the body to be raiſed will, in a ſound ſenſe, be the ſame with the body that was buried. So the ancient Chriſtian fathers believed, as we learn from Rufin, who to ſhew that he held the catholic faith concerning the reſurrection of the body, wrote to Pope Anaſtaſius, in the end of the fourth century as follows: "Sed et carnis noſtræ reſurrectionem fa-"temur, integrè et perfectè futuram, hujus ipſius carnis noſtræ, in qua nunc vivimus—nullo "omnino ejus membro amputato, vel aliqua corporis parte defecta: ſed cui nihil omnino ex "omni

45 *For thus* it is written, (Gen. ii. 7.) The firft man

45 *For thus it is written, The firft man Adam,* from whom men derive their animal body, *was made a*

" omni natura defit, nifi fola corruptio." That is, " Moreover, alfo, we acknowledge, that the " refurrection of our flefh will be complete and perfect; of this our very flefh in which we " now live, no member of it being amputated, nor any part of it cut away, and to which no- " thing of its whole nature will be wanting, excepting only corruption." But although the ancients fpake of the refurrection of the very flefh in which we now live, they did not mean the refurrection of the fame kind of flefh, and far lefs of the identical flefh which was laid in the grave. They knew that the flefh of the raifed body of the faints was to be *incorruptible*, confequently different in its contexture from our prefent flefh. And as they faw in the prefent world, one kind of flefh of men, and another flefh of beafts, and another of fifhes, and another of fowls, that diverfity led them to think the incorruptible fubftance of which the body of the faints is to confift, though different from all the kinds of flefh they were acquainted with, will yet be real flefh, and analogous to the flefh in which men now live; becaufe it will be made into a body, confifting of members and organs of fenfation, in form and ufe fimilar to the members and organs of their prefent body.

In confirmation of the doctrine of the ancients, concerning the refurrection of the body, I obferve, that if the glorified body of the faints is to have fuch members and organs of fenfation as their new ftate requires, and if thefe members are to be of fimilar form and ufe with the members and organs of our prefent body, it will really be *the fame body*, whether its flefh be made of the matter which compofed the body laid in the grave, or of any other matter; or whether it be of a contexture more rare or more denfe. For every one knows that our prefent body, is juftly reckoned the fame body in all the different ftages of our life, on account of the continued fimilarity of its members to themfelves, and of the whole body to itfelf, notwithftanding the matter of which it is compofed be continually changing; and notwithftanding the bulk and ftrength of its members, and the appearance of the countenance, gradually alter in the progrefs of the body from its birth to manhood, and from manhood to old age.

Burnet (De Statu Mort. et Refurg. cap. vii. pag. 160.) contends, that the glorified body of the faints will have no members nor organs of fenfation. But that he miftakes the matter, I think will appear from this, That the refurrection of the body is reprefented by our Lord himfelf, as what will render the happinefs of the faints complete in the world to come, Luke xiv. 14. xx. 35, 36. John v. 28, 29. vi. 39, 40. xi, 23, 24, 25. — The apoftles likewife fpeak in the fame manner of the refurrection of the body, Acts xvii. 18. xxiii. 6. xxiv. 15. Rom. viii. 21. 23. 2 Cor. iv. 14. v. 10. Philip. iii. 10, 11, 20, 21. Col. iii. 4. 2 Tim. ii. 11. Heb. vi. 2. xi. 35. 1 Pet. i. 3, 4. Rev. xx. 11.—13. But can a body contribute to the felicity of a fpirit, otherwife than by conveying to it notices and impreffions from external objects, and by being inftrumental to it in its operations? If fo, muft not fuch a body have members and organs of fenfation? See Heb. xii. 22. note 2.—Farther, if the raifed bodies of the faints are to have members and organs of fenfation, they may in their form and ufe be like the members and organs of their prefent bodies, at leaft as far as their new ftate will admit; confequently the body that is raifed, will be as much the fame with the body which was buried, as that body was the fame with itfelf in the different ftages of its former life.

I have faid that the raifed body of the faints, will refemble their body which was laid in the grave, as far as their new ftate will admit. This limitation is neceffary, becaufe the fcripture itfelf mentions two particulars, and reafon fuggefts others, in which they will differ. 1. We are told, 1 Cor. vi. 13. That God will deftroy both *the belly*, that is, *the ftomach* or the ufe of that member, *and meats*.—2. Our Lord affures us, Luke xx. 35. *That they who fhall be accounted worthy to obtain that world, and the refurrection from the dead, neither marry nor are given in marriage.* 36. *For they are equal to angels.* From thefe texts it follows, that none of the members neceffary to eating, and drinking, and marriage, will make part of the glorified body of the faints; and that none of the appetites and paffions which are gratified by thefe members, will have any exiftence in their mind; confequently the joys of the heavenly country, though in part they are to arife from bodily fenfes, will have no affinity with the pleafures of a Mahometan paradife.—3. Reafon directs us to believe, that to the fimilarity, or

 famenefs

living soul; an animal, whose life depended on the presence of his soul in his body; *The last Adam,* from whom the righteous derive their spiritual body, is *a vivifying Spirit.*

Adam was made (εις ψυχην ζωσαν) a living soul; the last Adam [1] (εις πνευμα ζωοποιουν) a *vivifying* spirit. [2]

46 *However,* though, as I said, ver. 44. both an animal and a spiritual body is allotted to the righteous, *that* body *was not first* given them *which is spiritual; but that which is animal* and fitted for the purposes of their present state; *and then that* body *which is spiritual* and fitted for their state in heaven.

46 *However,* that WAS not first which is spiritual, but that which is *animal;* and *then* that which is spiritual. [1]

sameness of the body which is raised, with the body that was buried, it is by no means necessary that the imperfections in the members of the buried body, should take place in the raised body. On the contrary, the restoration of all the members to their proper form, place, and office in the body, instead of making it a different body, will render it more perfectly the same.—4. Besides the differences mentioned, there may be other differences likewise in the glorified bodies of the saints, suited to the difference of their state, of which at present we can form no conception. For if the raised body is to be endowed with new powers of action, and new senses, these may require additional members: and notwithstanding the addition, the raised body may on account of its general similarity to the body that was buried, be still considered as the same.

The resurrection of the same body, in the sense just now explained, being perfectly possible, and of easy conception, the doctrine of the ancient Christian fathers on that subject may be admitted, as agreeable to the phraseology of scripture. To conclude, the scripture speaks consistently when in describing the state of the righteous after the resurrection, it represents them as having their mortal bodies re-fashioned like to the glorious body of Christ, and informs us that after their whole person is thus completed, they shall be carried to an heavenly country where every object being suited to the nature of their glorified body, they shall live unspeakably happy to all eternity.

Ver. 45.—1. *The last Adam.* Christ is called *Adam,* because believers receive their sanctified spiritual nature, and their immortal body from him, (see Eph. v. 32. note) just as mankind have derived their corrupted nature and mortal body from the first Adam. He is also called *the last Adam,* because he is posterior in time to the first Adam. Or, as God is called *the first and the last,* because there was nothing before him, neither shall there be any thing after him; so Christ is called *the last Adam,* because there shall be no restorer and head of the human race after him.

2. *A vivifying spirit.* This clause, *The last Adam, a vivifying spirit,* is not in the passage of scripture quoted by the apostle. These are his own words, formed upon what Christ said, John v. 26. *For as the Father hath life in himself, so he hath given to the Son to have life in himself.*—As the apostle is speaking here of Christ after he received his glorified body, he calls him a vivifying spirit, because the presence of his spirit in his glorified body, is all that is requisite to preserve it alive for ever; and because he will communicate the same power to the spirits of the righteous, with respect to their bodies after the resurrection.—The apostle's meaning, therefore, in this part of his discourse, is, that the body which we derive from Adam, is *an animal body,* which to its life, as Locke observes, needeth the aid of food, and air, and sleep; whereas the body which the saints shall receive from Christ at the resurrection, is a *spiritual body,* a body like Christ's, to the life of which no foreign aid whatever is necessary, but which will be supported like his, merely by the presence of their spirit; on which account it is said, Luke xx. 36. *Neither can they die any more, for,* ισαγγελοι εισι, *they are equal to angels.*

Ver. 46. *Then that which is spiritual.* Here we are taught, that the plan of the divine government

47 The firſt man, (εκ γης) *from* the earth *WAS* (χοικος, duſty) earthy; the ſecond man, *the* Lord (εξ ȣρανȣ) from heaven, *IS HEAVENLY.*[1] (from the following ver.)

47 *The firſt man,* from whom we derive our animal body, coming *from the earth,* and being to live on the earth, *was earthy:* he had an earthy body. *The ſecond man* from whom we derive our ſpiritual body, even *the Lord* who will come *from heaven* to raiſe us, *is heavenly.* His body is perfectly adapted to the heavenly ſtate in which he now lives.

48 *As* the earthy, *ſuch alſo the earthy SHALL BE:*[1] and *as* the heavenly, *ſuch alſo the heavenly SHALL BE.*

48 *As the earthy* man Adam was after the fall, *ſuch alſo the earthy* men, the wicked, *ſhall be* at the reſurrection. *And as the heavenly* man Chriſt is at preſent, *ſuch alſo the heavenly* men, the righteous *ſhall be.*

49 (Και, 207.) *For,* as we have borne the image of the earthy *MAN,* we ſhall alſo bear the image of the heavenly *MAN.* (See Philip. iii. 21.)

49 *For as we,* the righteous, *have borne the image of the earthy man* in our body, becauſe we were to live a while on earth, *we ſhall alſo bear the image of the heavenly man* in our body at the reſurrection, becauſe we are to live for ever in heaven.

vernment is to lead his creatures from a lower to an higher ſtate of perfection. They therefore who contend that things ſhould be as perfect, at the beginning as at the concluſion of his adminiſtration, are wiſer than God.

Ver. 47. *The ſecond man, the Lord from heaven, is heavenly.* This tranſlation is ſupported by the Vulgate verſion: *Secundus homo de cœlo, cœleſtis; The ſecond man from heaven, is heavenly:* and by the Borner MS. Gr. and Latin: and by one of Veleſius' MSS. mentioned by B. Pearce: all which have here, ὁ ȣρανιος. Nevertheleſs I have marked the words, *is heavenly,* as not in the Greek, becauſe, although I think it was ſo written by the apoſtle, I would not alter the preſent text either on conjecture, or on ſlight authority. In the Vulgate, the word *Lord* is wanting, having, as Tertullian tells us, been added by Marcion. Yet I am of opinion it is the true reading

Ver. 48. *As the earthy,* &c. The apoſtle divides all mankind into two ſorts, *earthy* and *heavenly;* and tells us, that *as the earthy man, ſuch alſo the earthy men: and as the heavenly man, ſuch alſo the heavenly men.* But the queſtion is, Whether the likeneſs of the *earthy* to the earthy, and of the *heavenly* to the heavenly, be a preſent or a future likeneſs? Our tranſlators ſeem to have been of opinion, that the apoſtle ſpeaks of men in the preſent life, and of their likeneſs to the earthy and the heavenly man, in the temper of their mind. For to ſhew this, they have in their tranſlation ſupplied the ſubſtantive verb in the preſent tenſe, *as* is *the earthy, ſuch* are *they alſo that* are *earthy: and as* is *the heavenly, ſuch* are *they alſo that* are *heavenly.* But I rather think the apoſtle deſcribeth mankind, as they are to be in the world to come: and that the likeneſs to the earthy and to the heavenly man, is a likeneſs in body which is to take place after the reſurrection. And therefore, in the tranſlation I have ſupplied the ſubſtantive verb in the future tenſe: *Such alſo the earthy,* ſhall be. And in ſupport of my tranſlation and opinion, I obſerve, that throughout the whole of this diſcourſe concerning the reſurrection, it is the body only which is ſpoken of. This is evident more eſpecially from ver. 44, 45, 46, 47. where we are told, that it is ſown an animal body, but raiſed a ſpiritual body; that there is an animal and a ſpiritual body allotted to the righteous, in the different ſtages of their exiſtence; that they derive their animal body from Adam, but their ſpiritual body from Chriſt; that their ſpiritual body is not firſt given to them, but their animal, and then that which is ſpiritual; that the firſt man Adam being from the earth, his body was earthy, but the ſecond man being the Lord from heaven, his body is heavenly. Wherefore, when the apoſtle tells us, ver. 48. *As the earthy, ſuch alſo the earthy, and as the heavenly, ſuch*

alſo

50 *And this I affirm, brethren, because* a body composed of *flesh and blood,* such as ours is at present, *cannot enjoy the kingdom of God,* where there are no objects suited to the senses and appetites of such a body; *neither can a body subject to dissolution, live in a state where every thing is incorruptible.*

50 (Δε, 101.) *And* this (φημι) I *affirm,* brethren, (ὁτι, 254.) *because* flesh and blood cannot inherit the kingdom of God; [1] neither (κληρονομει, 9.) *can* corruption inherit incorruption. [2]

51 *Behold I make known to you a secret* of great importance; namely, that *we* the righteous *shall not all die; but* such of us as are alive at the coming of Christ *shall all be changed:* our corruptible body shall be changed into an incorruptible body,

51 Behold, (λεγω, 55.) *I tell* you a mystery; we shall not (μεν, 237.) *indeed* all *die,* but we shall all be changed, [1]

52 *In a moment, in the twinkling of an eye, at the last trumpet; for it shall sound, and then the dead* in Christ *shall be raised incorruptible, and we* the righ-

52 In a moment, in the twinkling of an eye, (εν, 173.) at the last *trumpet*; [1]

also the heavenly, it is plain that he speaks only of the body of the earthy and of the heavenly men. This appears likewise from ver. 49. where he says, *As we have borne the image of the earthy* man, namely in this life, (φορεσομεν και) *We shall also bear the image of the heavenly* man, namely in the life to come. For to shew that he speaks of our bearing the image of the earthy and of the heavenly man in our body only, he adds, ver. 50. *And this I affirm, brethren, because flesh and blood cannot inherit the kingdom of God, neither can corruption inherit incorruption:* I affirm, that in the life to come, we shall bear the image of the heavenly man in our body, because a body consisting of flesh and blood, as is the body we have derived from the earthy man, cannot inherit the kingdom of God.—That the righteous after the resurrection, are to bear the image of the heavenly man in their spirit, I do not deny. I only contend that it is not taught in this passage of scripture.

Ver. 50.—1. *Flesh and blood cannot inherit the kingdom of God.* This is that happy place which Christ hath gone to prepare for the reception of his people, John xiv. 2. In that place, bodies composed of flesh and blood cannot live, because, as is said in the commentary, it affords no objects suited either to the senses, or to the appetites of a fleshly body. See ver. 44. note.

2. *Neither can corruption inherit incorruption.* A spirit clothed with a corruptible body, like our present bodies, cannot enjoy objects that are incorruptible. They are not capable of enjoying the divine vision, nor of performing the exalted services, nor of relishing the pure pleasures which constitute the glory and felicity of the kingdom of God.

Ver. 51. *But we shall all be changed.* To prove that the righteous when raised from the dead, shall bear the image of the heavenly man in their body, the apostle affirmed, ver. 40. that flesh and blood cannot inherit the kingdom of God: and that corruption cannot inherit incorruption. Wherefore, lest this might have led the Corinthians to fancy that the righteous, who at the coming of Christ are found alive on the earth, in fleshly corruptible bodies, could not inherit the kingdom of God, unless they died and were raised incorruptible, the apostle told them that they are not to die; but that to make them capable of inheriting the kingdom of God, their body is to be changed. Wherefore, though the expression, *We shall not all die, but we shall all be changed,* be general, yet as the discourse is concerning them who are to inherit the kingdom of God, the expression, *we shall all be changed,* must be restricted to them alone: consequently, though it be true of the wicked who are alive on the earth at the coming of Christ, that they shall not die, it does not follow, from the apostle's saying, *we shall all be changed,* that the wicked are to be changed. Besides, it is no where said in scripture, that the wicked, whether dead or alive, at the coming of Christ, shall obtain the honour of incorruptible heavenly bodies. See 1 Thess. iv. 16. note 5.

Ver. 52.—1. *At the last trumpet; for it shall sound.* At the giving of the law from Sinai,

for *it shall sound;* (και, 213.) and *then* the dead shall be raised incorruptible;[2] and we shall be changed.

teous who are alive, *shall be changed:* our bodies shall be made incorruptible, after the righteous are raised.

53 For this corruptible BODY must put on incorruption,[1] and this mortal BODY MUST put on immortality.

53 *For,* to make us capable of inheriting the kingdom of God, *this corruptible body must become incorruptible,* not liable to diseases; *and this mortal body must become immortal,* not liable to death.

54 *Now,* when this corruptible BODY shall have put on incorruption, and this mortal BODY shall have put on immortality, then shall *happen the thing which* is written, Death is swallowed up *for ever.* [1] (see ver. 26.)

54 *Now, when this transformation of our corruptible and mortal body, into that which is incorruptible and immortal shall have taken place, then shall happen the thing which is written,* (Isa. xxv. 8.) *Death,* who delivered the righteous to the grave to be swallowed up, *shall* itself *be swallowed up for ever* by their resurrection to eternal life.

55 *Where,* O death! IS thy sting? *Where,* O grave! IS (σου το νικ۞) thy victory?[1]

55 *Where, O death! is thy sting* with which thou killedst the saints? *Where, O hades!* who hast held them captive, *is thy victory,* now that they are all brought out of thy dominions?

Sinai, there was heard a great noise, like the sounding of a trumpet, exceeding loud, which sounded long and waxed louder and louder. In like manner, at the descent of Christ from heaven, a great noise, called *the trumpet of God,* 1 Thess. iv. 16. will be made by the attending angels, as the signal for the righteous to come forth from their graves. And this noise being made at Christ's command, it is called by himself *his voice,* John v. 25. After the righteous are raised, the trumpet shall sound a second time; on which account it is called here *the last trumpet.* And while it sounds, the righteous who are alive on the earth, shall be changed.

2. *And then the dead shall be raised incorruptible.* Though this expression be general, yet for the reasons mentioned, ver. 51. note. it must be restricted to the dead in Christ, of whom the apostle is discoursing. Besides, as the circumstance mentioned, 1 Thess. iv. 16. *The dead in Christ shall rise first,* demonstrates that the wicked are not to be raised at the same time with the righteous; the expression, *the dead shall be raised incorruptible,* does not relate to them.

Ver. 53. *For this corruptible body must,* ενδυσασθαι αφθαρσιαν, *put on incorruption.* That σωμα, *body,* is rightly supplied here, see ver. 42. note. The word ενδυσασθαι, literally signifies *to go into* a place, and metaphorically *to put on,* or *go into clothes.* But the metaphorical meaning must not be insisted on here, as implying that our corruptible body shall have one that is incorruptible put over it for an outward covering. These ideas are incongruous; and therefore the meaning is, *This corruptible body must be changed into one that is incorruptible,* as mentioned ver. 51.—The righteous who are alive at the coming of Christ, instead of dying and rising again immortal, shall, by the power of Christ, have their corruptible mortal bodies changed in a moment, into incorruptible immortal bodies: and by that means be fitted for inheriting the kingdom of God, equally with those who are raised from the dead incorruptible.

Ver. 54. *Death is swallowed up for ever.* So the original phrase εις νικ۞, may be translated, being often used by the LXX. in that sense, as Whitby hath proved. This circumstance likewise shews, that in his discourse concerning the resurrection, the apostle had the righteous chiefly in view. For it cannot be said of the wicked, who are to suffer the second death, that death is swallowed up in any sense with respect to them, or that God hath given them the victory over it, ver. 57. by the resurrection. B. Pearce in his note on this verse observes, that the LXX. translation of Isa. xxv. 8. here quoted, runs thus: κατεπιεν ὁ θανατ۞ ισχυσας, *Death having prevailed, hath swallowed up:* But that in Theodotion's version, the words are the same with the apostle's.

Ver. 55. *Where, O death! is thy sting? Where, O grave! is thy victory?* The word ᾁδης, translated

56 *For the sting of death is sin: and the deadly poison of sin is* the curse of *the law*, which as well as sin, shall be abolished after the judgment.

56 (Δε, 105.) *For* the sting of death IS sin; and the strength of sin IS the law.

57 *Now, thanks be to God who giveth us the victory* over death and the grave, and sin, and the curse of the law, *through our Lord Jesus Christ.*

57 *Now*, thanks BE to God *who* giveth us the victory, [1] through our Lord Jesus Christ.

58 *Wherefore, my beloved brethren*, since the righteous are to be raised from the dead, and are to enjoy unspeakable happiness in heaven for ever, *be ye stable* in the belief of these great events, and *unmoved* in the profession of that belief, whatever sufferings it may bring on you, *and abounding in the work of the Lord at all times ; knowing that your labour in* the work of *the Lord is not fruitless.*

58 *Wherefore*, my beloved brethren, be ye (εδραιοι) *stable, unmoved*,[1] abounding in the work of the Lord *at all times, knowing* that your labour *in the Lord is not* (κενος) *vain.*

lated *the grave*, literally signifies *the invisible world*, or the place where departed spirits, both good and bad, remain till the resurrection, Job xi. 8.—Psal. cxxxix. 8.—Isa. xiv. 9. and especially Psal. xvi. 10. *Thou wilt not leave my soul*, εις ᾁδου, *in hell.*—The place where the spirits of the righteous abide, the Jews called *Paradise*; the place where the wicked are shut up, they called *Tartarus*, after the Greeks. There the rich man is said to have gone when he died. There also many of the fallen angels are said to be now imprisoned, 2 Pet. ii. 4.—In this noble passage, the apostle personifies *death* and *the grave* : and introduces the righteous after the resurrection, singing a song of victory over both. In this sublime song, death is represented as a terrible monster, having a deadly sting, wherewith it had destroyed the bodies of the whole human race, and the invisible world as an enemy who had imprisoned their spirits. But the sting being torn from death, and the gates of the invisible world set open by Christ, the bodies of the righteous shall rise from the grave, no more liable to be destroyed by death, and their spirits being brought out of paradise the place of their abode, shall reanimate their bodies : and the first use of their newly recovered tongue will be to sing this song, in which they exult over death and hades as enemies utterly destroyed, and praise God who hath given them the victory over these deadly foes through Jesus Christ. Milton hath made good use of the apostle's personification of death, Book 2. l. 666. *The other form*, &c.

Ver. 57. *Who giveth us the victory.* The victory over death and the grave, the saints shall obtain by their resurrection to an endless life in the body : and the victory over sin, and over the curse of the law, will be given them by their acquittal at the judgment. For their trial being then ended, there shall from that time forth, in the kingdom of God, be neither sin, nor law with the penalty of death annexed to it.

Ver. 58. *Unmoved.* The Greek word αμετακινητον, literally signifies *unmoveable.* But here it must be translated *unmoved*, because *unmoveable* is a quality not competent to men in the present life. See Rom. ii. 5. note.

CHAP.

CHAP. XVI.

View and Illuſtration of the Matters contained in this Chapter.

BEFORE the apoſtle concluded his letter to the Corinthians, he gave them directions for making the collection for the ſaints in Judea. During his eighteen months abode at Corinth, he had exhorted the brethren to undertake that good work, (as indeed he did the brethren in all the gentile churches) with a view to eſtabliſh a cordial union between the converted Jews and gentiles every where. See 2 Cor. ix. 14. note. And ſo deſirous were the Corinthians of the propoſed union, that on the firſt mention of the collection, they agreed to make it. But the diviſions in the church at Corinth, it ſeems, had hitherto hindered them from beginning it. The apoſtle, therefore, in this letter requeſted them to ſet about it immediately, and directed them how to do it, ver. 1.–4.

At the time St Paul wrote his firſt epiſtle to the Corinthians, he had altered his reſolution reſpecting his voyage to Corinth, of which he had formerly given them notice by Timothy and Eraſtus, as mentioned 2 Cor. i.–15, 16. For he now informed them that inſtead of ſailing directly from Epheſus to Corinth, as he had at firſt propoſed, his intention was, not to come to them immediately, but to take Macedonia in his way, ver. 5.—after ſtaying at Epheſus till Pentecoſt, on account of the extraordinary ſucceſs with which he was preaching the goſpel to the inhabitants of the province of Aſia, who reſorted to him in that metropolis, ver. 8, 9.—In the mean time, to compenſate the loſs which the Corinthians ſuſtained by his delaying to viſit them, he wrote to them this letter, in which he gave them the inſtructions, which he would have delivered to them if he had come to them; and promiſed when he came, to abide a conſiderable time, and perhaps to winter with them, ver. 5, 6.—And becauſe he had ſent Timothy to Corinth ſome time before, he begged the Corinthians to give him a good reception, if he came to them, ver. 10, 11.—With reſpect to Apollos whom it ſeems the Corinthians wiſhed to ſee, he told them, he had entreated him to go to them with the brethren, but that having no inclination to go to Corinth at that time, he had deferred his

viſit till he ſhould find a convenient ſeaſon. Perhaps the inſolent behaviour of the faction while Apollos was among them, had ſo diſguſted him, that he did not chooſe to expoſe himſelf a ſecond time to their attempts.—To his apology for Apollos, the apoſtle ſubjoined a few practical advices. Then deſired them to ſhew a particular regard to the members of the family of Stephanas, becauſe they were the firſt fruit of Achaia, and had employed themſelves zealouſly in the miniſtry to the ſaints, ver. 13.–18.

The apoſtle, before finiſhing his letter, ſent to the Corinthians the ſalutations of the churches of the proconſular Aſia, and of the brethren at Epheſus who aſſiſted him in preaching the goſpel, ver. 19, 20.—Then wrote his particular ſalutation to them with his own hand, ver. 21.—And to ſhew his ſincerity in the curſe he was going to pronounce on hypocritical profeſſors of religion, he in the ſame hand writing, added, *If any man love not the Lord Jeſus Chriſt, let him be Anathema, Maran atha:* a denunciation of puniſhment, which Locke ſuppoſes, was intended againſt the falſe teacher, ver. 22.—Laſtly, to comfort the ſincere part of the church, he gave them in particular his apoſtolical benediction together with his own love, that they might be the more confirmed in their attachment to him, ver. 23, 24.

COMMENTARY.

CHAP. XVI. 1 *Now, concerning the collection which is for* the poor of *the brethren who are in Judea, as I ordered the churches of Galatia* to do in that matter, *ſo alſo do ye.*

2 *On the firſt day of every week, let each of you lay ſomewhat by itſelf, ſuitable to the gains* of the preceding week, *putting it into the* appointed *treaſury, that when I come* to Corinth to receive your alms,

New Translation.

CHAP. XVI. 1 Now, concerning the collection *which* is for the ſaints, as I *ordered* [1] the churches of Galatia, *ſo alſo* do ye.

2 *On* the firſt DAY of *every* week, [1] let *each* of you lay *ſomewhat by itſelf,* [2] ACCORDING *as he may have proſpered, putting* IT *into the*

Ver. 1. *As I ordered the churches of Galatia.* The apoſtle, I ſuppoſe, gave theſe orders to the churches of Galatia, when he went throughout Phrygia, and the region of Galatia, eſtabliſhing the churches, as mentioned, Acts xvi. 6. And the collections made by the churches of Galatia he may have received, when, in his way to Epheſus, where he now was, he went through all the churches of Galatia and Phrygia in order, Acts xviii. 23.

Ver. 2.—1. *On the firſt day of every week.* Κατα μιαν σαββατων. The Hebrews uſed the numeral for the ordinal numbers, Gen. i. 5. *The evening and the morning were one day*, that is, *the firſt day.* Alſo they uſed the word *ſabbath* to denote *the week*, Luke xviii. 12. *I faſt twice* (τȢ σαββατȢ) *in the week.* Wherefore μιαν σαββατων, is *the firſt day of the week.* See Mark xvi. 2. And as κατα πολιν, ſignifies *every city;* and κατα μηνα, *every month:* and Acts xiv. 23. Κατ' εκκλησιαν, *In every church.* So κατα μιαν σαββατων, ſignifies *the firſt day of every week.*

2. *Let each of you lay ſomewhat by itſelf,* &c. Παρ' ἑαυτῳ τιθετο θησαυριζων ὁ τι αν ευοδωται. In this paſſage, if I miſtake not, ὁτι is not the neuter of the indefinite pronoun οστις, as ſome ſuppoſe, but two words, which muſt be thus conſtrued and ſupplied: τιθετο τι παρ ἑαυτῳ (ſup. καθ) ὁ αν ευοδωται θησαυριζων, ἱνα, &c. A ſimilar inverted order of the pronoun we have, Rom. xi. 27.

1 Cor.

treasury, that when I come *there may be then* no *collections*.

3 And, when I come, whomsoever ye shall approve *by letters*,[1] them *I will* send to *carry* your (χαριν, grace,) *gift* to Jerusalem.

4 (Δε, 108.) *Or*, if it be *proper* that *even I should* go,[1] they shall go with me.

5 (Δε, 103.) Now I will come *to* you, when *I have passed* through Macedonia. (For I do pass through Macedonia.)

6 And, *perhaps*, *I shall* abide, *and even* winter

there may be then no collections; every one having given what he intended to give.

3 *And when I come* to Corinth, *whomsoever ye shall authorise by letters* to the brethren in Judea, *them will I send to carry your gift to Jerusalem*, that they may present it to the church there in your name.

4 *Or if it be* thought *proper that even I should go* to Jerusalem, *your messengers shall go with me*, to witness the delivery of your gift.

5 *Now, I will come to you after I have passed through Macedonia: (For I am to pass through Macedonia*, in my way, that I may visit the churches there, and receive their collections.)

6 *And perhaps I shall continue* some time, *and even winter with you, that ye may help me forward*,

1 Cor. xv. 36. The apostle's meaning is, that every first day of the week, each of the Corinthians was to separate from the gains of the preceding week, such a sum as he could spare, and put it into the treasury; that there might be no occasion to make collections when the apostle came. By this method, the Corinthians, without inconveniency, might bestow a greater gift, than if they had given it all at once. The common translation of τιθετο παρ' εαυτῳ, θησαυριζων, viz. *lay by him in store*, is inconsistent with the last part of the verse, *that there may be no gatherings when I come*: for according to that translation, the collections would still have been to make at the apostle's coming.

3. *Putting it into the treasury*. So θησαυριζων may be translated. The apostle means the treasury of the church, or some chest placed at the door of the church to receive their gifts. For although the Corinthians had separated a sum weekly for the saints, yet if they kept it in their own possession, the collections, as was observed in the preceding note, must still have been to make when the apostle came, contrary to his intention.

From this passage it is evident, that the Corinthian brethren were in use to assemble on the first day of the week for the purpose of worshipping God. And as the apostle gave the same order to the Galatians, they likewise must have held their religious assemblies on the first day of the week. See Whitby's note on this passage.

Ver. 3. *Whomsoever*, δοκιμασητε, *ye shall approve by letters*. Grotius' translation of this verse is, *Whomsoever ye shall approve, them I will send*, δι' επιστολων, *with letters, to carry your gift*. That learned critic thought, there was no occasion for the Corinthians to signify by letters to the apostle, their approbation of their own messengers, as the apostle was to be present at their appointment: and in support of his translation, he quotes Rom. xiv. 20. as an example of δια, used to signify *with*. But seeing the apostle was to take these messengers with him to Jerusalem, they certainly had no need of any letters from him. I therefore think, the letters of which the apostle speaks, were neither to, nor from himself, but from the Corinthians to the brethren in Jerusalem, informing them, that the persons who presented these letters, were appointed by them to attend the apostle when he delivered the collections at Jerusalem. This meaning will be clearly conveyed, if ους εαν δοκιμασητε δι' επιστολων, is translated, *Whomsoever ye shall authorise by etters*.

Ver. 4. *Or, if it be proper that even I should go, they*, &c. Here the apostle insinuated his inclination to have the collections committed to his care. However, that the churches, and even the saints in Judea, might be certain that no part of the money which he received was withheld, but that the whole was delivered with the greatest fidelity, he proposed to all the churches that messengers should be deputed by them to attend him, that they might witness the delivery of their collections in Jerusalem. Some of these messengers are mentioned, 2Cor. viii. 23. ix. 4.

by accompanying me a little way in my journey, (See Tit. iii. 13.) by *whatever road I may go* to Jerusalem.

7 *For*, having delayed my visit so long, when I come, *I will not then see you in passing: but I hope* to have it in my power *to remain with you some time, if the Lord permit.*

8 *However*, being much occupied here at present, *I propose to remain at Ephesus until Pentecost.*

9 *For a great and effectual opportunity* of making converts in this city, *is granted to me* by God. *Yet there are many* violent *opposers* of the gospel in Ephesus, and its neighbourhood.

10 *Now, if Timothy be come* whom I sometime ago sent to you, (chap. iv. 17.) *take care*, by shewing your affection and obedience, *that he be among you without fear. For he worketh even as I* do, *the work of the Lord* faithfully.

11 *Being such a person, let no man despise him* on account of his youth, or of his attachment to me: *but send him forward in safety, that he may return to me: for I expect him* to come *with the brethren.*

12 (Περι δε 279.) *And with relation to our fellow labourer Apollos, I entreated him earnestly to visit you with the brethren*, the bearers of this letter, in ex-

with you, that ye may *send* me *forward*, whithersoever I *may* go.

7 For I will not now see you *in passing*, but I *hope* to *remain* with you *some time*, if the Lord permit. [1]

8 *However*, I *shall remain* (εν, 173.) at Ephesus until Pentecost.

9 For a great *and effectual* door is opened *to* me; [1] (και, 211.) *yet* THERE ARE many *opposers*.

10 Now, if *Timothy be* come, *take care* that he *be among* you without fear; for he worketh, *even as I* DO, the work of the Lord.

11 *Wherefore*, let no *one* despise him; but *send him forward* in peace, that he may come *to* me: for I *expect* him with the brethren. [1]

12 *And with relation to* OUR brother Apollos, I *intreated him much* to *go* to you with the brethren: (και)

Ver. 7. *If the Lord permit.* This manner of speaking concerning their future actions, the apostles recommended, James iv. 15. and the first Christians practiced, because it expressed how deeply they were affected with a sense that all events are directed by God.

Ver. 9. *For a great and effectual door is opened to me.* The door of a house, being the passage into it, *the opening of a door*, in the eastern phrase, signified the affording a person an opportunity of doing a thing. The phrase occurs in other passages of scripture. See Col. iv. 3. note. Hosea ii. 15.—The apostle's long abode at Ephesus, was owing to his great success in converting the Ephesians, and such strangers as had occasion to resort to that metropolis. But about the time this letter was written, his success was greater than common. For many who used *curious arts*, the arts of magic and divination, were converted, and burned their books containing the secrets of these arts, Acts xix. 17.—20. This so enraged the idolaters at Ephesus, but especially the craftsmen, that they raised the great tumult, described Acts xix. 23.—41.

Ver. 10. *That he be among you without fear.* At this time, Timothy being young, and extremely attached to the apostle, there was some reason to fear, that the faction would treat him ill; more especially if he reproved them for their disorderly practices. The apostle therefore recommended it to the sincere part of the church, to defend him from any injury which the faction might attempt to do him, either in his character or his person.

Ver. 11. *I expect him with the brethren*; namely, Erastus, who had been sent with Timothy to Corinth, Acts xix. 22. and Titus, who carried this letter, and another brother whose name is not mentioned; (See 2 Cor. xii. 17, 18.) perhaps, also, some of the Corinthian brethren, whom the apostle had desired Titus to bring with him to Ephesus, having need of their assistance there.

Ver.

but *HIS* inclination was not at all *to go now*; [1] but he will *go*, [2] when he shall *find a* convenient *season.*

pectation that his presence might be useful to you. *But his inclination was not at all to visit you at this time. But he will visit you, when he shall find a convenient season* for doing it.

13 Watch ye, stand fast in the faith, quit *yourselves* like men : be strong.

13 Having for enemies false teachers, persecutors, and evil spirits, *watch ye, stand fast in the faith, quit yourselves like* full grown spiritual *men : be strong.*

14 Let all your *matters* [1] be done with *love.*

14 *Let all your matters*, about which I have given you directions in this letter, *be transacted with love.*

15 Ye know the *family* of Stephanas, that it is the first-*fruit* of Achaia, and that they have *devoted* themselves to the ministry *to* the saints. I *intreat* you, (δε, 106.) *therefore*, brethren,

15 *Ye know the family of Stephanas, that they were my first converts in Achaia, and that* from love to Christ and to his gospel, *they have devoted themselves to the ministry to the saints*, employing themselves in preaching the gospel, and in succouring the afflicted : *I entreat you therefore brethren,*

16 That ye submit yourselves *to* such, and to every *joint worker and labourer.*

16 *That ye submit yourselves to* the admonitions of *such* on account of their fidelity, *and to the* instructions of *every joint worker and labourer* in the gospel.

17 I am glad of the coming of Stephanas, [1] and Fortunatus, [2] and Achaicus; they have supplied *your deficiency.* [3]

17 *I am glad of the coming of Stephanas, and Fortunatus, and Achaicus. For they have supplied what was wanting in your letter*, by the account hey have given me of your affairs ;

Ver. 12.—1. *His inclination was not at all to go now.* The Latin commentators are of opinion, that Apollos, displeased with the behaviour of the faction, had left them as incorrig b , and had returned to Ephesus, from whence he had been recommended to the brethren of Acha , Acts xviii. 24. 27. xix. 1. But the messengers from Corinth, arriving with a letter to the apostle full of respect, he answered it by Titus, and requested Apollos to accompany him, in the hope that he might be useful in assisting Titus to settle the disturbances in that church. But Apollos refused to go, knowing the violent temper of the faction.

2. *But he will go when he shall find a convenient season.* Jerome says, Apollos actually went to Corinth, after the disturbances had ceased. But whether in this, Jerome delivered his own opinion only, or some ancient tradition, is uncertain.

Ver. 14. *Let all your matters be done with love;* namely, your differences about worldly affairs, mentioned, chap. vi. your disputes concerning marriage and a single state, chap. vii. your eating things sacrificed to idols, chapters viii. x. your eating the Lord's supper, chap. xi. and your method of exercising your gifts, chapters xii. xiv. In all these, ye ought to have a regard to the good of your neighbours, that ye may not occasion each other to sin.

Ver. 17.—1. *I am glad of the coming of Stephanas.* Stephanas is supposed by many, to have been the son of Stephanas, mentioned ver. 15. He, with Fortunatus and Achaicus, I suppose, were the messengers sent by the sincere part of the Corinthian church, with the letter mentioned chap. vii. 1. See the Preface to this Epistle, sect. 6.

2. *Fortunatus.* Doddridge thinks, "this worthy person survived St Paul a considerable "time, as it appears from Clement's epistle to the Corinthians, § 59. that he was the messen- "ger from the church at Rome, to the church at Corinth, by whom Clement sent that in- "valuable epistle."

3. *Have supplied your deficiency.* Το ὑμων ὑϛερημα. This by some is translated, *your want,* by

18 *And* thereby *have refreshed my spirit, and* will refresh *yours,* by informing you of my health. *Wherefore, shew such persons the respect which is due to them,* ver. 16.

18 (Γαρ, 97.) *And have* refreshed my spirit and yours: *wherefore,* acknowledge ye *such persons.*

19 *The churches of Asia,* especially those of Ephesus and its neighbourhood, *wish you all felicity. Aquila and Priscilla,* formerly members of your church, (Acts xviii. 2, 18.) but who at present are with me, *salute you with much Christian affection, as do all the Christians in their house.*

19 The churches of Asia salute you. Aquila and Priscilla [1] salute you much in the Lord, with the church *which* is in their house. (see Rom. xvi. 5. note 1.)

20 *All the brethren* who labour with me in the gospel, *desire me to mention their affection to you. Shew ye your good will towards one another, by kissing one another with a pure affection.*

20 All the brethren [1] *salute* you. *Salute* one another with an holy kiss. (See Rom. xvi. 16. note 1.)

21 *The salutation of Paul* is sent you, written *with mine own hand.* See 2 Thess. iii. 17. Col. iv. 18.

21 The salutation *of Paul* with mine own hand.

22 *If any one* professing the gospel, *love not the Lord Jesus Christ,* I with mine own hand, write this greatest curse against him; *He shall be Anathema Maran atha.*

22 If any *one* love not the Lord Jesus Christ, *he shall* be Anathema, Maran atha. [1]

23 *May the favour* and assistance *of our Lord Jesus Christ, be with you* who love him.

23 The grace of our Lord Jesus Christ, BE with you.

by which they understand the apostle's want of the presence of the Corinthians. But that translation makes no difference in the sense.

Ver. 19. *Aquila and Priscilla salute you.* These worthy persons lived in Corinth all the time the apostle was there. And when he departed, they accompanied him to Ephesus, Acts xviii. 18. where they remained, after he left Ephesus to go to Jerusalem. For when he returned to Ephesus, he found them there, as is plain from their salutation sent to the Corinthians in this letter, which was written from Ephesus. But they seem to have left Ephesus, about the time the apostle departed to go into Macedonia. For in the letter which he wrote to the Romans from Corinth, they are saluted as then residing in Rome.

Ver. 20. *All the brethren salute you.* The word *brother*, often signifies one who employed himself in preaching the gospel, 1 Cor. i. 1. 2 Cor. i. 1. ii. 13. Now as in this passage *the brethren* are distinguished from *the church*, or common people, it is probable the apostle meant his fellow labourers in the gospel.

Ver. 22. *He shall be Anathema, Maran atha.* In the Greek it is *Let him be.* But the imperative is here put for the future. See Ess. iv. 9. *Anathema, Maran atha*, were the words with which the Jews began their greatest excommunications, whereby they not only excluded sinners from their society, but delivered them to the divine *Cherem*, or *Anathema*; that is, to eternal perdition. This form they used, because Enoch's prophecy concerning the coming of God to judge and punish the wicked, began with these words, as we learn from Jude, who quotes the first sentence of that prophecy, ver. 14. Wherefore, since the apostle denounced this curse against the man, who while he professed subjection to Christ, was secretly alienated from him in his heart, it is as if he had said, Though such a person's wickedness cannot be discovered and punished by the church, yet the Lord at his coming will find it out, and punish him with eternal perdition. This terrible curse the apostle wrote in his epistle to the Corinthians, because many of the faction, but especially their leader, had shewn great alienation of mind from Christ. And he wrote it with his own hand, to shew how serious he was in the denounciation. Estius says, from this example, and from the Anathemas pronounced, Gal. i. 8, 9.

arose

24 My love [1] BE with you all in Christ Jesus. Amen. (See Ephes. vi. 24. note 2.)

24 *My love be with you all, who love Christ Jesus.* And in testimony of my sincerity in this, and in all the things I have written, I say *Amen.*

arose the practice of the ancient general councils, of adding to their decisions, or definitions of doctrine, *Anathemas* against them who denied these doctrines. See Buxtorff's Lexic. Chaldaicum, pag. 827. 1248.

Ver. 24. *My love be with you all.* Le Clerc suspects that ΜΟΥ, is a mistake of the transcriber for ΘΟΥ, the abbreviation of ΘΕΟΥ. And B. Pearce supposes he is right in that conjecture, because in the conclusion of the second epistle, it is, ἡ αγαπη τȣ Θεȣ μετα, *The love of God be with you.* But alterations in the sacred text, without the authority of ancient MSS. are never to be admitted. Besides, there is a great propriety and beauty in this manner of ending an epistle, in which the apostle had so sharply reproved the Corinthians. By assuring them of his love, he convinced them that all the severe things he had written, proceeded from his anxiety for their eternal welfare, and thereby removed the prejudices which his reproofs might otherwise have raised in their minds.—Le Clerc's conjecture, mentioned above, that the transcribers of the New Testament have in this passage, by mistakc, written ΜΟΥ for ΘΕΟΥ, is one of the many instances which might be produced, of conjectural emendations of the sacred text, proposed by bold critics, which instead of improving, really marr the sense and beauty of the passages into which they would have them introduced.

A NEW

LITERAL TRANSLATION

OF St PAUL's SECOND EPISTLE TO THE

CORINTHIANS.

PREFACE.

SECT. I. *Of St Paul's Deſign in writing his ſecond Epiſtle to the Corinthians.*

WHEN the apoſtle ſent his firſt letter to the church at Corinth, he reſolved to remain in Epheſus till the following Pentecoſt, (1 Cor. xvi. 8.) that Titus, who carried his letter, might have time to return, and bring him an account of the manner in which it was received by the Corinthians. But the riot of Demetrius happening ſoon after it was ſent away, the apoſtle found it neceſſary to avoid the fury of the rioters and of the idolatrous rabble, who were all greatly enraged againſt him, for having turned ſo many of the inhabitants of Aſia from the eſtabliſhed idolatry. Wherefore, leaving Epheſus, he went to Troas, a noted ſea-port town to the north of Epheſus, where travellers, coming from Europe into Aſia, commonly landed. Here he propoſed to employ himſelf in preaching the goſpel of Chriſt, (2 Cor. ii. 12.) till Titus ſhould arrive from Corinth. But Titus not coming at the time appointed, St Paul

began to fear that the Corinthians had uſed him ill, and had diſregarded the letter which he delivered to them. Theſe fears ſo diſtreſſed the apoſtle, that notwithſtanding his preaching at Troas was attended with uncommon ſucceſs, he left that city and went forward to Macedonia, expecting to find Titus. But in this expectation he was diſappointed. Titus was not in Macedonia when the apoſtle arrived. He therefore reſolved to wait in that country, till Titus ſhould come and inform him how the Corinthians ſtood affected towards their ſpiritual father. It ſeems he judged it imprudent to viſit them till he knew their ſtate.—In Macedonia, St Paul had many conflicts with the idolaters, (2 Cor. vii. 5.) who were greatly enraged againſt him, as all the other idolaters were, for oppoſing both the objects and the rites of their worſhip. Theſe fightings, joined with his fears for Titus, and his uncertainty concerning the diſpoſition of the Corinthians, exceedingly diſtreſſed the apoſtle at this time. But his uneaſineſs was at length happily removed by the arrival of Titus, and by the agreeable accounts which he gave him of the obedience of the greateſt part of the Corinthians, in excommunicating the inceſtuous perſon; at which ſolemn action Titus may have been preſent. Much encouraged therefore by the good news, the apoſtle wrote to the Corinthian church this ſecond letter, to confirm the ſincere part in their attachment to him, and to ſeparate the reſt from the falſe teacher who had led them ſo far aſtray.

To underſtand this epiſtle rightly, the reader muſt recollect, that as Titus ſpent ſome time in Corinth after delivering the apoſtle's firſt letter, he had an opportunity to make himſelf acquainted, not only with the ſtate of the ſincere part of the church, but with the temper and behaviour of the faction. Wherefore when he gave the apoſtle an account of the good diſpoſition of the church, he no doubt at the ſame time informed him concerning the faction, that ſome of them ſtill continued in their oppoſition to him, and in their attachment to the falſe teacher; and that that impoſtor was going on in his evil practices. Farther, Titus, by converſing with the faction, having learned the arguments and objections by which their leaders endeavoured to leſſen the apoſtle's authority, together with the ſcoffing ſpeeches which they uſed to bring him into contempt, we may believe that he rehearſed all theſe matters to him. Being thus made acquainted with the ſtate of the Corinthian church, St Paul judged it fit to write to them this ſecond letter. And that it might have the greater weight, he ſent it to them by Titus, the bearer of his former epiſtle, 2 Cor. viii. 17, 18.—In this ſecond letter, the apoſtle artfully introduced the arguments, objections, and ſcoffing ſpeeches, by which the faction were endeavouring to bring him into contempt; and not only confuted them by the moſt ſolid reaſoning, but even turned them againſt the falſe teacher himſelf, and againſt the faction, in ſuch a manner as to render them ridiculous. In ſhort, by the many delicate but pointed ironies

nies with which this epiſtle abounds, the apoſtle covered his adverſaries with ſhame, and ſhewed the Corinthians that he excelled in a talent which the Greeks greatly admired.—But while St Paul thus pointedly derided the faction and its leaders, he beſtowed juſt commendations on the ſincere part of the church, for their perſevering in the doctrine he had taught them, and for their ready obedience to his orders concerning the inceſtuous perſon. And to encourage them, he told them, that having boaſted of them to Titus, he was glad to find his boaſting well founded in every particular.

The Corinthian church being compoſed of perſons of ſuch oppoſite characters, the apoſtle in writing to them, was under the neceſſity of ſuiting his diſcourſe to them, according to their different characters. And therefore, if we apply to the whole church of Corinth, the things in the two epiſtles, which apparently were directed to the whole church, but which were intended only for a part of it, we ſhall think theſe epiſtles full of inconſiſtency, if not of contradiction. But if we underſtand theſe things according as the apoſtle really meant them, every appearance of inconſiſtency and contradiction will be removed. For he himſelf hath directed us to diſtinguiſh the ſincere part of the Corinthians from the faction, 2 Cor. i. 14. *Ye have acknowledged us in part,* that is, a part of you have acknowledged *that we are your boaſting.*—Chap. ii. 5. *Now if a certain perſon hath grieved me, he hath not grieved me except by a part of you, that I may not lay a load on you all.* It is therefore plain, that the matters in the two epiſtles to the Corinthians which appear inconſiſtent, are not really ſo; they belong to different perſons. For example, the many commendations beſtowed on the Corinthians in theſe epiſtles, belong only to the ſincere part of them. Whereas the ſharp reproofs, the pointed ironies, and the ſevere threatenings of puniſhment found in the ſame epiſtles, are to be underſtood as addreſſed to the faction, and more eſpecially to the teacher who headed the faction. And thus by diſcriminating the members of the Corinthian church according to their true characters, and by applying to each the paſſages which belonged to them, every appearance of contradiction vaniſhes.

SECT. II. *Of the Matters contained in the Epiſtles to the Corinthians; and of their Uſefulneſs to the Church in every Age.*

ST PAUL's intention in his epiſtles to the Corinthians, being to break the faction which the falſe teacher had formed in their church in oppoſition to him, and to confute the calumnies which that teacher and his adherents were induſtriouſly propagating, for diſcrediting him as an apoſtle, many of the things contained in theſe epiſtles were neceſſarily perſonal to him and to the faction. Nevertheleſs we are not on that ac-

count to think lightly of these writings, as fancying them of little use now to the church of Christ. The things in them which are most personal and particular, occasioned the apostle to write instructions and precepts, which are of the greatest use to the church in every age.—For example, in answering the calumnies by which the faction endeavoured to discredit him as an apostle, he was led to mention facts which demonstrate him to have been an apostle, commissioned by Christ to direct the faith and practice of all the members of the church. Such as his having wrought miracles for converting the Corinthians, and his having imparted to them spiritual gifts after they believed: his having preached the gospel to them without receiving any reward from them; not even the small reward of maintenance while he preached to them: his having endured innumerable hardships in the long journeys which he undertook for the sake of spreading the gospel, and heavy persecutions in every country from enemies and opposers, 1 Cor. iv. 11, 12, 2 Cor. iv. 8. xi. 23. His rapture into the third heaven: with a variety of other facts and circumstances respecting himself, which we should not have known, had it not been for the calumnies of the Corinthian faction, and of the Judaizing teachers, who infested the church at Corinth, and other churches, (See Pref. to Galat. Sect. 3.) but which, now that they are known, give us the fullest assurance of his apostleship, and add the greatest weight to his writings.—Next, in reproving the faction for their misdeeds, the apostle hath explained the general principles of religion and morality, in such a manner that they may be applied for regulating our conduct in cases of the greatest importance; and hath delivered rules and advices which, if followed, will have the happiest influence on our temper. For instance, when he rebuked the faction for joining the heathens in their idolatrous feasts in the temples of their gods, he hath shewed us the obligation Christians are under in all their actions, not to regard their own interest and pleasure only, but to consult the good of their brethren also; and that they are at no time by their example, even in things indifferent, to lead their weak and scrupulous brethren into sin.—In like manner, when he reproved the Corinthians for eating the Lord's Supper in an improper manner, he gave such an account of that holy institution, as shews, not only its true nature and design, but the views also and the dispositions with which it ought to be performed.—Finally, the arguments by which the apostle excited the Corinthians to make the collection for the saints in Judea, who, at the time these epistles were written, were in great distress, and the rules by which he wished them to direct themselves in making these collections, are of great and perpetual use for animating the disciples of Christ, to perform works of charity with liberality and cheerfulness.

To the things above mentioned, we may add, that the epistles to the Corinthians, though suited to their peculiar circumstances, may be read by

by the disciples of Christ in every age, with the greatest profit, because they contain matters of importance, not to be found any where else in scripture. Such as, the long account given in the first epistle of the *spiritual men*, and of the nature, operation and uses of their *gifts*, and of the way in which they exercised their gifts for the confirmation of the gospel, and the building of the church; whereby the rapid progress of the gospel in the first and following ages, and the growth of the Christian church to its present greatness, is shewn to be, not the effect of natural causes, but the work of the Spirit of God.—The proof of the resurrection of Christ from the dead, the great foundation of the faith and hope of Christians, is no where formally set forth in scripture but in the xvth chap. of the first epistle to the Corinthians, where many of the witnesses who saw Christ after his resurrection are appealed to by name, and the times and places of his appearing to them are particularly mentioned; and their veracity is established by the grievous sufferings, sometimes ending in death, which they sustained for witnessing the resurrection of Christ.—In the same chapter, by the most logical reasoning, the resurrection of all the dead at the last day, is shewn to be necessarily connected with Christ's resurrection: so that if he hath been raised, they will be raised also.—There likewise the apostle hath given a circumstantial account of the resurrection of the righteous, and hath described the nature and properties of the body with which they are to rise: from which it appears, that by the reunion of their spirits with their glorious bodies, their happiness will be rendered complete and everlasting. These great discoveries made in the first epistle to the Corinthians, impressed the minds of the disciples of Christ so strongly in the early ages, that they resolutely suffered the bitterest deaths with a rapturous joy, rather than renounce their master, and their hope of a glorious immortality.—And to name no more instances; by the comparison which the apostle hath instituted, in the 3d chap. of the second epistle to the Corinthians, between the inspiration of the apostles the ministers of the gospel, and the inspiration of Moses the minister of the law, he hath shewn, that the inspiration of the apostles was far more perfect than the inspiration of Moses: so that by this discovery, the apostle hath admirably displayed the excellence of the gospel revelation, and raised its authority to the highest pitch.

Before this section is concluded, it may be proper to observe, that from the epistles to the Corinthians, and from Paul's other epistles, we learn that he was the great object of the hatred of all the false teachers in the first age, but especially of the Judaizers. Nor is it any wonder, that they were enraged against him, and persecuted him with the bitterest calumnies. For it was this apostle chiefly who opposed them, in their unrighteous attempt of wreathing the yoke of the law of Moses, about the neck of the gentiles.—He it was likewise who resisted the introduction

of

of the dogmas of the heathen philoſophy into the church, by teachers who having nothing in view but worldly conſiderations, endeavoured to convert the Greeks, at the expence of corrupting the religion of Chriſt.—In fine, he it was who openly and ſeverely rebuked the falſe teachers and their diſciples, for the licentiouſneſs of their manners.—Yet he was not the only object of theſe mens malice. Barnabas alſo had a ſhare of their hatred, (1 Cor. ix. 6.) probably becauſe he had been active in procuring and publiſhing the decree of the council of Jeruſalem, whereby the gentile converts were freed from obeying the inſtitutions of Moſes.

SECT. III. *Of the Place and Time of Writing the ſecond Epiſtle to the Corinthians: And of the perſon by whom it was ſent.*

OF the place where the apoſtle wrote his ſeond epiſtle to the Corinthians, there is little doubt. In the epiſtle itſelf ii. 12. he tells us, that from Epheſus where he was when he wrote his firſt epiſtle, he went to Troas, and then into Macedonia, to meet Titus, whoſe return he expected about that time: that while he abode in Macedonia, Titus arrived and brought him the good news of the ſubmiſſion of the Corinthians: and that on hearing theſe tidings, he wrote his ſecond letter to them, to encourage them to go on with the collection for the ſaints in Judea, that the whole might be finiſhed before he came to Corinth, 2 Cor. ix. 3, 4, 5. The apoſtle therefore was in Macedonia, in his way to Corinth, to receive their collection, when he wrote his ſecond epiſtle to the church in that city.

The facts juſt now mentioned, which ſhew that the apoſtle's ſecond epiſtle to the Corinthians was written in Macedonia, in his way from Epheſus to Corinth after the riot of Demetrius, ſhew likewiſe that it was written but a few months after the firſt epiſtle. For, whether the firſt was written immediately before, or immediately after the riot, there could be but a ſhort interval between the two epiſtles. Namely the time of the apoſtle's abode in Epheſus after writing the firſt letter, and at Troas after leaving Epheſus, and the weeks which he ſpent in Macedonia before the arrival of Titus: all which, when joined, could not make above half a-year at moſt. Since therefore the ſecond epiſtle to the Corinthians was written ſo ſoon after the firſt, its date may be fixed to the ſummer of the year 57. For as we have ſhewn in the preface, ſect. v. the firſt epiſtle was written in the end of the year 56, or in the beginning of the year 57.

It was obſerved in ſect. 1. of this preface, that St Paul's ſecond epiſtle to the Corinthians was ſent by Titus, who carried his former letter. This excellent perſon is often mentioned by the apoſtle, and was in ſuch eſteem with him, that he left him in Crete to regulate the affairs of the churches

there. He ſeems to have been originally an idolatrous gentile whom Paul converted in his firſt apoſtolical journey, and brought with him to Antioch when he returned from that journey. For he took him up to Jeruſalem when he went thither from Antioch to conſult the apoſtles and elders and brethren there, concerning the circumciſion of the converted gentiles.—Not long after this Paul undertook his ſecond apoſtolical journey, for the purpoſe of confirming the churches he had formerly planted. On that occaſion, Titus accompanied him in his progreſs till they came to Corinth: for he aſſiſted him in preaching the goſpel to the Corinthians. So the apoſtle himſelf informs us, 2 Cor. viii. 23. *If any enquire concerning Titus, he is my partner and fellow-labourer in the goſpel toward you.* Wherefore when the apoſtle wrote this, having been in Corinth only once, if Titus was his partner and fellow-labourer in the goſpel toward the Corinthians, it muſt have been at Paul's firſt coming to Corinth when he converted the Corinthians. Theſe particulars ſhall be more fully explained in the preface to Titus. But it was neceſſary to mention them here, becauſe they ſhew the propriety of the apoſtle's ſending Titus, rather than any of his other aſſiſtants, with his firſt letter to the Corinthians, ſome of whom had forſaken the apoſtle, and had attached themſelves to a falſe teacher. Titus being ſuch a perſon, St Paul hoped he might have had ſome influence with the Corinthians, to perſuade them to return to their duty. Beſides a number of them having been either converted or confirmed by him, he had an intereſt in the welfare and reputation of their church. Wherefore, when he joined the apoſtle in Macedonia, although he had but juſt come from Corinth, he not only accepted of Paul's invitation to return with him to that city, but being deſirous that the Corinthians ſhould finiſh their collection for the ſaints, he of his own accord offered to go back immediately, to perſuade them to do ſo without delay, that their collection might be ready when the apoſtle came. By Titus therefore, St Paul ſent his ſecond epiſtle to the Corinthians, who we may believe, on receiving it, ſet about the collection in earneſt, and finiſhed it by the time the apoſtle arrived.

CHAP.

2 CORINTHIANS.

CHAP. I.

View and Illustration of the Matters contained in this Chapter.

AFTER giving the Corinthians his apoſtolical benediction, St Paul began this chapter with returning thanks to God, who had comforted him in every affliction, that he might be able to comfort others, with the conſolation wherewith he himſelf had been comforted, ver. 3.—7. By this thankſgiving, the apoſtle inſinuated, that one of the purpoſes of his writing the preſent letter, was to comfort the ſincere part of the Corinthian church, and to relieve them from the ſorrow occaſioned to them, by the rebukes in his former letter.—Next, to ſhew the care which God took of him as a faithful apoſtle of his Son, he gave the Corinthians an account of a great affliction which had befallen him in Aſia, that is in Epheſus and its neighbourhood, and of a great deliverance from an imminent danger of death, which God had wrought for him: namely, when he fought with wild beaſts in Epheſus, as mentioned in his former epiſtle, chap. xv. 32, and had the ſentence of death in himſelf, to teach him that he ſhould not truſt in himſelf, but in God, ver. 8, 9.

When the apoſtle ſent Timothy and Eraſtus from Epheſus into Macedonia, as mentioned, Acts xix. 22. it is probable that he ordered them to go forward to Corinth, (1 Cor. xvi. 10.) provided the accounts which they received in Macedonia, gave them reaſon to think their preſence in Corinth would be uſeful: and that he ordered them likewiſe to inform the Corinthians, that he was coming ſtraightway from Epheſus to Corinth, to remedy the diſorders which ſome of the family of Chloe told him had taken place among them. But after Timothy and Eraſtus departed, having more than ordinary ſucceſs in converting the idolatrous gentiles in the province of Aſia, he put off his voyage to Corinth for ſome time; being determined to re-main

main in Ephesus and its neighbourhood till the following Pentecost; after which he purposed to go through Macedonia, in his way to Corinth. This alteration of his intention, the apostle notified to the Corinthians in his first epistle, chap. xvi. 5,—8. But the faction having taken occasion therefrom, to speak of him as a false, fickle, worldly minded man, who, in all his actions was guided by interested views, he judged it necessary in this second letter, to vindicate himself from that calumny, by assuring the Corinthians that he always behaved *with the greatest simplicity and sincerity*, ver. 12.—And by declaring that what he was about to write on that subject, was the truth: namely, That when he sent them word by Timothy and Erastus, of his intention to set out for Corinth immediately by sea, he really meant to do so, ver. 13, 16.—And that the alteration of his resolution, did not proceed either from levity, or falsehood, ver. 17.—as they might have known from the uniformity of the doctrine which he preached to them, ver. 18, 19, 20.—whereby, as well as by the earnest of the Spirit put into his heart, God had fully established his authority with the Corinthians. It was therefore absurd to impute either levity, or falsehood, to one who was thus publicly and plainly attested of God, to be an apostle of Christ, by the spiritual gifts which he had conferred on his disciples, ver. 22, 23.—Lastly, he called God to witness, that hitherto he had delayed his journey to Corinth, expressly for the purpose of giving the faulty among them time to repent, ver. 23.—and that in so doing, he had acted suitably to his character; because miraculous powers were bestowed on the apostles, not to enable them to lord it over the persons and goods of the disciples, by means of their faith, but to make them helpers of their joy, persuading them both by arguments and chastisements, to live agreeably to their christian profession, ver. 24.

COMMENTARY.

CHAP. I. 1 *Paul, an apostle of Jesus Christ, agreeably to the will of God, and Timothy*, (See 1 Theff. i. 1. note 1.) *my fellow labourer* in the gospel of Christ, *to the church of God which is in Corinth, and to all who profess to believe in Christ, who are in all* the province of *Achaia*.

2 *Grace be to you, with peace* temporal and eternal, *from God our* common *father*, the author of every blessing, *and from the Lord Jesus Christ*, by whom the Father dispenses his favours.

3 *Praised be the God and father of our Lord Jesus Christ*, (Ephes. i. 3. 1 Pet. i. 3.) *the author of tender mercies* to sinners, *and the God who bestows all consolation* on the faithful disciples of his Son;

4 *Who comforteth us in all our affliction, that we may be able to comfort them who are in any affliction*, whether of body or mind, *by* explaining to them from our own experience, *the consolation wherewith we ourselves are comforted of God*. What that consolation was, see in the note on ver. 5.

NEW TRANSLATION.

CHAP. I. 1 Paul, an apostle of Jesus Christ by the will of God, and Timothy [1] MY brother, to the church of God which is *in* Corinth, *together with* all the saints *who* are in all Achaia: [2]

2 Grace BE to you, and peace (see Rom. i. 7. note 4.) from God our Father, and FROM the Lord Jesus Christ.

3 (Ευλογητος, 1 Cor. x. 16. note 1.) *Praised* BE *the God and Father* of our Lord Jesus Christ, the Father of *tender mercies*, and the God of all *consolation*,

4 who comforteth us in all our *affliction*, that we may be able to comfort them *who* are in any *affliction*, [1] by the *consolation* wherewith we ourselves are comforted of God.

Ver. 1.—1. *And Timothy*. From this it is evident, that Timothy was with the apostle, when the second to the Corinthians was written.—Timothy was a zealous preacher of the gospel, the apostle's constant companion (See 1 Tim. Pref. sect. 1.) and one, of whose ability and integrity the Corinthians had received recent proofs, during his late visit to them, 1 Cor. xvi. 10. His testimony, therefore, to the things written in this epistle, might have had weight, even with the faction, to convince them that when the apostle sent them word by him and Erastus, that he intended to go directly from Ephesus to Corinth, (See Illustration) he was perfectly sincere, as he declares, ver. 13.—16. And that when he altered his resolution, and delayed his visit, it was on motives purely conscientious.—By allowing Timothy to join in this letter, the apostle did him the greatest honour, and highly advanced his credit with all the churches of Achaia. See 1 Theff. Pref. sect 3.

2. *Who are in all Achaia*. Corinth being the metropolis of the province of Achaia (See 1 Theff. i. 7. note.) the brethren of Achaia, no doubt, had frequent intercourse with those in Corinth, and by that means had an opportunity of hearing this letter read in the Christian assemblies at Corinth. But as they had equal need with the Corinthians, of the admonitions and advices contained in this letter, it was addressed to them likewise that they might be entitled to take copies of it in order to read it in their public meetings, for their own edification. See Essay 2. page 57.

Ver. 4. *To comfort them who are in any affliction*. According to Locke, the apostle in this passage insinuated, that by his own afflictions he was qualified to comfort the Corinthians, under the distress of mind which they felt from a just sense of their errors and miscarriages. But the

5 For as the sufferings *for* Christ abound in us, so also our consolation [1] aboundeth *through* Christ.

5 *For as the sufferings for Christ* and his gospel *abound in us, so also our consolation* under them, *aboundeth through* the promises of *Christ* performed to us.

6 (Ειτε δε, 106.) *Whether therefore* we be afflicted, IT IS for your consolation and salvation, which is *wrought in YOU by enduring the* same sufferings which we also suffer: or whether we be comforted, IT IS for your consolation and salvation.

6 *Whether, therefore, we be afflicted, it is for your consolation and salvation, which is accomplished by* the influence of our example, animating you *patiently to endure the same sufferings, which we also* patiently *suffer: or whether we be comforted* by God's delivering us from sufferings, or by his supporting us under them, *it is* designed *for your consolation and salvation,* by encouraging you to hope for the like support and deliverance.

7 And our hope (ὑπερ, 307.) *concerning* you IS *firm,* knowing that as ye are partakers of the sufferings, *so also* SHALL YE BE of the consolation.

7 *And our hope concerning your consolation and salvation is firm, knowing, that as ye are partakers of our sufferings, so also shall ye be of the consolation,* which we derive from the discoveries and promises of the gospel, and from the assistance of Christ.

8 (Γαρ) *Wherefore,* we would not have you ignorant, brethren, *concerning our affliction which happened* to us in Asia,[1] that we were *exceedingly pressed above OUR* strength, in so much that we despaired even of life.

8 *Wherefore, I would not have you ignorant, brethren, concerning the* great *affliction which befel me in Asia,* namely, when I was constrained to fight with wild beasts at Ephesus, *that I was exceedingly pressed* down; that affliction being *greater than I thought myself able to bear, in so much that I despaired even of life* on that occasion.

9 *However,* we had the sentence of death [1] in ourselves, that we should not

9 *However, I was suffered to pass sentence of death on myself, to teach me that* in dangers *I should not trust in myself, but in God who* preserveth the

the afflictions of which the apostle speaks, were chiefly outward afflictions; being the same with those which he himself suffered, as is plain from ver. 6, 7.

Ver. 5. *Our consolation aboundeth through Christ.* The consolation of which the apostle speaks, was derived from the presence of Christ with him in his affliction; from a sense of the love of Christ shed abroad in his heart; from the joy which the success of the gospel gave him; from the assured hope of the reward which was prepared for him; from his knowledge of the influence of his sufferings to encourage others; and from the enlarged views which he had f the government of God, whereby all things are made to work for good to them who love God; so that he was entirely reconciled to his sufferings.

Ver. 8. *Affliction which happened to us in Asia.* This is understood by some, of the riot of Demetrius, when they suppose the apostle was thrown to the wild beasts. But as he did ot go into the theatre then (Acts xix. 30.) but kept himself concealed from the rioters, he ran no such risk of his life on that occassion, as to make him pass *a sentence of death* on himself, ver. 9. and say he was *delivered from so great a death,* ver. 10. I therefore suppose with Whitby, that this terrible death of which he was in danger, was his being torn in pieces by the wild beasts with which he fought in Ephesus on another occasion, mentioned 1 Cor. xv. 32. See note 1. on that verse.

Ver 9 —1. *However we had the sentence of death in ourselves.* Αποκριμα τȣ θανατȣ, literally, *the answer of death.* See Ess. iv. 32.—*The sentence of death,* is that which the apostle, when ordered

 dered

living from death, and even *raiseth the dead* to life;

trust in ourselves, but in God, *who* raiseth the dead; [2]

10 *Who delivered me from so terrible a death, and doth deliver* me daily from the dangers to which I am exposed, *and in whom I trust that he will deliver me,* while he needs my service.

10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us;

11 *Ye also working together in secret for me by* earnest *prayer* to God, *in such a manner that the* gracious *gift* of deliverance from death, *which cometh to me through* the prayers of so *many* devout *persons, may by many persons be thankfully acknowledged on my account.*

11 *Ye* also *working* together *secretly for us* by prayer, [1] *so as* the gift *which* COMETH *to us*[2] *through* many persons, *may by many persons be thankfully acknowledged for us.*

12 I think myself entitled to the prayers of the faithful, and am persuaded that God will hear their prayers on my behalf, *Because my boasting is this, the testimony of my conscience, that with the greatest simplicity and sincerity; not with carnal wisdom, but with the gracious assistance of God, I have behaved* as an apostle *every where, and more especially among you.*

12 For our *boasting* is this, [1] the testimony of our conscience, that *with the greatest simplicity and sincerity,* [2] not with *carnal* wisdom, [3] but *with* the grace of God, [4] we have *behaved* in the world, and more *especially* (περ𝜎, 293.) *among you.*

dered to fight with wild beasts, pronounced on himself in his own mind. See preceding note.

2. *But in God who raiseth the dead.* The apostle in his former epistle, having proved the resurrection of the dead by many irrefragable arguments, mentions that instance of the power of God here with exultation, as a solid foundation for his expecting deliverance in the most perilous situations: and the rather that formerly he himself had been raised from the dead in Lystra, Acts xiv. 19, 20.

Ver. 11.—1. *Ye also working together secretly for us by prayer.* From this we learn, that the most eminent saints may be assisted and benefited, by the prayers of persons much inferior to them in station and virtue. It is therefore a great encouragment to us to pray for one another, and a reason for our desiring each others prayers.

2. *That the gift which cometh to us.* The word χαρισμα, translated *gift*, being commonly used by St Paul to denote a *spiritual* or *miraculous gift*, it may have been used on this occasion to insinuate, that his deliverance was effected by some special interposition of the power of God. And truly something of that kind was necessary to accomplish his deliverance from a death which he thought inevitable.

Ver. 12.—1. *Our boasting is this.* The apostle sets the ground of his boasting, namely, *the testimony of his conscience, that with simplicity,* &c. in opposition to the ground of the false teacher's boasting, namely, his Jewish extraction, and his enjoining obedience to the law of Moses, as necessary to salvation.

2. *That with the greatest simplicity and sincerity.* Εν απλοτητι και ειλικρινεια τȣ Θεȣ, literally, *with the simplicity and sincerity of God.* This is the Hebrew superlative, *the greatest simplicity and sincerity.* Ess. iv. 27. Or, it may signify, that simplicity and sincerity which proceeds from the fear of God: or that simplicity and sincerity which God requires in the apostles of his Son.

3. *Not with carnal wisdom.* What that was, the apostle tells us afterwards, chap. iv. 2. 5. where he contrasts his own behaviour with that of the false teacher.

4. *But with the grace of God.* His behaviour was suitable to the gracious dispositions which God

13 For we write *no* other things *to* you than what *ye* read,[1] (ἢ και, 195.) *and also* acknowledge,[2] and I *hope that even* to the end *ye will* acknowledge;

13 *For* in what follows, ver. 15, 16. *I write no other things to you, than what* are implied in the obvious meaning of the words which *ye read, and also acknowledge* to be my meaning, *and I hope that to the end* of your life, *ye will acknowledge*, that I always write sincerely.

14 (Καθως και, 203. 218.) *Seeing, indeed, ye have* acknowledged us in part, that we are your *boasting*, even as ye also WILL BE ours, in the day of the Lord Jesus.

14 This hope I entertain, *seeing indeed a part of you have acknowledged me as an apostle, of whom ye boast* on account of his faithfulness: *even as ye also will be my boasting at the day of judgment*, on account of your perseverance in the faith and practice of the gospel.

15 And in this *persuasion* I *purposed* to come *to you first*,[1] that *ye* might have a second *gift*;[2]

15 *And in this persuasion* that ye believe me a faithful apostle, *I* sincerely *purposed to come to you first, that ye might have a second gift* of the Spirit, as soon as possible, by the imposition of my hands.

16 And (δια, 121.) *from* you to *pass through* into Macedonia, *and from Macedonia to come again to* you, and (ὑφ') *by* you *to be sent forward into* Judea.

16 *And* after wintering with you, 1 Cor. xvi. 6. *from you to pass through into Macedonia, and from Macedonia, to come again to you, and by you to be sent forward into Judea*, with your collection for the saints.

God had implanted in his heart, and to the assistance which from time to time he had granted to him.

Ver. 13.—1. *I write no other things to you than what ye read.* It seems the faction had affirmed, that some passages of Paul's former letter were designedly written in ambiguous language, that he might afterwards interpret them, as it suited his purpose. He therefore told them, that the apology for altering his resolution respecting his journey to Corinth, which he was going to write to them, was to be understood by them according to the plain obvious meaning of his words.

2. *And also acknowledge.* This the apostle was warranted to say, by the account which Titus had given him, of the good disposition of the greater part of the Corinthian church.

Ver. 15.—1. *I purposed to come to you first.* So πρωτερον signifies here. See Parkhurst's Diction.—As soon as the apostle was informed by some of the family of Chloe, that dissentions had arisen among the Corinthian brethren, he determined to go to Corinth first, that is, before he went into Macedonia. His intention was to go straightway to Corinth by sea, because he wished to be there soon, in the expectation that his presence among the Corinthians, would put an end to their divisions, either in the way of persuasion, or of punishment. Wherefore, to prepare the Corinthians for his coming, he notified his resolution to them by Timothy and Erastus. But after their departure, having great success in preaching, and the messengers from Corinth arriving with a letter from the sincere part of the church, the apostle judged it prudent to delay his visit to Corinth, to give them who had sinned time to repent. And therefore, instead of going straightway to Corinth by sea, he resolved to go by the way of Macedonia. This alteration of his purpose, he signified to the Corinthians in his first epistle, chap. xvi. 5, 6, 7.

2. *That ye might have a second gift.* So our translators have rendered the word χαριν, chap. viii. 4. I think the word is here put for χαρισμα, *a spiritual gift*, in which sense it is used, Rom. xii. 6. Ephes. iv. 7.

Ver.

17 *Wherefore, having purposed this, Did I forsooth use levity*, when I altered my resolution? *Or the resolutions which I form, Do I form them from carnal motives, so as with me what I say I am to do, should be done, and what I say I am not to do, should not be done, according as it suits some worldly view*, without any regard to my own declarations?

17 *Wherefore, having purposed this*, did I, *forsooth, use levity?* [1] or the things *which* I purpose, do I purpose according to the flesh, [2] *so as with me yea should be yea, and nay nay*, [3] *AS IT SUITS MY DESIGNS?*

18 *But* as certainly *as God is faithful, our promise which was* sent *to you* by Timothy and Erastus, *was not yea and nay*, as it suited some carnal purpose.

18 But AS God IS *faithful*, [1] (ὅτι, 260.) *certainly* our word *which WAS to* you, was not yea and nay.

19 This ye may believe, when ye consider that I never used any deceit in preaching. *For the Son of God Jesus Christ, who was preached to you by us, even by me, and Silvanus, and Timothy, was not preached differently at different times, but through his assistance was preached in the same manner at all times.*

19 For the Son of God, Jesus Christ, who was preached (εν) *to* you by us, EVEN by me and Silvanus, [1] and *Timothy*, was not yea and nay, but (εν) *through* him was yea.

20 *And whatever promises of God were preached by us*, concerning the pardon of sin, the assistance of the Spirit, the resurrection of the dead, and the life everlasting, *were through Christ's* inspiration, at all times *the same, and through Christ's* power *will be verified to the glory of God.*

20 (Ὅσαι γαρ, 97.) *And whatever* promises of God *WERE PREACHED* (from ver. 19.) by us, *WERE* (εν, 167.) *through* him yea, and *through* him amen, [1] *to* the glory of God.

Ver. 17.—1. *Did I, forsooth, use levity?* Was the alteration of my purpose a proof that I formed it without due consideration.

2. *Or the things which I purpose*, &c. See the View prefixed to this Chapter.

3. *Yea should be Yea, and Nay, Nay?* See James v. 12.

Ver. 18. *But as God is faithful.* The original phrase πιστὸς ὁ Θεὸς, is the same form of an oath, with *The Eternal liveth;* that is, *as certainly as the Eternal God liveth.*

Ver. 19. *And Silvanus.* This is he who in the *Acts* is called *Silas.* He was a chief man among the brethren at Jerusalem, and one of the Christian prophets, Acts xv. 32.—After the council of Jerusalem, he accompanied Paul in those journies through the lesser Asia and Greece, which he undertook for spreading the light of the gospel.—Silas was so much esteemed by the apostle's converts, that St Paul inserted his name in the inscriptions of several of his epistles. By him likewise, the apostle Peter sent his first epistle to the brethren of Pontus, Galatia, Cappadocia, Asia, and Bithynia, 1 Pet. v. 12.

Ver. 20. *Were through him Yea, and through him Amen;* were through his inspiration preached in one uniform manner, and as things absolutely certain. For if the Son of God was really manifested in the flesh, and dwelt among us, if he wrought miracles, rose from the dead, and ascended into heaven, and gave spiritual gifts to his disciples, there can be no doubt of the fulfilment of all the promises which he commissioned his apostles to preach to mankind in God's name. Besides, the incarnation, miracles, resurrection, and ascension of the Son of God, being things as great and strange, as the things which God hath promised to us, the greatness and strangeness of the things promised, can be no impediment to our believing them. —*Yea* (ναι) was the word used by the Greeks for affirming any thing; *Amen* was the word used by the Hebrews, for the same purpose.

Ver.

21 Now he *who eſtabliſheth* us with you in Chriſt, and WHO hath anointed [1] us, IS God,

21 *Now he who eſtabliſheth my authority with you, as an apoſtle of Chriſt, and who hath conſecrated me* to that high office, by the gifts of the Spirit *is God,*

22 who hath alſo ſealed [1] us, and given *us* the earneſt [2] of the Spirit in our hearts.

22 *who,* to ſhew that I am an apoſtle, and to fit me for that office, *hath alſo ſealed me, and given me the earneſt of the Spirit in my heart;* the ſpiritual gifts abiding in me.

23 *Now* I call *on God AS a witneſs* (επι) *againſt* my ſoul, [1] That *ſparing* you I *have not as yet come to* Corinth.

23 *Now,* that ye may believe me in what I am going to ſay, *I call on God as a witneſs againſt my ſoul,* if I do not ſpeak truth, *that to avoid puniſhing you, I have not as yet come to Corinth;* wiſhing to give you time to repent.

24 Not (ὁτι, 254.) *becauſe we lord it over you* THROUGH *the faith,* [1] but *we*

24 I ſpeak of puniſhment, *not becauſe we* apoſtles *exerciſe abſolute dominion over you through the goſpel,*

Ver. 21. *Who hath anointed us.* Prieſts and prophets, as well as kings, were conſecrated to their ſeveral offices, by the ceremony of anointing. *To anoint,* therefore, is to ſet apart one to an office. The gifts of the Spirit are called *an unction,* 1 John ii. 27.

Ver. 22.—1. *Who hath alſo ſealed us.* Anciently *ſeals* were uſed for marking goods, as the property of the perſon who had put his ſeal on them, that they might be diſtinguiſhed from the goods of others. Thus, all believers are ſaid to be *ſealed with the Spirit which was promiſed,* Epheſ. i. 13. iv. 30. becauſe they were thereby marked as Chriſt's property. Thus likewiſe, the ſervants of God are ſaid to be *ſealed in their foreheads,* for the ſame purpoſe, Rev. vii. 3. ix. 4. The apoſtles therefore, being ſealed of God, they were thereby declared to be his ſervants, and the apoſtles of his Son, and could not be ſuſpected either of fraud or falſehood. See another uſe of ſeals, Rom. iv. 11. note 1.

2. *And given us the earneſt of the Spirit in our hearts.* Servants being hired by giving them earneſt-money, the apoſtle in alluſion to that cuſtom, ſays, *God hath given us the earneſt of the Spirit in our hearts:* he hath hired us to be the apoſtles of his Son, by giving us the Spirit, or ſpiritual gifts, 1 Cor. xiv. 32. Theſe gifts are called the *earneſt* with which the apoſtles were hired, becauſe they were to them a ſure proof of thoſe far greater bleſſings which God will beſtow on them in the life to come, as the wages of their faithful ſervice. For the ſame reaſon, all believers are repreſented as having the earneſt of the Spirit given them, 2 Cor. v. 5. Epheſ. i. 14. note 1.

Ver. 23. *I call on God as a witneſs againſt my ſoul.* This is a ſolemn imprecation of the vengeance of God upon himſelf, if he departed from the truth in what he was about to write. With this imprecation the apoſtle begins his apology, for altering his reſolution reſpecting his journey to Corinth. And as he continues it in the next chapter, to ver. 5. either that chapter ought to have begun here, or this chapter ſhould have ended there.

Ver. 24.—1. *Not becauſe we lord it over you through the faith.* That this is a proper tranſlation of the paſſage, is evident from the poſition of the Greek article. For the apoſtle does not ſay, ουκ ὁτι κυριευομεν της ὑμων πιστεως, but ουκ ὁτι κυριευομεν ὑμων, της πιστεως, *Not becauſe we lord it over you* (ſupply δια after ὑμων, in this manner, κυριευομεν ὑμων δια της πιστεως,) *through the faith.* Or we may ſupply the word ενεκα before της πιστεως, and tranſlate the clauſe thus, *on account of the faith,* namely, which ye profeſs. One or other of theſe prepoſitions muſt be ſupplied in this clauſe, becauſe the apoſtle could not ſay with truth, that he and his brethren apoſtles, had not dominion over the faith of all who profeſſed to believe the goſpel. By the inſpiration of the Spirit given them, they were authoriſed *to judge,* or rule, *the twelve tribes of Iſrael,*

but by fatherly chaſtiſements, *we are joint workers of your joy: for by* perſevering in *the goſpel, ye ſtand* in the favour of God.

are *joint workers* of your joy: for *by the* faith ye ſtand. 2

Iſrael, (Matth. xix. 28.) that is, to direct the faith of all the people of God, the ſpiritual Iſrael. But they had no dominion given them over the perſons and goods of thoſe who believed. The faith of the diſciples was to be advanced only by exhortations and admonitions; and if fatherly chaſtiſements were to be adminiſtered in a miraculous manner, it could only be done, even by the apoſtles, according to the ſuggeſtion of the Holy Ghoſt. For in that manner all their miraculous powers were exerciſed, 1 Cor. xii. 9. note 2.

2. *For by the faith ye ſtand.* (Εστηκατε, 10.) This clauſe may be tranſlated, *In the faith* (that is, *in the goſpel*) *ye ſtand* free. Your teachers have no dominion either over your perſons or goods, on account of your being Chriſtians.

CHAP. II.

View and Illuſtration of the Subjects in this Chapter.

THE apoſtle's apology for delaying his viſit to the Corinthians, which was begun in the preceding chapter, is continued in this. Earneſtly deſirous of their repentance, he had delayed to come, having determined with himſelf not to come among them with ſorrow by puniſhing the guilty, if he could by any means avoid it, ver. 1, 2.—And therefore inſtead of coming to puniſh them, he had written to them, that he might have joy from their repentance, ver. 3.—And, in excuſe for the ſeverity of his firſt letter, he told them that he wrote it in the deepeſt affliction; not to make them ſorry, but to ſhew the greatneſs of his love to them, ver. 4.

On receiving the apoſtle's former letter, the ſincere part of the Corinthian church, which was much more numerous than the faction, immediately excommunicated the inceſtuous perſon, in the manner they had been directed. And he appears to have been ſo affected with his puniſhment, that in a little time he diſmiſſed his father's wife, and became a ſincere penitent. Of theſe things the apoſtle had been informed by Titus, who I ſuppoſe was preſent at his excommunication. The apoſtle therefore in this letter, told the Corinthians, that the puniſhment they had inflicted on their faulty brother, having induced him to repent of his crime, they were now to forgive him, by taking him again into the church; and even to confirm their love to him, by behaving towards him in a kind and friendly manner, leſt Satan ſhould drive him to deſpair,

ver. 5.–12.—Farther, to make the Corinthians ſenſible how much he loved them, the apoſtle deſcribed the diſtreſs he was in at Troas, when he did not find Titus there, from whom he expected an account of their affairs. (See Preface, ſect. 1. page 2.) For although he had the proſpect of much ſucceſs at Troas, he was ſo uneaſy in his mind, that he could not remain there, but went forward to Macedonia, in expectation of meeting Titus. In Macedonia, his diſtreſs was ſomewhat alleviated, by the ſucceſs with which his preaching was attended. For in Macedonia, God cauſed him to ride in triumph with Chriſt, having enabled him to overcome all oppoſition, ver. 13, 14.—The idea of *riding in triumph* with Chriſt, naturally led the apoſtle to deſcribe the effects of his preaching, both upon believers and unbelievers, by images taken from the triumphal proceſſions of the Greeks and Romans, ver. 15, 16.—This beautiful paſſage, he concluded with a ſolemn affirmation, that he did not, like ſome others, corrupt the word of God with foreign mixtures; but always preached it ſincerely and diſintereſtedly, as in the ſight of God, ver. 17. —By thus ſpeaking, he plainly enough inſinuated, firſt, that the falſe teacher, on whom the Corinthians doated, had corrupted the word of God from worldly motives: and, ſecondly, that his own ſucceſs was owing in a great meaſure to the faithfulneſs with which he preached the doctrines and precepts of the goſpel, however contrary they might be to the prejudices and paſſions of mankind: owing likewiſe to the diſintereſtedneſs of his conduct, which being evident to all with whom he converſed, no one could ſuſpect, that in preaching the goſpel he propoſed to acquire, either riches, or fame, or worldly power among his diſciples.

NEW TRANSLATION.

CHAP. II. 1 (Δε, 104.) *Beſides,* I determined this with myſelf, *not to come* again [1] to you *with ſorrow.*

2 For if *I ſhould make* you ſorry, (και, 218.) *verily who is it* that *could make* me glad, *unleſs* the ſame [1] *who* is made ſorry by me?

COMMENTARY.

CHAP. II. 1 *Beſides,* I allowed the diſobedient time to repent, becauſe *I determined this with myſelf, not to make my ſecond viſit to you, ſo as to occaſion ſorrow* to you.

2 *For if I ſhould make you ſorry,* by puniſhing your diſobedient brethren, *who is it that could give me joy, unleſs the* very *ſame, who is made ſorry by me?* After thus making you ſorry, I could not expect that pleaſure from your company, which I ſhould otherwiſe have enjoyed.

Ver. 1. *Not to come again to you with ſorrow.* As the apoſtle did not come to them at the firſt with ſorrow, the word παλιν, here tranſlated *again,* ſeems to be uſed in the ſenſe given in the commentary: unleſs the apoſtle had in his eye, the diſtreſs he was in when he firſt came to Corinth, and which he has deſcribed, 1 Cor. ii. 3.

Ver. 2. *Unleſs the ſame who is made ſorry by me?* The apoſtle knowing that the ſincere

3 *Wherefore, I wrote to you this very thing*, to excommunicate the inceſtuous perſon, and to forſake your evil practices, (1 Cor. iii. 3. vi. 8, 9. x. 6.—10.) *that coming* again to Corinth as I propoſed, *I might not have ſorrow from* the puniſhment of *them, by whoſe repentance I ought to rejoice.* This joy I ſtill expect, *being firmly perſuaded concerning you all, that my joy is the joy of you all.*

3 (Και) *Wherefore,* I wrote *to* you *this very thing*[1] *that coming, I might not have* ſorrow FROM THEM *by* whom I ought to rejoice, *being firmly perſuaded concerning you all,* that my joy is THE JOY of you all.[2]

4 To this, do not object the ſharpneſs of my former letter. *For out of much affliction and diſtreſs of heart,* on account of your miſbehaviour, *I wrote to you* in the manner ye think ſevere, *with many tears, not to afflict you, but that ye might know the exceeding great love which I have to you,* by my earneſtneſs to procure the amendment of the diſobedient.

4 For out of much affliction and *diſtreſs*[1] of heart, I wrote *to* you (δια, 119.) with many tears; not that ye *might* be *made ſorry,* but that ye might know the love which I have *moſt* abundantly (29.) *towards* you.

5 *Now, if the inceſtuous perſon hath grieved me* by perſuading ſo many to countenance him, *he hath not grieved me, except by* miſleading *a part of you.* This I mention, *that I may not lay a load* of accuſation *on you all* indiſcriminately, as having encouraged him in his crime.

5 *Now, if a certain perſon*[1] *hath grieved* ME, he hath not grieved me, *except by a part* OF YOU,[2] that I may not *lay a load on* you all.

6 And ſeeing he is now penitent, *ſufficient for ſuch a perſon,* both in degree and continuance, *is this puniſhment which was inflicted* on him, *by the greater number.*

6 Sufficient *for ſuch an one* IS this puniſhment, which WAS INFLICTED *by the greater number.*

part of the church would be made ſorry by his puniſhing their diſobedient brethren, wiſhed not to diſtreſs his friends, by puniſhing his enemies.

Ver. 3.—1. *I wrote to you,* τυτο αυτο, *this very thing.* This expreſſion is different from that in ver. 9. *I wrote,* εις τυτο, *for this end alſo.* The former denotes the thing written; the latter, the end for which it was written. Locke makes the thing written, to be the command to excommunicate the inceſtuous perſon. I underſtand it more generally, as in the commentary. See chap. xii. 21.

2. *That my joy is the joy of you all.* Either the apoſtle is ſpeaking of the ſincere part of the Corinthian church, or the word *all* muſt be taken in a qualified ſenſe.

Ver. 4. *And diſtreſs of heart.* The word συνοχης, *diſtreſs,* denotes the pain which a perſon feels who is preſſed on every ſide, without any poſſibility of diſengaging himſelf, Luke xxi. 25.

Ver. 5.—1. *Now if a certain perſon hath grieved me.* The apoſtle with great delicacy avoided mentioning the name of the inceſtuous perſon, and even his crime, leſt it might have afflicted him too much.

2. *He hath not grieved me, except by a part of you.* In this, and the following verſes, the apoſtle gave a remarkable proof of that love, which in ver. 4. he had expreſſed towards the Corinthians. For firſt, he made a diſtinction between the guilty and the innocent: next, he forgave the inceſtuous perſon, who it appears had repented of his crimes, ver. 6. In the third place, he ordered the church likewiſe to forgive him, and confirm their love to him, that he might not be ſwallowed up by exceſſive grief, ver. 7.

Ver.

7 ('Ωστε) So that, *on the other hand*, ye OUGHT *more* WILLINGLY *to forgive*[1] *and comfort* him, left *fuch* a one[2] fhould be fwallowed up *by exceffive grief.*

7 *So that on the other hand, ye ought more willingly to forgive and comfort this penitent finner,* by receiving him again into the church, *left he be driven to defpair, by* the *exceffive grief* which the continuance of your fentence may occafion.

8 (Διο) Wherefore, I befeech *you, publicly to confirm*[1] *to him* YOUR love.

8 *Wherefore, I befeech you publicly to confirm to him your love, by* relaxing him from the fentence, and fhewing him affection.

9 (Γαρ, 91.) *Befides, I wrote for this* END *alfo,* that I might know the proof of you, whether ye be obedient in all things.

9 *Befides, I wrote* to excommunicate that perfon *for this end alfo, that I might know the proof of you, whether ye would be obedient in all things.* Having obeyed me in inflicting the fentence, I expect ye will obey me in taking it off.

10 (Δε) *Now,* to whom ye forgive any thing, I alfo FORGIVE: *and even I, if I have now forgiven any thing,* to whom I forgave IT, for your fakes I FORGAVE IT, in the perfon of Chrift:

10 *Now,* to encourage you to do this, I affure you, *to whom ye forgive any offence, I alfo forgive* it. *And even I, if I have* now *forgiven any thing,* to the perfon *to whom I forgave it, I forgave it for your benefit in the name and by the authority of Chrift,* whereby I required you to punifh him for his offence:

11 *That we may not be over-reached by Satan;*[1] for we are not ignorant of his (νοηματα) devices.[2]

11 *That we may not be over-reached by Satan*, who, under pretence of duty, tempts us to pafs fevere cenfures, to drive offenders to defpair, and to deter unbelievers from receiving the gofpel: *for we are not ignorant of his devices.*

Ver. 7.—1. *Ye ought more willingly to forgive;* that is, ye ought to forgive more willingly than ye punifhed.

2. *Left fuch a one.* The apoftle's delicacy in not mentioning the name of the inceftuous perfon, was remarked in the note on ver. 5. This delicacy is continued throughout the whole difcourfe concerning him.

Ver. 8. *I befeech you, publicly to confirm.* The original word κυρωσαι, does not fignify *to confirm fimply,* but *to confirm,* or appoint *with authority:* confequently the apoftle's meaning was, that the reception of this offender into the church, was to be accomplifhed as his expulfion had been, by *a public act of the brethren,* affembled for the purpofe.—St Paul's conduct in this affair, is worthy of the imitation of the minifters of the gofpel. They are to do nothing to grieve their people, unlefs love require it for their good. And when they are obliged to have recourfe to the wholefome difcipline which Chrift hath inftituted in his church, they ought to exercife it, not from refentment, but from a tender regard to the fpiritual welfare of the offender. And when he is reclaimed by the cenfures of the church, they ought with joy to reftore him to the communion of the faithful, remembering that Satan is ever watchful to turn the hopes and fears, the joys and forrows of Chriftians, into an occafion of their ruin.

Ver. 11.—1. *That we may not be over-reached by Satan.* The word πλεονεκτειν, properly fignifies, *plus jufto poffidere, to poffefs more than one is entitled to.* But becaufe perfons of this defcription are commonly fraudulent, and unjuft, and fometimes violent in their conduct, the word fignifies to act fraudulently, unjuftly, violently, chap. vii. 2. xii. 17. And πλεονεξια, the fubftantive, fignifies *a thing extorted,* chap. ix. 5. See Ephef. iv. 19. note 2.

2. *We are not ignorant of his devices.* Here the apoftle feems to give a caution againft the principles which the Novatians afterwards efpoufed, who, on pretence of eftablifhing difcipline,

12 *Moreover, when I came to Troas* after the riot of Demetrius, *in order to preach the gospel of Christ, although an excellent opportunity,* (1 Cor. xvi. 9. note) *was afforded me by the Lord,* who disposed the people to attend to me,

12 *Moreover,* when I came to Troas (εις το) *in order to* PREACH *the gospel of Christ,* and a door was opened *to* me *by* the Lord,

13 *I had no rest in my mind, because I did not find my fellow labourer Titus,* whom I sent to you. *Therefore, bidding the brethren at Troas farewell, I went away into Macedonia,* fearing ye had despised my letter, and treated Titus disrespectively.

13 I had no rest in my spirit, because I found not Titus my brother: (αλλα 29.) *therefore, bidding them farewell,* [1] I went *away* into Macedonia.

14 *Now thanks be to God, who* in Macedonia, as *at all times, causeth us to triumph with Christ,* by making our preaching successful, *and who by us diffuses the smell of the knowledge of Christ in every country;* a smell more grateful to the mind, than the finest odour to the senses.

14 Now thanks BE *to* God, *who at all times* causeth us to triumph *with* Christ, [1] and *who, by us, diffuses the smell of the knowledge of him,* [2] in every place.

15 *For* by our preaching, *we are through God, a fragrant smell of Christ* as Saviour, both *among the saved, and among the destroyed.* See ver. 16. note 1.

15 For we are *through God a fragrant smell* of Christ, *among the saved, and among the destroyed.*

16 *To these, indeed,* who are to be destroyed, *this fragrant smell* of Christ, *is a deadly smell ending in* their *death, but to the others* who are to be saved,

16 To *these indeed* WE ARE *the smell* of death, ENDING in death; [1] *but* to *the others, the*

and preserving the purity of the church, would not receive into their communion, those who had apostatised in times of persecution, however penitent they might be afterwards; a rule which anciently occasioned much confusion, and even bloodshed in the church.

Ver. 13. *Bidding them farewel.* Αποταξαμενος αυτοις, literally *giving them commands.* But because persons who are about to leave their friends for some time, give their commands to them, the phrase is used for *taking leave of,* or *bidding farewel to one's friends.*

Ver. 14.—1. *Causeth us to triumph with Christ.* The original phrase θριαμβευοντι ἡμας, signifies *Who carries us along in triumph with Christ.* For the neuter verb is here used transitively. See Ess. iv. 7. This is an allusion to the custom of victorious generals, who in their triumphal processions, carried some of their relations with them in their chariot.

2. *Diffuses the smell of the knowledge of him in every place.* In triumphs, the streets through which the victorious general passed, were strewed with flowers, Ovid Trist. iv. Eleg. 2. line 29. The people also were in use to throw flowers into the triumphal car, as it passed along. This, as all the other customs observed in triumphal processions, was derived from the Greeks, who in that manner honoured the conquerors in the games, when they entered into their respective cities. Plutarch (Emil. p. 272.) tells us, that in triumphal processions, the streets were, θυμιαματων πληρεις, *full of incense.*

Ver. 16.—1. *To these indeed, it is the smell of death,* &c. All who are acquainted with ancient history, know that the captives of greatest note, followed the triumphal chariot in chains, and that some of them had t[illegible]r lives granted to them, others were put to death immediately after the procession ended. [illegible]herefore to such, the smell of the flowers and of the incense with which the procession was accompanied, was, οσμη θανατου εις θανατον, *a deadly smell ending in their death*

ſmell of life ENDING in life: and for theſe things who IS *fit?* [2]

it is *a vivifying ſmell ending in* their *life. And for things* ſo important, *who*, that conſiders them, *can think himſelf fit?*

17 (Γαρ, 98.) *However*, we are not *like* many *who adulterate* the word of God: [1] but (ὡς, 319.) *really* from ſincerity, (αλλα ὡς) *yea really from* God, in the ſight of God *we ſpeak* (εν, 168.) *concerning* Chriſt.

17 *However, we are not like the falſe teacher and his aſſociates, who adulterate the word of God*, by mixing falſe doctrines with it, for the ſake of gain. *But really from ſincerity, yea really* by inſpiration *from God, in the preſence of God, we ſpeak concerning Chriſt.*

death. But to thoſe captives who had their lives granted to them, this was, οσμη ζωης εις ζωην, *a ſmell of life;* a vivifying refreſhing ſmell, *which ended in life* to them.

In alluſion to the method of a triumph, the apoſtle repreſents Chriſt as a victorious general, riding in a triumphal proceſſion through the world, attended by his apoſtles, prophets, evangeliſts and other miniſters of the goſpel, and followed by all the idolatrous nations as his captives. Among theſe, the preachers of the goſpel diffuſed the ſmell of the knowledge of Chriſt, which to thoſe who believed on him, was a vivifying ſmell ending in life to them. But to the unbelievers, the ſmell of the knowledge of Chriſt, was a ſmell of death ending in death, if they continued in unbelief.

2. *And for theſe things who is fit?* This in the Vulgate verſion is, *Et ad hæc quis tam idoneus, And for theſe things who is ſo fit?* namely, as we. The Ethiopic verſion, and the Clermont, and St German MSS. have here, ὁυτως, *thus fit*, which Mill takes to be the true reading, becauſe the apoſtle ſays, chap. iii. 5. *Our fitneſs is from God;* and becauſe in ver. 17. of this chapter, he mentions as the reaſon of his fitneſs, *we are not like others, who adulterate the word of God.*

Ver. 17. *Like others, who adulterate the word of God.* In the original it is καπηλευοντες, *treating as tavern-keepers, the word of God.* Perſons of that profeſſion, often adulterated their wine with water, that in ſelling it they might have the more profit. So Iſaiah tells us, i. 22. LXX. Καπηλοι σου μισγουσι τον οινον ὑδατι, *Thy vintners mix th wine with water.* By this metaphor, the beſt Greek writers repreſented the arts of Sophiſts, who to make gain of their lectures, mixed their doctrine with falſehoods, to render it acceptable to their diſciples. The apoſtle uſed this metaphor, to ſhew that he did not, like the falſe teacher, mix falſehoods with the goſpel, for the purpoſe of pleaſing the vitiated taſte of his hearers; but he preached it ſincerely, in the preſence of God, who had ſent him to preach it, and whoſe eye was always on him.—In what manner the falſe teacher at Corinth corrupted the word of God, to render it agreeable to the learned Greeks, ſee Pref. to 1 Cor. ſect. 4.

CHAP. III.

View and Illuſtration of the Reaſoning in this Chapter.

THE things mentioned in the beginning of this chapter, ſhew that the falſe teacher had eſtabliſhed himſelf at Corinth, neither by working miracles, nor by communicating to the Corinthians ſpiritual gifts, but by producing

producing letters of recommendation, from ſome brethren in Judea, and by talking in a vaunting manner of his own talents. For in alluſion to theſe things, the apoſtle aſked the Corinthians ironically, whether in order to obtain credit with them as an apoſtle, it was neceſſary that he ſhould a ſecond time prove his apoſtleſhip? or, if he needed as ſome (the falſe teacher) letters of recommendation, either to them, or from them? ver. 1. —And to heighten the irony, he told them, that they themſelves were a copy of the letter of recommendation which he carried about with him, not from the brethren of any church, but from Chriſt himſelf: which original letter was written on his own heart, and was known and read of all his converts, ver. 2.—A copy of this letter the apoſtle told the Corinthians he had miniſtred or furniſhed to them, written, not with ink but with the Spirit of the living God, not on tables of ſtone but on the fleſhy tables of their own heart, ver. 3.—A recommendation of this ſort he told them was a juſt matter of boaſting, and was afforded to him by Chriſt in the preſence of God, ver. 4.—Conſequently, it was afforded to him by God's authority.

It ſeems the falſe teacher extolled the law of Moſes above the goſpel of Chriſt, and aſſumed to himſelf great authority on account of his knowledge of that law. Wherefore, in the remaining part of this chapter, the apoſtle by the ſtrongeſt arguments demonſtrated to the Corinthians, that the law of Moſes was much inferior to the goſpel of Chriſt. The law was a diſpenſation of *the letter:* But the goſpel was a diſpenſation of *the ſpirit:* The law killed every ſinner, whether he was penitent or not, by its dreadful curſe: But the goſpel gives life to all penitent believers without exception, by its gracious promiſes, ver. 5, 6. The goſpel therefore is *a covenant of life*, but the law *a covenant of death*.—Farther, he obſerved, that if the miniſtration of the covenant of death engraven on ſtones, covered the face of Moſes its miniſter, with ſuch an outward glory, that the children of Iſrael could not look ſtedfaſtly on him, after he came down from the mount, the miniſtration of the covenant of the ſpirit which giveth life, occaſioned a much greater glory to them who were employed in miniſtring it. For the gifts of the Spirit wherewith the apoſtles, the miniſters of the covenant of the Spirit, were honoured, were a much greater glory, than the external ſplendour which covered Moſes's face, when he appeared with the tables of the law in his hand, ver. 7.–11.—The reaſon is, the miniſters of the Spirit had the glory of inſpiration abiding with them always, ſo that they could uſe much greater clearneſs of ſpeech in explaining the covenant of the goſpel, than Moſes was able to do in explaining the covenant of the law; as was emblematically repreſented, by Moſes putting a veil upon his face while he ſpake to the Iſraelites. For he delivered to them nothing but the obſcure figurative inſtitutions of the law, together with ſuch words as God had ſpoken to him, but added nothing, from himſelf, for explaining the meaning of theſe

theſe inſtitutions. Hence, the generality of the Iſraelites have remained ignorant of the true nature and end of the law, till this day, ver. 12.–15. —But when the whole nation ſhall turn to the Lord, the darkneſs of the law ſhall be done away, ver. 16.

The expreſſions in this part of the chapter being obſcure, the apoſtle told the Corinthians, that *the Lord*, by which he meant *the goſpel*, of which the Lord Chriſt is the author, is the diſpenſation of *the Spirit*, of which he ſpake; and that in delivering the goſpel, there was great liberty of ſpeech granted to its miniſters, eſpecially to the apoſtles, who by beholding the glory of the Lord Jeſus while he abode on earth, and by the repeated revelations which they received from him ſince his aſcenſion, were changed into the very ſame image, by ſucceſſions of *glory*, that is, of *illumination*, coming from the Lord of the Spirit. So that in reſpect of the light of the goſpel which they diffuſed through the world, they were become the images of Chriſt, ver. 17, 18.

New Translation.

CHAP. III. 1 (Αρχομεθα, 9.) *Muſt* we begin again (συνιςανειν) to *recommend* ourſelves? [1] (Ει) Or need we, as *ſome*, *letters of recommendation* to you, [2] or LETTERS of *recommendation* from you?

COMMENTARY.

CHAP. III. 1 *Muſt I*, who have already proved myſelf to you to be an apoſtle, *begin a ſecond time to recommend myſelf* to you? *Or need I*, for that purpoſe, *as ſome*, (the falſe teacher) *letters of recommendation to you, or letters of recommendation from you* to others?

Ver. 1.—1. *Muſt we begin again to recommend ourſelves?* By *recommending himſelf*, the apoſtle certainly did not mean his *praiſing himſelf*: for in that way he could not poſſibly prove himſelf to be an apoſtle. But he meant, his propoſing to the Corinthians the proofs of his apoſtleſhip. This he had done in his former letter, chap. ix.—Perhaps the clauſe, Αρχομεθα παλιν ἑαυτȣς συνιςανειν, might be better tranſlated, *Muſt we begin again to eſtabliſh ourſelves?* namely, as an apoſtle. For this ſenſe συνιςημι (which is a word of the ſame derivation with συνιςανω,) hath, Rom. iii. 5. 2 Cor. vi. 4. Gal. ii. 18.—From the apoſtle's aſking the Corinthians, whether it was neceſſary for him to prove his apoſtleſhip to them a ſecond time, it would ſeem that the faction pretended he had not proved himſelf an apoſtle by the things written in his former letter.

2. *Or need we as ſome, letters of recommendation to you?* This is an high irony, both of the faction and of the falſe teacher. It is the ſame as if he had ſaid, Since the things I advanced in my former letter, are not thought by you ſufficient to prove my apoſtleſhip, muſt I for that purpoſe bring you letters, recommending me as an apoſtle, from the brethren in Judea, as ſome have done? This it ſeems was the method the falſe teacher had taken to eſtabliſh himſelf at Corinth. He had brought letters of recommendation from ſome of the brethren in Judea: and the Corinthians had been ſo ſilly, as on the credit of theſe letters, to receive him as a greater teacher than the apoſtle himſelf.—Of this kind of recommendatory letters, we have an example, Acts xviii. 27. where it is ſaid, that when Apollos *was diſpoſed to paſs into Achaia, the brethren* of Epheſus *wrote, exhorting the diſciples to receive him*.—By aſking the Corinthians in irony, whether he needed to be introduced to them as an apoſtle, by letters of recommendation from ſome other church: and whether to his being received by other

churches

2 I need no letter of that ſort: *Ye are* a copy of *our letter* of recommendation from Chriſt, which is *written on our hearts, known and read of all men.*

2 Ye are our *letter* written (ἐν) *on* our hearts, [1] known and read of all men. [2]

3 *For* by your converſion, and by your ſpiritual gifts, *Ye are plainly declared* to be a copy of *Chriſt's letter* of recommendation in my favour, *given* you *by me, written not with ink,* as the falſe teacher's letter was, *but with the Spirit of the living God; not on tables of ſtone,* as Moſes's letter of recommendation to the Iſraelites was, *but on the fleſhly tables of your heart.*

3 *For ye are plainly declared Chriſt's letter* miniſtred by us, [1] written not with ink, but with the Spirit of the living God; not (ἐν) *on* tables of ſtone, but (ἐν) *on* fleſhly tables of the heart.

4 *Now a boaſting of this kind,* that ye are a copy of our letter of recommendation, *we have in the preſence of God, through* the aſſiſtance of *Chriſt.*

4 *Now a boaſting of this* kind, [1] *we have* through Chriſt (πρὸς, 294.) *with God:*

churches as an apoſtle, it would be neceſſary for him to carry letters of recommendation from them, Paul not only ridiculed the faction and the falſe teacher, but inſinuated that his apoſtleſhip did not depend on the teſtimony of men; and that his fame was ſo great, that he could go to no church where he was not known to be an apoſtle of Chriſt.

Ver. 2.—1. *Ye are our letter written on our hearts.* By ſuppoſing, as in the commentary, that in this paſſage the apoſtle calls the Corinthians, not Chriſt's letter of recommendation in favour of him, but *a copy* of that letter; and that the letter itſelf was written on the apoſtle's heart, but the copy of it on the hearts of the Corinthians, all the jarring of metaphors, in this highly figurative paſſage, will be removed. Chriſt's letter of recommendation in favour of the apoſtle, which was written on his heart, and which was known and read of all men, was his miraculous converſion, together with the ſpiritual gifts which were beſtowed on him after his converſion, but eſpecially the power of conferring ſpiritual gifts on others. One MS. mentioned by Mill, hath here *your hearts;* which is the reading likewiſe of the Ethiopic verſion. But the common reading which in ſupported by all the ancient MSS. ought not to be altered on ſo ſlight an authority: eſpecially as it gives a very good ſenſe to the paſſage, and agrees well with the context.

2. *Known and read of all men.* If the letter of recommendation of which the apoſtle ſpeaks, was his own miraculous converſion, and the power of conferring ſpiritual gifts with which he was endowed, he might with much more propriety ſay, that that letter was *known and read of all men,* than if he had called the converſion of the Corinthians his *letter of recommendation.* For the miraculous powers by which he was ſhewn to be an apoſtle, were manifeſt to all men where ever he went; whereas the converſion and ſpiritual gifts of the Corinthian church, were known, comparatively ſpeaking, only to a few.

Ver. 3. *Ye are plainly declared Chriſt's letter miniſtred by us,* &c. The Corinthians whom Paul had converted by the miracles which he wrought among them, and who had experienced a great change in their own temper, through the influence of the doctrines of the goſpel which he had put into their hearts, (Jerem. xxxi. 33.) might with the greateſt propriety be ſaid to have been plainly declared to be a copy of Chriſt's letter recommending him as his apoſtle: and Paul, who had imparted to them the ſpiritual gifts, might be ſaid to have miniſtred, or written this copy of Chriſt's recommendatory letter, not with ink, but with the Spirit of the living God, not on tables of ſtone, but on the fleſhly tables of the heart of the Corinthians.

Ver. 4. *Now a boaſting of this kind.* Theophylact obſerves, that the word πεποιθησις, which properly ſignifies *confidence,* is ſometimes put for *boaſting,* which is the effect of *confidence.* Thus Rom. ii. 19. Πεποιθας, *Thou boaſteſt that thou thyſelf art a guide of the blind.*

Ver.

5 Not *becauſe* we are *fit* (αφ') of ourſelves *to reaſon* any thing [1] as *from* ourſelves, but our *fitneſs* IS *from* God :

5 I thus boaſt, *not becauſe I am fit of myſelf to find out by reaſoning any thing* effectual for convincing unbelievers, *as from myſelf: but my fitneſs* to convert mankind, *is from God ;*

6 Who (και, 218.) *indeed hath fitted us* TO BE *miniſters* of the new *covenant*, not of the letter, [1] but of the Spirit : [2] (το γαρ, 97.) *Now* the letter killeth, but the Spirit *maketh alive*.

6 *who indeed*, by inſpiration and miraculous powers, *hath fitted me to be a miniſter of the new covenant, not of the letter* or law of Moſes, *but of* the covenant written by inſpiration of *the Spirit. Now* the covenant of *the letter* killeth every ſinner by its curſe, *but* that of *the Spirit maketh alive* every believer by its promiſes.

7 (Δε) *Beſides*, if the *miniſtry of death*, [1] *imprinted on ſtones with letters* (εγενηθη) *was done with glory*, [2] ſo that the children of Iſrael could not *look ſtedfaſtly on* the face of Moſes, *becauſe of* the glory of his *face which was to be aboliſhed ;*

7 *Beſides, if the bringing down* from the Mount, *the covenant which inflicted death* on every ſinner, and which was *imprinted on ſtones with letters* by God, *was performed with ſuch glory, that the children of Iſrael could not look ſtedfaſtly on the face of Moſes*, who carried theſe ſtones, *becauſe of the ſhining of his face* occaſioned by his looking on the glory of God ; *which* ſhining *was* ſoon *to be aboliſhed*, as a prefiguration of the abolition of the covenant of the letter ;

Ver. 5. *Of ourſelves to reaſon any thing as from ourſelves.* Λογισασθαι here, ſignifies *to find out by reaſoning.* To tell the Corinthians that they were written upon their hearts, not with ink, but with the Spirit of the living God, by the hand of Paul, were high expreſſions, which he feared the faction would miſrepreſent. He therefore aſſured them, that he ſpake theſe things, not becauſe he thought himſelf able to find out by reaſoning, any thing effectual for converting unbelievers, as from himſelf. It was an object too difficult to be accompliſhed by human policy : and could only be brought to paſs by the power of God.

Ver. 6.—1. *Not of the letter ;* that is, *not of the Sinaitic covenant*, called *the covenant of the letter*, in alluſion to Exod. xxxiv. 28. where the ten commandments, written with letters on tables of ſtone, are called *the words of the covenant.* For the meaning of the phraſe *New covenant*, ſee Heb. viii. 7. note 2.

2. *But of the Spirit.* The new covenant on which the goſpel church is built, and of which the apoſtles were the miniſters, is called *the covenant of the Spirit*, in alluſion to Jerem. xxxi. 33. where God promiſes under the new covenant, to put his laws in the inward parts, and to write them in the hearts of his people.—It is called the covenant of the Spirit likewiſe, becauſe it was publiſhed to the world by the inſpiration of the Spirit, and confirmed by the gifts of the Spirit.—That διαθηκη is rightly tranſlated *covenant*, ſee Heb. ix. 15. note 1.

Ver. 7.—1. *If the miniſtry of death.* This is an elliptical expreſſion, which muſt be ſupplied by adding the words της διαθηκης, *of the covenant*, from ver. 6. ſo as to make this ſentence, *if the miniſtry* of the covenant *of death.*—This miniſtry conſiſted in Moſes' bringing down from the Mount, the tables on which was written the covenant of the law, called here, *the covenant of death*, becauſe it ſubjected every ſinner to death without mercy, by its curſe.

2. *Was done with glory.* The apoſtle here alludes to the light proceeding from the ſkin of Moſes' face, after he converſed with God on the Mount, which ſhone with ſuch brightneſs, that the Iſraelites could not look ſtedfaſtly on him, while he delivered to them the commandments which God had ſpoken to him, Exod. xxxiv. 29.—35.—This light was an emblem of the knowledge which the Iſraelites derived from the law.

8 *is it not fit, that the ministry* of the covenant *of the Spirit*, which maketh sinners alive, *should rather be* performed *with* an outward *glory?*

9 *And, if the ministry of* the covenant which brought *condemnation* on sinners, *clothed Moses with honour* and authority, *much more doth the ministry of* the covenant which bringeth *righteousness* to believers, *abound in honour* and authority to its ministers.

8 How shall not the *ministry* of the Spirit, [1] *rather* (εσται εν, 162.) *be with glory?* [2]

9 (Γαρ, 97.) *And*, if the *ministry* of condemnation *was* honour, [1] much more doth the *ministry* of righteousness *abound* [2] *in honour*.

Ver. 8.—1. *How shall not the ministry of the Spirit.* The ministry of the covenant of the Spirit, consisted in the apostles publishing that covenant, and in building the Christian church thereon, by the miracles which they wrought in confirmation of their preaching.

2. *Rather be with glory?* The outward glory with which the ministry of the covenant of the Spirit was performed, was unspeakably greater than the outward glory wherewith Moses' face shone. For the inspiration and miraculous powers with which the apostles performed the ministry of the covenant of the Spirit, being communicated to them by the descent of the Holy Ghost in flames of fire which rested on each of them, it was an outward and sensible glory, far greater than the light which covered Moses' face. For by that glory, Moses had no new powers communicated to him, neither was it attended with any sensible consequences. Whereas, by the descent of the Holy Ghost, on the ministers of the covenant of the Spirit, they preached the gospel by inspiration; the knowledge of foreign languages was communicated to them instantaneously; they obtained power to heal diseases miraculously; and to communicate to others the faculty of speaking foreign languages, and the power of working miracles: all which taken together, formed an outward glory, incomparably greater than that which Moses derived from the ministry of the covenant of the letter, even though his miracles were taken into the account; none of his miracles being equal to that which the apostles performed, when they communicated the spiritual gifts to others.

Ver. 9.—1. *If the ministry of condemnation was honour.* So the word δοξα is translated, 2Cor. vi. 8. and so it must be translated here; otherwise this, as in our translation, will be a repetition of the two preceding verses. The apostle's meaning is, that besides the outward glory peculiar to each, with which the ministry of the two covenants was accompanied, the ministers of these covenants, derived honour and authority, each from his own ministry, in proportion to the excellency of the covenant of which he was the minister.—The honour and authority which Moses derived, from the ministry of the covenant of the letter, consisted in his conversing with God in a familiar manner, and in his being commissioned to deliver the precepts, which in these conversations, God spake to him. Beyond these, Moses had no honour or authority. For the knowledge of the law, of which he was the minister, being given him entirely by the ear, and not by inspiration, he could add nothing by way of explication, to the words which God spake to him: at least nothing which was of any authority.

2. *Abound in honour.* The honour and authority which the apostles derived from the ministry of the covenant of the Spirit, consisted in their possessing the abiding inspiration of the Spirit, whereby they were enabled at all times, to declare the will of God on every point of religion infallibly, and like living oracles, could give divine responses, concerning all the articles of the covenant of which they were the ministers, and were entitled to require implicit faith and obedience from mankind, in all things pertaining to religion. It consisted likewise, in their possessing an ability of imparting a portion of the inspiration and miraculous powers which they possessed, to others, to fit them for assisting in the ministry of the covenant of the *Spirit;* which being designed, not for a single nation like the covenant of the *letter*, but for all mankind, it was necessary that the ministers thereof should have many assistants. In this respect Moses was far inferior to the apostles; for he could not impart to the elders of Israel, any part of the outward material glory with which his face shone; and far less could he impart to them the gift of inspiration.

10 (Και γαρ, 93.) *And therefore*, that which *was glorified*, [1] *was not glorified* in this respect, by reason of the *excelling glory*.

10 *And therefore, the covenant of the letter which was glorified* by the shining of Moses' face, *was not* much *glorified in that respect; by reason* of the far more *excelling glory* of the covenant of the Spirit, by which it is abolished.

11 (Ει γαρ, 91.) *Besides*, if that *WHICH IS abolished, IS ABOLISHED by glory*, [1] much more that which remaineth, *REMAINETH* (εν) *in glory*.

11 *Besides, if that* covenant *which is abolished, is abolished by* the greater *glory* of the covenant of the Spirit, *that* covenant *which remaineth*, assuredly *remaineth in glory*, superior to any glory which the abolished covenant ever possessed.

12 *Wherefore, having such a persuasion*, [1] we use *much* (παρρησια) plainness of speech;

12 *Wherefore, having such a persuasion*, that the apostles, the ministers of the gospel are much superior to Moses in respect of their inspiration, *we use much plainness of speech* in our preaching.

13 And not as *Moses, WHO put* a veil *upon* his face, [1] that the children of Israel *might not* stedfastly look to the end *of the thing to be* abolished:

13 *And* do *not* put a veil on our face when preaching the gospel, *as Moses put a veil upon his face* when delivering the law, *that the children of Israel might not stedfastly look to the vanishing of the glory* on his face, *which was to be abolished*.

Ver. 10. *And therefore, that which was glorified.* The apostle, in the preceding verses, having compared the glory of the ministry, and of the ministers of the two covenants with each other, goes on to consider the glory or excellence of the covenants themselves. And to shew that the covenant of the *Spirit*, is more excellent than the covenant of the *letter*, he observes, that the covenant of the letter, which was glorified by the shining of Moses' face, was not much glorified in that respect, when compared with the more excellent glory of the covenant of the Spirit; because the vanishing of the glory on Moses' face, shewed that the covenant of the letter, of which he was the minister, was to be abrogated. Whereas, the continuance of the glory of inspiration with the apostles to the end of their lives, shewed that the covenant of the Spirit, of which they were the ministers, was always to remain.

These observations, concerning the glory or excellence of the gospel above the law, the apostle made to convince the Corinthians, how ill-founded the boasting of the false teacher was, who assumed to himself great honour, on account of his knowledge of the law of Moses, and who erroneously enjoined obedience to the law, as necessary to salvation.

Ver. 11. *If that which is abolished, is abolished* (δια) *by glory.* The reader skilled in the Greek language, who considereth the order of the words in the original, must be sensible that they ought to be pointed and translated as I have done. The apostle's meaning is, that the excellence of the gospel above the law, is demonstrated by its putting an end to the law by its superior splendor, and by its remaining, without being superseded by any subsequent dispensation.

Ver. 12. *Having*, τοιαυτην ελπιδα, *such a persuasion* or *assurance*, namely, that the gospel excells the law, in its nature and tendency; in the manner of its introduction; in the authority of its ministers; and in its duration. For this sense of the word ελπις, see 2 Cor. i. 7. Philip. i. 20. Titus i. 2.

Ver. 13. *As Moses, who put a veil upon his face, that the children of Israel*, &c. Here the apostle insinuates, that Moses put a veil on his face while he delivered the law, to shew the darkness of the types and figures of the law, of which he was the minister. And as he veiled his face, that the children of Israel might not see the vanishing of the glory from his face, it signified that the abrogation of the law, typified by the vanishing of the glory, would be hidden from them. So the apostle hath interpreted these emblems, ver. 14.—Farther, to shew that the gospel is a clear dispensation, and that it is never to be abolished, and that the ministers of the covenant of

 the

14 *Now*, as was typified by the veil on Moſes' face, *the minds of the Iſraelites were permitted to remain blind. For until this day, the ſame veil remaineth in the reading of the old covenant; it not being revealed* to the Iſraelites *that it is abrogated by Chriſt*, in whom all its types and figures have been fulfilled.

14 (Αλλα, 77.) *Now* their minds were blinded: (4) for, until this day, the ſame veil [1] *remaineth* in the reading of the old *covenant*, *it not being revealed*, *that* [2] *it is aboliſhed* (εν) *by* Chriſt.

15 *Moreover, until this day, when* the law of *Moſes is read* in the ſynagogues, *the veil lieth upon the heart* alſo *of the Jews*; they are ſtrongly blinded by their own prejudices and luſts.

15 (Αλλα) *Moreover, until* this day, when Moſes is read, the veil *lieth* upon their heart. (See Rom. xi. 25.)

16 *But when it*, the veiled heart, *ſhall turn to the Lord, the veil ſhall be taken from around* it: when the Jews ſhall believe the goſpel, their prejudices ſhall be removed, ſo that they ſhall diſcern the true meaning of the law.

16 (Δε) *But*, when it ſhall turn to the Lord, [1] the veil ſhall be *taken from around* IT.

17 *Now*, that ye may underſtand what I mean by the Jews turning to the Lord, *the Lord ſignifies* the covenant of *the Spirit* of which we are the miniſters, ver. 6. *And where the Spirit*, the inſpiration *of the Lord is*, as it is with us, *there is freedom* in ſpeaking.

17 Now the Lord is *the* Spirit; [1] and where the Spirit of the Lord IS, there IS (ελευθερια) *freedom*. [2]

the Spirit were able at all times to ſpeak plainly concerning it, they did not, while miniſtring that covenant, veil their faces like Moſes.

Ver. 14.—1. *The ſame veil remaineth in the reading of the old covenant*, &c. that is, The thing typified by the veil on Moſes' face, hath taken place from that time to this day. For when the Iſraelites read Moſes' account of the old covenant of the law, a veil lieth on that covenant. Its types, and figures, and propheſies, are as dark to them as ever: it not being diſcovered to them, that they are all fulfilled in Chriſt; and conſequently that the old covenant itſelf is aboliſhed by him.—Farther, as the apoſtle obſerves in ver. 15. a veil lieth alſo on the heart of the Jews when they read Moſes. Beſides the natural obſcurity of the old covenant, there is a ſecond veil, formed by their own prejudices and luſts, which blind them to ſuch a degree, that they cannot diſcern the intimations which God, in the law itſelf, hath given of his intention to abrogate it by Chriſt. See chap. iv. 3. note.

2. *That it is aboliſhed.* I put a comma after μενει, and with Bengelius I read ὁ τι in one word thus, ὁτι, *that*. This manner of reading the word ὁτι, Beza ſays, is confirmed by the Syriac and Arabic verſions.

Ver. 16. *But, when it ſhall turn to the Lord.* When Moſes turned from the people to go into the tabernacle before the Lord, he took the veil from off his face, Exod. xxxiv. 34. whereby he received a new irradiation from the glory of the Lord. In alluſion to that part of the hiſtory, and perhaps to ſhew its emblematical meaning, the apoſtle told the Corinthians, that when the veiled heart of the Jews ſhall turn to the Lord Chriſt, when they ſhall believe the goſpel, the veil ſhall be taken from around their heart; their prejudices ſhall be diſpelled by the light which they will receive from the Lord, that is, from the goſpel. This will happen, not only at the general converſion of the Jews, but as often as any one of that nation is converted.

Ver. 17.—1. *Now the Lord is the Spirit.* As the apoſtle, ver. 17. had termed the covenant of the letter, *Moſes*, becauſe he was the miniſter of that covenant, it was natural for him to term the covenant of the Spirit, *the Lord*, becauſe *the Lord Chriſt* is the author thereof. Hence in Paul's epiſtles, *Chriſt*, and *Chriſt Jeſus*, are often put for *the goſpel*, or covenant of the Spirit.

2. *Where the Spirit of the Lord is, there is freedom.* Through the abiding inſpiration of the Spirit

18 (Δε, 105.) *For* we all, with *an unveiled* face, *reflecting as mirrors*, [1] the glory of the Lord, are *transformed INTO* the same image, [2] from glory to glory, [3] *as from the Lord of the Spirit.*

18 *For we* apostles *all with an unveiled face*, brightly *reflecting as mirrors, the glory of the Lord* Christ which shines on us, *are* in the business of enlightening the world, *transformed into the very image* of Christ the Sun of Righteousness, *by a succession of glory* coming on our faces, *as from the Lord of* the covenant *of the Spirit.*

Spirit of the Lord, the author of the covenant of the Spirit, we apostles have freedom of speech in explaining the covenant of the Spirit; not being confined to the words which the Lord in the days of his flesh uttered, as Moses was confined to the words which God spake; but we can reveal many things of which the Lord said nothing. Bengelius by ελευθερια, understands *freedom from the veil*, that is, a clear discernment of the meaning of the types, and figures, and prophesies of the law.

Ver. 18.—1. *Reflecting as mirrors.* Κατοπτριζομενοι. This word in the active voice, signifies, *imagines et reflexiones facio in modum speculi*. But in the passive, according to Scapula, it signifies, *I behold myself in a looking-glass*. And for that sense he refers only to the text under consideration. Elsner and Wetstein have proved the same sense of the word, by passages from the Greek authors. But it does not agree with the scope of the apostle's reasoning here; and therefore, supposing the word *κατοπτριζομενοι*, to be in the middle voice, I have translated it actively; in which I am supported by Estius and the Greek commentators, who explain it thus: *Instar speculi suscipientes atque reddentes, Receiving and reflecting, in the manner of a mirror, the glory of the Lord.*—In this passage, the apostle alludes to the light which issued from Moses' face, when it was not veiled.

2. *Are transformed into the same image.* Christ was called by the prophets, *the Sun of Righteousness*, because he was to diffuse the knowledge of true religion through the world. On the same account, and in allusion to that prophetic image, he took to himself the appellation of *the light of the world*. Here St Paul tells us, that the apostles, by reflecting as mirrors, the glory or light which shone upon them from Christ, enlightened the world, and became images of Christ the Sun of righteousness.

3. *From glory to glory.* This is an Hebraism, denoting a continued succession and increase of glory. Psalm lxxxiv. 7. *They shall go from strength to strength.* The apostles became images of Christ, as the light of the world, by a continual succession of inspirations from him, which so filled them with light, that they shone on the world with an uninterrupted and undecaying glory.

4. *As from the Lord of the Spirit.* The order of the words in the original, being *καθαπερ απο* Κυριου πνευματος, what I have adopted is the literal translation, and what the scope of the argument requires.

The meaning of this passage, stripped of the metaphor, is, We apostles, the ministers of the covenant of the Spirit, do not impart to the world a veiled or dark knowledge of that covenant, as Moses gave the Israelites an obscure knowledge of the covenant of the letter. But we all, having a complete knowledge of the covenant of the Spirit by inspiration from Christ, preach it every where in the plainest manner. So that in diffusing the knowledge of God and religion through the world, we are the images or representatives of Christ, by the power of an abiding inspiration from him who is the Lord, or author of the covenant of the Spirit.

CHAP.

CAHP. IV.

View and Illustration of the Matters contained in this Chapter.

HAVING in the preceding chapter described the excellency of the covenant of the Spirit, and the transcendant honour and authority which the ministers of that covenant possessed by virtue of their office, and the abiding inspiration of the Spirit with which they were endowed, the apostle told the Corinthians, that the consideration of these things, animated him and his brethren to diligence in performing the duties of their ministry, ver. 1.—and also to faithfulness. For using no craft or deceit in preaching, but plainly and fully manifesting the true doctrines and precepts of the gospel, they recommended themselves to every man's conscience, ver. 2.—And therefore if their gospel was veiled to any to whom it was preached, it was veiled only to those who destroyed themselves by hearkening to their own prejudices and lusts, and who having rejected the gospel, the devil made use of them in blinding the minds of others by their sophistry, ver. 3, 4—Farther, notwithstanding the apostles possessed such authority and miraculous powers, they did not preach themselves, but Christ, as Lord or author of the spiritual dispensation of the gospel: being sensible that they shone upon the world, only with a light borrowed from him, ver. 5, 6.—Lest however the low birth, and mean station of the apostles, with their want of literature, should be thought inconsistent with the high dignity which they claimed as *images of Christ*, St Paul told the Corinthians, that God chose men of their character and station to be apostles, and committed the treasure of the light of the knowledge of God, to them as to earthen vessels, to shew, that the excellency of the power by which the world was converted from idolatry, and the preachers of the gospel were preserved amidst the evils which pressed them on every side, did not proceed from themselves, but from God, ver. 1.—So that the dignity of the ministry of the gospel, instead of being diminished, was greatly encreased by the low birth of the apostles, and by the evils which they sustained while executing that ministry, since thereby they had an opportunity of displaying their faith, their fortitude, and their benevolence to mankind, ver. 2.-7.—To illustrate this sentiment, the apostle gave an affecting description of the sufferings to which he and the rest were exposed, and of the extraordinary support which they received while pressed with these evils, and of their surmounting them all through the assistance of God, ver. 8.-14.

Next,

Next, to ſhew the Corinthians how much they, and the whole body of the faithful were intereſted in the ſufferings of the apoſtles, he aſſured them that they endured all the evils he had mentioned, for the ſake of the perſons to whom they preached, that by convincing them of their ſincerity, God might be glorified through their converſion, ver. 15.—And therefore they did not flag in their work, although their outward man was daily waſting through the labours and ſufferings which they were enduring, ver. 16.—Beſides, they knew that their afflictions fully wrought out for them a moſt exceeding and eternal weight of glory, ver. 17.—which was the reaſon that in diſcharging the duties of their miniſtry, they did not aim at obtaining the ſeen things of the preſent world, which are all temporal, but at obtaining the unſeen things of the world to come, which are eternal, ver. 18.

NEW TRANSLATION.

CHAP. IV. 1 *Wherefore, having* this miniſtry as we have received mercy, (1 Cor. vii. 25. note 2.) we *do not flag.*

2 (Αλλα, 76.) *Alſo, we have commanded away*[1] the hidden things *of ſhame*, [2] not walking in craftineſs, nor handling the word of God deceitfully; but, by *the* manifeſtation of the truth, *recommending* ourſelves to every man's conſcience [3] in the ſight of God.

COMMENTARY.

CHAP. IV. 1 *Wherefore, having this* glorious *miniſtry* committed to us, *as we have received ſupernatural powers* to fit us for it, *we do not flag* through the difficulties lying in our way.

2 *Alſo*, being faithful in this miniſtry as well as diligent, *we have commanded thoſe baſe actions to be gone, which impoſtors hide*, knowing them *to be ſhameful; never behaving in a crafty manner, neither preaching the goſpel deceitfully, but by fully* and faithfully *declaring the truth, recommending ourſelves to every man's conſcience*, as upright *in the ſight of God* who knows our heart.

Ver. 2.—1. *We have commanded away.* This is the literal ſignification of the word απειπαμεθα; for ειπειν, ver. 6. ſignifies *to command.* See Eſſ. iv. 55. The expreſſion is emphatical and pictureſque. It repreſents the hidden things of ſhame, as offering their ſervice to the apoſtles, who rejected their offer with diſdain, and commanded them to be gone. The common tranſlation, *renouncing the hidden things of diſhoneſty*, which is the tranſlation of the Vulgate, and of Eraſmus, ſuggeſts a very wrong idea; as it implies that the apoſtles had formerly uſed theſe hidden ſhameful things, for the purpoſe of ſpreading the goſpel.

2. *The hidden things of ſhame.* Κρυπτα της αισχυνης, are thoſe diſhonourable ſenſual practices in which impoſtors indulge themſelves privately, and which they carefully hide, becauſe if they were diſcovered, it would deſtroy their credit and expoſe them to ſhame.—In the latter part of this verſe, the apoſtle ſtrikes at the falſe teachers, deſcribed, chap. ii. 17. who adulterated the word of God, and who after the manner of the Greek philoſophers, made loud pretenſions to honeſty and purity, but ſecretly gratified their luſts without any reſtraint.

3. *Recommending ourſelves to every man's conſcience.* The apoſtle does not mean that he actually recommended himſelf to every man's conſcience, but that he behaved in ſuch a manner, as ought to have convinced every man, of his honeſty and fidelity in preaching.

Ver.

3 *If, therefore, even our gospel* thus preached *be veiled,* so as its divine original and true meaning does not appear, *it is veiled* chiefly *to them who destroy themselves:* to the heathen philosophers and Jewish scribes who destroy themselves by their unbelief.

3 (Ει δε και) *If, therefore, even our gospel be veiled, it is veiled* (εν τοις απολλυμενοις, mid. voice.) to them *who destroy themselves.* [1]

4 *By whom* the devil, *the God of this* idolatrous *world, hath blinded the minds of the unbelievers, in order that the light of the gospel, which proceeds from the glory of Christ,* (chap. iii. 18.) *who is the image*

4 (Εν) *By whom* the God[1] of this world hath blinded[2] the minds of *the unbelievers, in order that the light of the*

Ver. 3. *Our gospel be veiled, it is veiled,* &c. In chap. iii. 13, 14. the apostle had observed that there were two veils, by which the Israelites were blinded, or prevented from understanding the meaning of the law, and from perceiving that it was to be abolished by the gospel. The first was a veil which lay on the law itself. This veil was formed by the obscurity of the types and figures of the law, and was signified by Moses putting a veil upon his face, when he delivered the law. The other veil lay upon their hearts, and was woven by their own prejudices and corrupt affections, which hindered them from discerning the true design of the law, and the intimations given in it concerning its abrogation by the gospel. Now in allusion to these causes of the blindness of the Israelites, the apostle told the Corinthians, that the gospel had been so plainly preached, and so fully proved, that if its divine original and true meaning was veiled, it was veiled only to them who destroy themselves. It was not veiled by any veil lying on the gospel itself, but by a veil lying on the hearts of the heathen sophists, and Jewish scribes, who would destroy themselves by hearkening to their own prejudices and lusts.—In this, and the foregoing verse, the apostle hath asserted the perspicuity of the scriptures in all matters necessary to salvation. For the written gospel is the same with that which the apostles preached, as is plain from Philip. iii. 1. 2 Pet. iii. 1, 2.

Ver. 4.—1. *By whom the God of this world,* &c. In the preceding verse, the apostle had mentioned persons who destroyed themselves, to whom the gospel was veiled. Here he speaks of the devil's making use of these destroyed persons, in blinding the minds of the unbelievers. I therefore think the apostle, by persons who destroyed themselves, meant the great and learned both among the Jews and Greeks, who either from worldly motives, or from the influence of their own prejudices and lusts, opposed the gospel, and who at the instigation of the devil, blinded the minds of their unbelieving acquaintance, by false reasonings addressed to the corruptions of the human heart, and thereby hindered them from discerning the divine original, and true meaning of the gospel.—The apostle gave to the devil the title of *God,* not because he is really *God,* or possesses independency, or any divine attribute, but merely because idolaters, called in scripture *the world,* worshipped and served him, as if he were God. Our Lord also termed the devil, *the Prince of this world,* John xii. 31. xiv. 30. not because he hath any title to rule the world, but because he hath usurped the dominion thereof.—This verse, Bengelius calls, *Grandis et horribilis descriptio Satanæ, A grand and terrible description of Satan.* He adds, that some of the ancients, in opposition to the Manicheans who perverted this passage for establishing their two principles, construed it in the following manner: *Among whom, God hath blinded the minds of the unbelievers of this age,* &c. See Vol. I. page 38. at the foot.

2. *Hath blinded the minds of the unbelievers.* Though the devil is said here, *to blind the minds of the unbelievers,* no person understands the apostle to mean, that the devil hath the power of blinding men's minds directly; far less that he hath the power of blinding them forcibly; for in that case who would remain unblinded? But he means, that the devil blinds unbelievers in the way of moral suasion, by stirring up false teachers and infidels to attack the gospel, with arguments addressed, not to the understanding of men but to the corruptions of their heart: and that by arguments of this kind, unbelievers are easily persuaded to shut their eyes against the light of the gospel, because it condemns their vicious practices. So our Lord hath told us: *Men love darkness rather than light, because their deeds are evil.* The ignorance therefore of unbelievers, does not proceed so much from the obscurity of the gospel, as from their own lusts and prejudices.

gospel of the glory of Christ,[3] who is the image of God,[4] *might not* shine *to* them.

5 (Γαρ, 97.) *Now* we preach not ourselves, but Christ Jesus *as Lord*,[1] and ourselves your servants (δια, 112.) *on account of Jesus*.

6 (Ὁτι, 256.) For God who commanded *light* to shine out of darkness, *he* hath shined (εν, 163.) *into* our hearts, to GIVE *YOU* the light of the knowledge of the glory of God in the the face of Jesus Christ.

7 But we have this treasure in earthen vessels,[1] that the excellency of the power[2]

of God, as he is the light of the world, (John viii. 12.) *might not shine to them*.

5 *Now*, though we apostles are the images of Christ, (chap. iii. 18.) *we preach not ourselves, but Christ Jesus as* your *Lord, and ourselves* who are his images, we preach as *your servants for the purpose of teaching you the gospel of Jesus*.

6 And we are well qualified to do so. *For God, who* at the creation *commanded light to shine out of darkness, he hath shined*, not upon our faces but *into our hearts, to give* you not a corporeal light but *the light of the knowledge of the glory of God*, not as it appeared in Moses' face but as it shines *in the face of Jesus Christ*.

7 *But we* apostles, who *have this treasure* of the light of the knowledge of the glory of God, *are*

3. *The light of the gospel of the glory of Christ.* That display of the perfections and counsels of God (ver. 6.) which is made in the gospel, the apostle calls *light*: and by observing that it proceeded from the face of Christ, he sets it in opposition to the material light which shone in Moses' face, when he delivered the law to the Israelites.

4. *Who is the image of God.* St Paul in this passage, calls Christ *the image of God* who is *the Father of lights*, or fountain of all the knowledge that is in the world, for the same reason that he calls the apostles *the images of Christ*. Christ faithfully delivered to the world all the doctrines which God gave to him, as the apostles faithfully declared all the revelations which Christ made to them. According to St Paul, therefore, the world is illuminated by the apostles, with a light which they have derived from Christ: and Christ as mediator, hath derived his light from God. And thus, all the spiritual light that is in the world, the apostle ultimately refers to God. See ver. 6.—That Christ is the image of God in other respects likewise, see Col. i. 15. note 1.

Ver. 5. *Christ Jesus as Lord.* The order of the words in the original, Χριστον Ιησουν Κυριον, sheweth this to be the true translation of the clause.

Ver. 7.—1. *We have this treasure in earthen vessels.* In the opinion of some, there is here an allusion to Gideon's soldiers, who carried lighted lamps in earthen pitchers, when they attacked the Midianites. But others, with more probability, suppose the allusion is to the ancient method of hiding treasures of money in earthen vessels, or pots.—The apostles are called *earthen vessels*, for the reasons to be mentioned in note 3. on this verse.

2. *The excellency of the power.* The power by which the gospel was established in the world, consisted, First, in the excellency of its doctrines, precepts, and promises; all of them perfectly agreeable to the condition and necessities of mankind, and to the character of God their author, though many of them in the eye of the heathens, appeared absolute foolishness. Secondly, in the great miracles by which the apostles proved their mission from God, and in the spiritual gifts which they imparted to their disciples, for the confirmation of their faith in the gospel. Thirdly, in the blessing of God, which every where accompanied the preaching of the gospel, in such a manner as to dispose mankind to receive it.—But the greatness of this power, can only be estimated by the greatness of the obstacles which it had to remove, and by the greatness of the effects which it then produced. No sooner was the gospel preached in any country, whether barbarous or civilised, than great numbers forsook idolatry, and devoted themselves to the worship of the true God. Moreover, instead of wallowing as formerly in sensuality, and practising all manner of wickedness, they became remarkably holy. But it is

earthen vessels, that the excellency of the power by which the world is enlightened and converted, and we ourselves are preserved, *might be* known to be *Gods, and not belonging to us.*

might be *God's*, and not (ἐξ ἡμων, 155.) *belonging to us.*[3]

8 The power by which we are preserved is from God; for *we are pressed on every side* by our ene-

8 WE ARE *pressed*[1] on every SIDE, *but not straitned*;[2]

evident, that before such an entire change in the faith of any heathen could take place, the prejudices of education were to be overcome; the example of parents, relations, and teachers, was to be set aside; the reproaches, calumnies, and hatred of persons most dear to the convert, were to be disregarded; the resentment of magistrates, priests, and all whose interests were any how connected with the established religion, was to be borne; in short, the ties of blood and friendship were to be broken; considerations of ease and interest were to be silenced; nay the love of life itself was to be cast out; all which were obstacles to the heathens changing their faith, next to insurmountable.—With respect to the change which was produced by the gospel, in the temper and manners of these men, it is certain that before this could be accomplished, their lusts and passions must have been subdued; which when strengthened by inveterate habit, as was the case with most of the converts from among the heathens, could not be overcome by any natural power, which the first preachers of the gospel can be supposed to have possessed.

3. *Might be God's, and not belonging to us.* All the apostles, except Paul, being men of low birth, they had not the advantage of a learned education: all of them before they became apostles, spent their lives in laborious occupations: none of them in their own country had any office in the state, to clothe them with authority: and when they went among the gentiles, having no retinue to defend them, they were liable every hour to be broken or destroyed by their enemies. Well, therefore, might Paul call himself and his brethren apostles, *earthen vessels*, into which the treasure of the gospel was put.—Now being such persons, can any impartial judge suppose them to have been the authors of the gospel. It was a scheme of religion far above their ability to contrive. They must therefore have received it by inspiration from God, as the apostles themselves with one voice all along declared.—Next, in relation to the conversion of the world, considering what hath been said above, concerning the number and greatness of the obstacles which were to be removed, before any heathen embraced the gospel, no candid searcher after truth can fancy, that a few strangers of the lowest rank in life, coming from a distant despised nation, and who, besides, were naturally ignorant of the languages of the people they were to address, could prevail with any number of men, and far less with multitudes in every country, to renounce their native religion, embrace the gospel, and forsake their evil practices, merely by the power of words. So total an alteration in the minds and manners of mankind, certainly could not be accomplished by any natural means in the power of the apostles, but must have been produced by the agency of God accompanying their preaching, and confirming their doctrine by great and evident miracles, as the Christian records testify. We therefore conclude with the apostle Paul, that the treasure of the gospel was committed to earthen vessels; that is, to persons of low birth, destitute of literature, and of every thing which could give them influence with mankind, and utterly unable by their own power to defend themselves against their enemies, on purpose that the excellence of the power by which the gospel was contrived, and the world was persuaded to embrace it, might plainly appear to belong to God, and not to them. See 1 Cor. i. 27. note. 1 Tim. iii. 16. note 6.

Ver. 8.—1. *We are pressed on every side.* In this and what follows to verse 10. the apostle is supposed to allude to the combats in the Grecian games. When therefore he says, θλιβομενοι, *we are pressed on every side*, he represents himself and the other apostles, as wrestlers who were hard pressed by the strong gripes of their adversaries.

2. *But*, ȣ στενοχωρȣμενοι, *not straitned*, so as not to be able to continue the combat. For στενοχωρεισθαι, *to be straitned* in wrestling, is to be so squeesed in the arms of one's antagonist, as to be vanquished. In the Syriac and Arabic versions it is, *and not suffocated.* See Isaiah xxviii. 20. LXX. Στενοχωρȣμενοι ȣ δυναμεθα μαχεσθαι.

2 Perplexed,

perplexed, but not in despair; [3]

mies, *but not straitned* so as to be unable to continue the combat; *stunned* by the blows we receive, but not in *despair* of obtaining the victory;

9 *Pursued*, but not *utterly* forsaken; [1] *thrown* down, but not *killed*; [2]

9 *Pursued* by our enemies in order to be destroyed, *but not utterly forsaken* of God: *thrown down* by them, *but not killed*;

10 *At all times carrying* about in the body, the *putting to death* of the Lord Jesus, that the life also of Jesus *may be manifested* in our body.

10 *At all times, we carry about in the body, the putting to death of the Lord Jesus,* we suffer in the body the same persecution and affliction with him, *that the life also of Jesus* since his resurrection, may be *manifested in our body,* by his preserving it.

11 For *always, we who* live, [1] *are exposed* to death for *the sake of* Jesus, [2] that the life also of Jesus *may be manifested* in our mortal flesh.

11 *For always we who live, are exposed to death, for the sake* of preaching the resurrection *of Jesus, that the life also of Jesus* since his resurrection, *may be manifested in our weak flesh,* by his preserving us alive, amidst the dangers to which we are exposed.

12 (ʽΩϛε, 326.) So *that* death, *verily,* worketh *strongly* in us, but life in you.

12 *So that death verily worketh strongly in us,* he attacks us in various forms, *but* spiritual *life worketh in you,* by the afflictions we sustain for the strengthening of your faith.

3. *Perplexed, but not in despair.* The word *απορεμενοι*, translated *perplexed*, signifies persons involved in evils, from which they know not how to extricate themselves. If the apostle had the combat of *boxing*, *πυγμη*, in his eye, the word *perplexed* will denote, to be stunned with the blows of one's adversary. Accordingly the Syriac version has here, *conquassamur*, *we are shaken* or stunned, *but*, *εκ εξαπορεμενοι*, *not in despair.* This word commonly signifies, to be reduced to despair by the impossibility of escaping. Here it denotes *to despair of victory.*

Ver. 9.—1. *Pursued, but not utterly forsaken.* The critics, who think the apostle alluded here to the combat of the race, translate the clause thus, *Pursued, but not left behind.* The propriety however of that allusion does not appear, as the apostle's enemies could not be said to contend with him in the Christian race.

2. *Thrown down, but not killed.* Though they were thrown down by their adversaries, they were not by the fall, either killed, or disabled from rising and continuing the combat. This is supposed to be an allusion to the Pancratium.

Ver. 11.—1. *For always, we who live.* Taylor thinks ʽΗμεις, ὁι ζωντες, may be translated, *We the livers*; an appellation which the apostle gave to himself and to his brethren on account of their hope of eternal life. But I rather think the apostle is here assigning a reason for God's exposing him and the rest continually to death; namely, that the power of God might be manifested in their preservation.

2. *Are exposed to death for the sake of Jesus.* Probably the apostle's enemies affirmed, that the evils which he and the rest suffered for preaching the resurrection of Jesus, was a proof that Jesus was not risen; because if he were alive, and possessed the power they ascribed to him, he would have defended them from all evil. In answer, Paul told them, that the life of Jesus since his resurrection, was proved by these evils, seeing he preserved his servants from being killed by their persecutors. This the apostle had said before, ver. 10. But he repeated it here, to make the Corinthians the more sensible, that a dead imposter could not preserve his disciples in such perilous situations.

13 *Yet* though we thus expoſe ourſelves, it need not ſurpriſe you; becauſe *having the ſame ſtrong faith* which David ſhewed, *according to what is written, I believed* God's promiſe, *therefore, I have ſpoken;* ſo *we believe* God's promiſe concerning the reſurrection of the dead, *and therefore we preach* it, not in the leaſt affraid of death.

13 (Δε, 100.) *Yet having* the ſame ſpirit (56) of faith, according to what is written, (Pſal. cxvi. 10.) I believed, *therefore I have* ſpoken:[1] we alſo believe, and therefore ſpeak;

14 *Knowing, that* if we are put to death, *God who raiſed up the Lord Jeſus* from the dead, *will raiſe us up alſo* at the laſt day *by Jeſus, and will preſent us* alive before the tribunal of Jeſus, *with you* likewiſe.

14 Knowing, that he *who* raiſed up the Lord Jeſus, (ſee 1 Pet. iii. 18. note 2.) *will* raiſe us up alſo by Jeſus, and *will* preſent us with you.

15 *For all my ſufferings are for your ſakes* who believe, *that the grace* of the goſpel, *which hath been beſtowed on many* through my labours, *may, through the thankſgiving of many,* and of you among the reſt, *overflow to* the advancing of *the glory of God.*

15 For all OUR SUFFERINGS ARE for your ſakes, that *the grace* WHICH *hath abounded* TO MANY *may,* through the thankſgiving of many, *overflow* to the glory of God.

16 *Therefore,* deſiring the glory of God, *we do not flag* in this dangerous miniſtry of the goſpel. *But even although our body is waſted, yet our mind is invigorated day by day,* growing in faith, fortitude, patience, and love, by the ſufferings we endure.

16 *Therefore, we do not flag;* (αλλα ει και) *but even, although* our outward man *is waſted,* yet the inward MAN is renewed[1] day by day.

17 *Beſides, the momentary light thing of our affliction* may be borne by us, as it *effectually worketh out for us a moſt exceeding* eternal *weight of glory* in the life to come:

17 (Το γαρ, 90, 91.) *Beſides, the momentary* light *thing*[1] *of our* affliction, worketh *out* for us a *moſt exceeding*[2] *eternal* weight[3] of glory:

Ver. 13. *I believed, therefore I have ſpoken.* In ſpeaking theſe words David, according to Mr Pierce, perſonated Meſſiah: conſequently *the ſame ſpirit of faith,* is the ſame ſtrong faith which Meſſiah poſſeſſed. But I rather think, David ſpake this in his own perſon, and that his meaning is, "Though I have been in great affliction, yet faith in God's promiſes hath ſupported me, ſo that I can ſay, I believed, therefore I have ſpoken in praiſe of his goodneſs." In this ſenſe, the application which the apoſtle made of the paſſage to his own caſe, and to the caſe of his brethren, is moſt natural and beautiful: *We having the ſame ſpirit of faith,* that is, *the ſame ſtrong faith with the Pſalmiſt, therefore ſpeak.*

Ver. 16. *Although our outward man is waſted, yet the inward man is renewed.* For the phraſes, *outward* and *inward man,* ſee Rom. vii. 17. note 1. only it is to be obſerved, that in this paſſage, *the outward man* means *the body* principally.

Ver. 17.—1. *Beſides,* το παραυτικα ελαφρον, *the momentary light thing.* In this tranſlation I have followed Beza, who ſays, Demoſthenes uſed the phraſe ἡ παραυτικα ἡδονη, to denote *a momentary pleaſure.* If the ordinary meaning of the Greek word παραυτικα *the preſent,* is retained, it will not alter the ſenſe of the paſſage. For either way tranſlated, it ſuggeſts a new reaſon for the apoſtle's not flagging. He uſes the neuter adjective, το ελαφρον, *the light thing of our affliction,* to ſhew how much he diſregarded the afflictions of the preſent life.

2. *A moſt exceeding.* So I have tranſlated the Greek phraſe καθ' ὑπερβολην εις ὑπερβολην, ſuppoſing it to be the higheſt Hebrew ſuperlative, which was formed by doubling the word. See Eſſ. iv. 27.

3. *Weight of glory.* The Hebrew word anſwering to *glory,* ſignifies both *weight* and *glory.*

Here

18 *We not aiming* at the things which are seen, but at the things which are not seen:[1] for the things which are seen ARE temporal; but the things which are not seen ARE eternal.[2]

18 *We not endeavouring to obtain the things which are seen;* the glories of the present life: *but the things which are not seen;* the glories of the life to come: in which we act wisely, *for the things which are seen are* but *of a short duration: whereas the things which are not seen,* to which we direct our attention, *are eternal.*

Here the apostle joins the two significations in one phrase. For to give the greater energy to his discourse, he often adjects to the literal meaning of the Hebrew metaphors which he introduces, their figurative meaning also. Thus, Philip. ii. 1. *If any bowels and tender mercies.* In the Hebrew language, *bowels* signify *tender mercies.*—Ephes. i. 8. *The riches of the glory of his inheritance.* The Hebrew word which signifies *glory,* signifies also *riches.*—Ver. 19. *According to the energy of the strength of his force.* Here *strength* and *force,* two words of the same signification, are joined to heighten the style.—It is hardly possible, in any translation, to express the force of this passage as it stands in the original. Stephen says of it, *Nothing greater can be said or imagined.* The apostle about to describe the happiness of the righteous in heaven, takes fire, as it were at the prospect, and speaks of it in a rapture. He calls it, not *glory* simply, ut *a weight of glory,* in opposition to *the light thing of our affliction;* and an *eternal weight of glory,* in oposition to *the momentary duration of our affliction;* and *a most exceeding eternal weight of glory,* as beyond comparison, greater than all the dazzling glories of riches, fame, power, pleasure, or than any thing which can be possessed in the present life. And after all it is a glory yet to be revealed; it is not yet fully known.

Ver. 18.—1. *We not aiming at the things which are seen,* &c. Μη σκοπευντων ἡμων. The word σκοπειν, properly signifies *to look at a mark* which we intend to hit; or at an object which we wish to lay hold on; consequently *to endeavour to obtain.*

2. *The things which are not seen are eternal.* This quality implies, not only that the joys of heaven will have no end, not even after a duration hath passed beyond all computation by numbers, or conception in thought; but also that these joys will suffer no interruption nor abatement whatever, in the course of a duration absolutely eternal.

CHAP. V.

View and Illustration of the Matters contained in this Chapter.

TO shew, what the things were which the apostles aimed at, and by the hope of which their inward man was daily recruited, St Paul mentions in this chapter, that eternal habitation in heaven, which the righteous are to obtain after death, because there the whole objects of their desires will be found, and be enjoyed by them in their utmost perfection, ver. 1.—And knowing that their heavenly habitation will be infinitely preferable to their earthly dwelling, they earnestly desired to be introduced into it, ver. 2.—And being a happiness which they were sure of obtaining; they were certain that although they were deprived of their

earthly

earthly habitation by their perſecutors, they would not be found deſtitute of an habitation after death, ver. 3.—Their ſtrong deſire, however, to be introduced into their heavenly habitation, did not proceed from diſcontentment with their preſent ſuffering ſtate; but from the hope of having their mortality then changed into immortality, ver. 4.—Now, ſaid the apoſtle, he who hath wrought in us this ſtrong deſire and hope, is God himſelf, who hath beſtowed on us the gifts of the Spirit, as an earneſt to aſſure us that we ſhall certainly obtain what we hope for, ver. 5.—They were therefore at all times bold in preaching the goſpel, both knowing that while they were at home on earth in the body, they were from home from the Lord, and being well pleaſed to go out of the body, and be with the Lord, ver. 8.—For which reaſon, whether they remained on earth, or were to be removed by death, they earneſtly endeavoured to behave in ſuch a manner as to pleaſe Chriſt, before whoſe tribunal all men muſt appear, to receive in their body according to the deeds which they have done, ver. 9, 10.—The apoſtle, therefore, knowing the terribleneſs of Chriſt's diſpleaſure, was at the greateſt pains in perſuading men to believe the future judgment, and by his earneſtneſs in preaching that judgment, was approved of God, and he hoped alſo of the Corinthians, to whom he had made known that intereſting event, ver. 11.

But that what he had ſaid, in commendation of his own faithfulneſs in the miniſtry of the goſpel, might not be imputed to vanity, he told the Corinthians, that he had mentioned theſe things, to afford them a ſolid ground of boaſting in him as an apoſtle, and to enable them to anſwer thoſe who boaſted in the falſe teacher, on account of external and not on account of real qualities, ver. 12.—Farther, becauſe the faction repreſented the apoſtle as a madman, for preaching the goſpel at the hazard of his life, without reaping any worldly advantage from it, he aſſured the Corinthians, that whether in ſo doing he acted, in the opinion of the faction, as a madman, it was for the glory of God, or whether he acted, in the opinion of the ſincere part of the church, as one in his right mind, by ſhunning perſecution, it was for the ſake of his diſciples, that he might be continued the longer with them, ver. 13.—and in either caſe, he was moved by a ſtrong ſenſe of the love of Chriſt in dying for all, ver. 14, 15.—Therefore, as an apoſtle of Chriſt, he knew no diſtinction between Jew and gentile; nor in preaching the goſpel did he make any diſtinction between them, but offered the ſame terms of ſalvation to all, ver. 16.—Declaring, that if any man believeth in Chriſt, whether he be a Jew or a gentile, he is a new creature, ver. 17.—created by God, who hath reconciled him to himſelf through Jeſus Chriſt, and who hath given to the apoſtles the miniſtry of the reconciliation, ver. 18.—which conſiſts in publiſhing, that God is by Chriſt reconciling the world to himſelf, not counting to them their treſpaſſes, ver. 19.—The apoſtles, therefore, in Chriſt's ſtead, earneſtly beſought men

men to be reconciled to God, ver. 20.—and to perſuade them to be reconciled, they repreſented to them, that him who knew no ſin, God hath made a ſin-offering for us, that we might become righteous in the ſight of God, through him, ver. 21.—Now, of all the arguments which the miniſters of the goſpel can propoſe, to perſuade ſinners to be reconciled to God, this inſtance of God's love to them is by far the greateſt and moſt affecting; and therefore ought to be much inſiſted on by them, in their diſcourſes to the people.

NEW TRANSLATION.

CHAP. V. 1 For we know, that, (εαν, 124.) *when* our earthly houſe, *which is a tent*, [1] *is deſtroyed*, we have (οικοδομεν) a building

COMMENTARY.

CHAP. V. 1 We do not purſue ſeen things, nor flag in our work, *Becauſe we know, that when our earthly houſe which is* only *a tent*, a temporary habitation, *is deſtroyed, we* ſhall *have a building from*

Ver. 1.—1. *Our earthly houſe, which is a tent.* I agree with Eſtius, in thinking that the words οικια τȣ σκηνȣς, are not to be taken in *regimen*, but in appoſition. See Eſſ. iv. 18. and that they ſhould be tranſlated, *Houſe which is a tent;* juſt as ver. 5. *who hath given us the earneſt of the Spirit*, means *given us the earneſt which is the Spirit.* For the apoſtles had nothing given to them as an earneſt of the Spirit. The Spirit himſelf was the earneſt ſpoken of.—Our tranſlators have rendered this paſſage in the following manner: *For we know that if our earthly houſe of this tabernacle were diſſolved;* by *this tabernacle* meaning *our body.* But the impropriety of that interpretation will appear from the following conſiderations.—1. *Our earthly houſe of this tabernacle*, being oppoſed to *the building from God*, which, according to the common tranſlation, we are to receive when our earthly houſe is deſtroyed, if *our earthly houſe* be our preſent mortal body, *the building of God, an houſe not made with hands, eternal in the heavens*, ſpoken of, ver 1. muſt, by neceſſary conſequence, be our reſurrection body, and we muſt receive it when our mortal body is diſſolved; which is not true. Neither is that true, which is affirmed in this verſe, that our reſurrection body is in heaven.—2. If *the building of God*, which we are to receive, when the earthly houſe of this tabernacle is diſſolved, be our reſurrection body, what is ſaid, ver. 2. is not true; namely, that it is *a houſe from heaven.* For the glorified body of the righteous who are dead, is not to come from heaven, but from the grave. So we are told, 1 Cor. xv. 42. *It is ſown in corruption, it is raiſed in incorruption*, &c. And with reſpect to thoſe who are alive at the coming of Chriſt, they are not to receive their glorious bodies from heaven; but their mortal bodies, in which they are found alive, are to be changed into immortal ones, in the twinkling of an eye, 1 Cor. xv. 52.—3. The common tranſlation of ver. 3. *If ſo be, that being clothed, we ſhall not be found naked*, implies, that if we are not clothed at the reſurrection, with a heavenly body, we ſhall be found naked or deſtitute of a body altogether. Neverthleſs, according to the tranſlation of ver. 2. the righteous are not to loſe their mortal body, but only to have it clothed upon with one that is immortal.—4. By interpreting this paſſage, of the *earthly* and *heavenly* body of the ſaints, ſuch a jarring of metaphors is introduced in verſes 2, and 3. as is perfectly abſurd. For what idea can any one form of a tabernacle which is clothed upon with a houſe, and which if it is not ſo clothed, the perſon who inhabits it will be found naked.

For theſe reaſons, I think the paſſage under conſideration ſhould be tranſlated in appoſition as above, and that its meaning is this: *We know that when our earthly houſe*, our houſe on earth, *which*, however magnificent and beautiful, *is* but *a tent*, compared with the building which the ſaints are to have from God. When this houſe *is deſtroyed*, together with the earth on which it is built, *we have a building from God*, &c. According to this interpretation, the ſentiment expreſſed by the apoſtle is peculiarly proper; becauſe houſes with their furniture and other appendages,

God, an houſe not made like our preſent houſes, *with* the *hands* of men: nor of a temporary duration, *but eternal*, and *in the heavens* or heavenly country.

from God,[2] (οικιαν) an houſe not made with hands,[3] eternal, in the heavens.

2 *But* though we are ſure of a building from God, *yet* while *in this tent*, this earthly houſe, *we groan*, as *earneſtly deſiring to go permanently into our habitation, which is* the *heavenly* country promiſed to Abraham, and to his ſpiritual ſeed.

2 (Και γαρ, 98.) *But yet*, in this TENT (from ver. 1.) we groan, earneſtly deſiring *to go permanently* [1] *into* our *habitation* which is (εξ ϐρανϐ, 155.) *heavenly*. [2]

pendages, make a principal part of the things that are ſeen, at which the men of this world look with the greateſt ardency of deſire; but which, in the preceding chapter the apoſtle declared, he and his brethren did not in the leaſt regard; well knowing that they are of a periſhing nature, and that after the deſtruction of the earth, with the habitations erected thereon, they are to have a far better building from God, which is to be eternal.—However, as the Greek writers call the body a *tent*, on account of its being the habitation of the ſoul, the word σκηνϐς may be taken in that ſenſe, without making any difference in the meaning of the paſſage. For the tranſlation may run thus: *We know that when the earthly houſe of the body*, that is, which belongs to the body, *is deſtroyed, we have*, &c. But I prefer the literal tranſlation of the word σκηνϐς, for a reaſon to be mentioned in the next note.

2. *We have a building from God.* This building is the city, which Abraham and his ſons, who were heirs with him of the promiſed country, looked for while they lived in tents; and of which city the builder and maker is God, Heb. xi. 10. To this city, St Paul and the other inſpired writers, have given the name of *Jeruſalem, new Jeruſalem, The city of the living God;* Becauſe as in the earthly Canaan, which was the type of the heavenly country, Jeruſalem was the place where the Deity reſided by the viſible ſymbol of his preſence, and to which the tribes went up to pay their homage to God; ſo we may ſuppoſe, that in the heavenly country, there will be a particular place, where the Deity will manifeſt his preſence, and receive the worſhip of the church of the firſt-born. See Heb. xii. 22. notes 1. 2.

3. *An houſe not made with hands.* By this expreſſion, the Hebrews denoted the excellence of a thing; as by the contrary expreſſion, *made with hands*, they ſignified a thing mean and contemptible, Heb. ix. 11.—*The houſe not made with hands*, is one of thoſe, μοναι, *manſions*, of which Chriſt tells us, there are many in his Father's houſe of the univerſe, John xiv. 2.

Ver. 2.—1. *To go permanently in.* So I tranſlate the word επενδυσασθαι. For δυνω, or δυω, of which it is compounded, properly ſignifies *I go, I enter.* See Scap. Diction. and Iliad Γ δυναι δομον αιδ☉ εισω. Wherefore, the compound word ενδυομαι, in the middle voice, ſignifies *I go into* a houſe or place. 2 Tim. iii. 6. ενδυνοντες εις τας οικιας, *Who go into houſes*. And as the prepoſition επι, ſometimes increaſes the ſignification of the word with which it is compounded, the word επενδυομαι, may mean, *I go into a place, ſo as to abide;* in this ſenſe it is uſed here with great propriety, to ſhew that the apoſtle is ſpeaking, not of the habitation of the righteous between death and the reſurrection, but of their habitation after the reſurrection, where they are to remain for ever. In a metaphorical ſenſe, the Greek words above mentioned, ſignify *to clothe*, and *to be clothed.* But they cannot have theſe meanings in this paſſage, becauſe to ſpeak of our *being clothed upon with an houſe*, is, I think, an abſurdity. There is indeed a ſimilar expreſſion, 1 Cor. xv. 53. *For this mortal muſt*, ενδυσασθαι αφθαρσιαν, *put on immortality.* But it does not imply that the mortal body of the righteous is to be covered with, or any how united to one that is immortal. For in that caſe, *Fleſh and blood would inherit the kingdom of God*, contrary to the apoſtle's ſolemn declaration, 1 Cor. xv. 50. The meaning therefore is, that our mortal body is to be changed into one that is immortal.

2. *Which is heavenly.* So εξ ϐρανϐ is tranſlated, Luke xi. 13. Ὁ πατηρ εξ ϐρανϐ, *Your heavenly Father.* The phraſe denotes that which is moſt excellent, in which ſenſe, *New Jeruſalem* is ſaid, Rev. xxi. 2. to *come down from God*, εκ τϐ ϐρανϐ, *out of heaven.*

Ver.

3 (Ει γε και) *And ſurely, if we go in,* we ſhall not be found *deſtitute.* [1]

4 (Και γαρ) *But yet, we who are in the tent groan,* being burdened: not *becauſe we deſire to go out, but to go permanently in,* (ſee ver. 8.) *that what is mortal may* be ſwallowed up of life.

5 Now he *who hath effectually wrought us to this very* DESIRE IS God, who alſo hath *given us* the earneſt of the Spirit. (See 2 Cor. i. 22. note 2.)

6 WE ARE *bold, therefore, at all times,* (και, 207.) *becauſe we know, that being* at home in the body, we are *from home* from the Lord.

7 For we walk by faith, AND not by ſight.

8 *We are bold* (δε, 104.) *alſo,* (και) *becauſe we are well pleaſed* rather *to go from home out of* the body, and to be *at home* with the Lord. [1]

9 (Διο και) *And for that reaſon, we ſtrive earneſtly, whether being at home, or being from home, to be acceptable to him.*

10 For we muſt all appear before the *tribunal* of

3 *And ſurely, if we go into* it, *we ſhall not be deſtitute* of an habitation when this earth is deſtroyed, as the wicked undoubtedly ſhall be.

4 *But yet,* as I ſaid before, (ver. 2.) *we who are in the tent groan, being burdened, not becauſe we deſire to go out* of this ſtate, as unwilling to bear our afflictions any longer, *but to go permanently into* our heavenly habitation, *that* ſin, and miſery, and weakneſs, and *whatever* in this world *accompanies mortality, may be ſwallowed up in* an eternal *life* of happineſs.

5 *Now he who hath effectually wrought us to* entertain *this very deſire, is God* himſelf, *who alſo hath given us the earneſt* of our obtaining an heavenly habitation, in the gifts *of the Spirit* which he hath beſtowed on us.

6 Being deſirous of entering into heaven, *We are bold at all times* in the exerciſe of our miniſtry; the rather *becauſe we know, that while at home in the body* on earth, *we are from* our true *home* ſeparated *from the Lord.*

7 *For we walk by the belief* of the other world, *and not by* the *ſight* of this.

8 *We are bold alſo,* and have no fear of death, *becauſe we are well pleaſed, rather to* go *from* our preſent *home out of the body,* than remain on earth, *that we may be at* our real *home* in heaven *with the Lord* Chriſt.

9 *And for that reaſon, we ſtrive earneſtly, whether being at home* on earth in the body, *or being from* that *home, to be acceptable to him.* We ſtrive to be acceptable to the Lord, both here and hereafter.

10 *For we muſt all,* at the laſt day, *appear* in the body *before the tribunal of* the Lord *Chriſt, that*

Ver. 3. *We ſhall not be found deſtitute.* So I tranſlate the word γυμνος, becauſe it was uſed by the Greeks to denote one who was deſtitute of ſomething which he ought to have had. Hence it was applied to one who wanted his upper garment, (John xxi 7.) his armour, and even his habitation. The Latin word *nudus,* anſwering to the Greek γυμνος, was uſed in the ſame ſenſe. Thus Virgil, Geor. i. lin. 299. *Nudus ara: ſere nudus:* and Horace, lib. ii. Sat. iii. lin. 184. *Nudus agris, nudus nummis, inſane paternis?*—In this expreſſion, the apoſtle inſinuates, that the wicked ſhall be found deſtitute of an habitation when their earthly houſe is deſtroyed: and that to them, whoſe whole joy was in their earthly poſſeſſions, this will be a terrible calamity. See ver. 1. note 2.

Ver. 8. *To be at home with the Lord.* From this, and ſome other paſſages, it appears, that the apoſtle believed his ſoul was not to ſleep after death, but was to paſs immediately into a ſtate of felicity with Chriſt in paradiſe. See chap. xii. 4. note 1.

every one of us *may receive* from him, *rewards and punifhments in the body, according to what he hath done* in the body, *whether what he hath done be good or bad.*

11 *Knowing, therefore, the terriblenefs of the Lord's* difpleafure, *we perfuade men* to repent and believe the gofpel, that they may not be punifhed; *and are made manifeft to God,* as faithful in this matter, *and I truft are made manifeft even to your confciences* as faithful.

12 *However,* in thus fpeaking, *I do not a fecond time recommend myfelf to you, but only give you a juft ground of boafting concerning me,* as an apoftle really commiffioned by Chrift, and well qualified for the office, *that ye may have an anfwer* to give *to them,* who to leffen me in your efteem, *boaft* in the falfe teacher *on account of external qualities, and not on account of inward good difpofitions.*

13 *For* ye may tell them, that *whether we be befides ourfelves,* as they affirm, becaufe we expofe ourfelves to death, *it is for God's* glory; *or whether we be fober,* as they think, in fhunning perfecution, *it is for your good.*

14 In thus exercifing our miniftry, we are not mad: *For* our admiration of *the love of Chrift, con-*

Chrift, [1] that every one may receive *things* (δια, 117.) *in the body,* [2] according to *what* he hath done, whether IT BE good or bad.

11 Knowing, therefore, the terror of the Lord, we perfuade men, *and are* made manifeft to God: and I truft are made manifeft *even* (εν, 163.) *to* your confciences.

12 (Γαρ, 98.) *However, we do not* again *recommend* ourfelves to you, [1] (αλλα, 80.) *but only* give you occafion *of boafting concerning us,* [2] that *ye* may have *AN ANSWER to them who boaft* (εν, 167.) *on account of* appearance, [3] and not *of* heart.

13 For whether we be befides ourfelves, IT IS *for* God; or whether we be fober, IT IS *for you.*

14 For the love of Chrift conftraineth us *who judge*

Ver. 10.—1. *For we muft all appear,* &c. The belief of a future judgment, being the ftrongeft of all motives to induce one to ftrive earneftly, to behave in fuch a manner as to be acceptable to God, the apoftle infifts upon it particularly, as what animated him, and what fhould animate every perfon to do his duty confcientioufly.

2. *That every one may receive things,* δια τȣ σωματος, *in the body.* This tranflation is confirmed by the Syriac verfion, which runs thus: *Ut rependatur unicuique in corpore fuo, id quod factum eft in ipfo, five quod bonum eft, five quod malum eft.*

Ver. 12.—1. *However, we do not again recommend ourfelves to you.* The apoftle had faid to the Corinthians, 2 Cor. iii. 1. *Muft I again recommend myfelf* as an apoftle, after having proved my apoftlefhip, 1 Cor. ix. 1, 2. Here he told them, that in fpeaking of his own faithfulnefs, he did not mean again to prove himfelf to them an apoftle.

2. *Give you occafion of boafting concerning us.* From this it appears, that the faction had taken occafion, from the things which the apoftle in his former letter had advanced in proof of his apoftlefhip, to fpeak of him as a vain glorious perfon. And this being reported to him, he told them that what he had written, and was going to write concerning his own faithfulnefs, and other virtues as an apoftle, neither proceeded from vanity, nor was meant to recommend himfelf to them as an apoftle, but was intended to enable his friends to give a proper anfwer to thofe who blamed them for preferring him to the falfe teacher, in whom they boafted on account of a few external qualities, while he poffeffed no real goodnefs of heart.

3. *Who boaft,* εν προσωπῳ, *on account of appearance.* The word προσωπον, fignifies the countenance, with the form and air of the body, taken complexly. Here it denotes thofe fuperficial outward qualities, which raife the admiration of the vulgar, and of which it feems the falfe teacher boafted; whilft he was deficient in the qualities of the heart; namely, fincerity, honefty, difintereftednefs, benevolence, and a concern for the glory of God.

Ver.

this, That if one died for all, *certainly* all were dead;

15 And THAT he died for all, [1] that they *who* live should *no longer* live *to* themselves, [2] but *to* him *who* died *and rose again for them.*

16 Wherefore, we, *from this time forth, respect* no man (κατα, 228.) *on account of* the flesh: [1] *And even, if* we have *esteemed Christ on account of* the flesh, yet *now we esteem* HIM no more *ON THAT ACCOUNT*.

straineth us to expose ourselves to death in preaching the gospel, *who judge this*, that if *Christ died for all, certainly all were condemned to death;*

15 *And that he died for all, that they who live* through his death, *should no longer live to their own interest and pleasure, but to the pleasure of him who died and rose again*, to procure life *for them.* Gratitude, therefore, obliges us to imitate his benevolence and disinterestedness.

16 *Wherefore*, since Christ died for all, *we* the apostles of Christ, *from this time forth*, in the exercise of our ministry, shew *respect* to *no man* more than to another, *on account of* his being a Jew according to *the flesh. And even if we have* formerly *esteemed Christ on account of his being a Jew, yet now we esteem him no more on that account.*

Ver. 15.—1. *And that he died for all.* In what sense *Christ died for all*, may be understood from Rom. v. 18. where we are told, that through one act of righteousness, namely Christ's obedience to death, *sentence came on all men to justification of life.* And ver. 19. *Through the obedience of one man, many*, that is, all men, *shall be constituted righteous:* shall have the means of becoming righteous. For as was fully shewn in the Illustration of Rom. v. 18, 19. and in the notes on these verses, it was in the prospect of Christ's dying for mankind, that God allowed Adam and Eve, after the fall, to live and have children, and appointed them and their posterity a trial under a more gracious covenant than the first, in which, not a perfect obedience, but the obedience of faith was required, in order to their obtaining eternal life: in which also, the assistance of the Spirit of God was promised, to enable them to give that obedience. And though they and their posterity were to die at length, according to the penalty of the first covenant, they are all through Christ to be raised from the dead at the last day, to receive reward or punishment, according to their behaviour during their trial under the new covenant. Thus far Adam and all his posterity have shared, and will share through the death of Christ, in the benefits of the new covenant, to the end of the world.—Again, Christ being exalted to the government of the universe, as the reward of his obedience to death, all the blessings resulting to mankind from his government, are the fruits of his death. For as the apostle tells us, Rom. xiv. 9. *To this end Christ both died, and rose, and liveth again, that he might rule over both the dead and the living.* It is evident, therefore, that good and bad men, equally, owe their present life on earth, and the gracious covenant under which they are placed, and their resurrection from the dead at the last day, to the death of Christ. In like manner, all who live within the pale of the Christian church, owe the advantages of revelation, and of the ordinances of religion, and of the influences of the Spirit of God, to the death of Christ. The blessings, therefore, of nature and providence, as well as the blessings of grace, being bestowed on all through the death of Christ, he may, with the greatest propriety, be said to have died for *all*, notwithstanding *all* shall not be justified and saved through him: and even to have *bought* those who deny him, 2 Pet. ii. 1. and to have *sanctified* apostates with his blood, Heb. x. 29. See the Illustration prefixed to Rom. v. pag. 204. 205.

2. *Should no longer live to themselves, but to him*, &c. Christ having by his death procured a temporal life with its blessings for all men, and a gracious covenant by which they may obtain eternal life, all are bound by every tie to live agreeably to the direction of Christ, who in his laws hath no view but to promote their happiness.

Ver. 16. *Respect no man on account of the flesh;* on account of his nation, his ancestors, his station, or his office in the state. This was a proper improvement of the consideration that Christ died for all. For seeing God, by sending Christ to die for all, hath shewn that all men

 are

17 *For, if any one be united to Christ* by faith, *he is a new creature,* whether he be a Jew or a Greek. *Old things,* his former vicious inclinations, bad practices, and corrupt principles, *have passed away. Behold all things have become new!*

17 (Ὡςε, 330.) *For,* if any *one* BE in Christ, HE IS a new creature; [1] old things *have passed away,* behold all things *have* become new! [2]

18 *But all* these new things are the work *of God, who hath reconciled us* Jews and gentiles *to himself through Jesus Christ, and hath committed to us* apostles *the ministry of* the gospel, whereby *this* happy *reconciliation* is produced,

18 *But all* (εκ) *of* God, who hath reconciled [1] us to himself *through* Jesus Christ, and hath given to us the ministry of *the* reconciliation:

19 *Which consists in preaching, that God is by Christ bringing back the world to himself,* promising *not to punish them for their trespasses,* but to pardon them upon their faith and repentance. *And* by inspiration, *hath put in us* apostles, *the doctrine of the reconciliation.*

19 (ὡς, 322.) *namely,* that God (ην, 10.) *is by* Christ reconciling the world *to* himself, not *counting to them* their trespasses; and hath *put in us* the word of *the* reconciliation.

20 *In Christ's stead, therefore,* who is God's chief ambassador, *we execute the office of* subordinate *ambassadors. And seeing God beseeches by us, we pray in Christ's stead;* saying to all men, *Be ye reconciled to God:* lay aside your enmity, and accept the pardon he offers you by us.

20 (Ὑπερ Χριςε, 308.) *In Christ's stead, therefore, we execute the office of ambassadors.* [1] AND (ὡς, 321.) *seeing God beseeches by us,* [2] *we pray* (ὑπερ) *in* Christ's stead: Be ye reconciled to God.

are equally dear to him, and that the salvation of every man is the object of his desire, the salvation of the Jews was not to be more the object of the apostle's care, than the salvation of the gentiles, nor the salvation of the rich, more than that of the poor. And therefore, although his preaching to the gentiles might offend his unbelieving countrymen, he was not on that account to forbear it.

Ver. 17.—1. *If any one be in Christ, he is a new creature.* The alteration made in the minds and manners of men by the faith of the gospel, was so great, that it might be called *regeneration;* and the person so regenerated, might be considered as a *new creature:* and the rather, that at the resurrection, the bodies of the regenerated shall be fashioned anew, like to the glorious body of Christ; consequently they shall be made new in their whole man.

2. *All things have become new!* He hath acquired new views of things, and better dispositions, and follows a better course of life; by which wonderful change, whatever his station be, he hath acquired a dignity far superior to that which he formerly derived from his birth, or fortune, or condition; he is truly estimable on account of the excellence of his own character.

Ver. 18. *Hath reconciled.* This word is used to signify *the making those who are at enmity, friends.* See Rom. v. 10. note 1.

Ver. 20.—1. *In Christ's stead, therefore, we execute the office of ambassadors.* Christ was God's chief ambassador, and the apostles being commissioned by Christ, were his substitutes. The same obedience, therefore, was due to them in matters of religion, as to Christ himself. But the false teacher not being appointed by Christ his substitute, had no claim to any such respect.

2. *Seeing God beseeches by us.* Our translators supply the word *You* here, as if God besought the Corinthians by Paul. But that addition spoils the beauty of the passage. The Corinthians were already reconciled; and did not need to be besought. But St Paul told them, that seeing God besought sinners by the apostles, he and his brethren *prayed all men in Christ's stead,* saying to them, *Be ye reconciled to God. For him who knew no sin,* &c. So that this is a short specimen of the apostle's exhortations to the unconverted in every country. Accordingly, Estius observes, "Illud, *Reconciliamini Deo,* mimeticum est."

21 *For him who knew no ſin, he hath made a ſin-offering* [1] for us, that we might *become* the righteouſneſs of God *through* him. [2]

21 *For* this ſtrongeſt of all reaſons, That *him*, even Chriſt, *who knew no ſin, God hath made a ſin-offering for us, that we might be righteous in the ſight of God, through* the *merits of his death, and the influences of his Spirit.*

Ver. 21.—1. *He hath made, ἁμαρτιαν, a ſin-offering.* There are many paſſages in the Old Teſtament, where *ἁμαρτια, ſin,* ſignifies *a ſin-offering.* Hoſea iv. 8. *They* (the prieſts) *eat up the ſin* (that is, the ſin-offerings) *of my people.* See Whitby's note on this verſe. In the New Teſtament likewiſe, the word *ſin* hath the ſame ſignification, Heb. ix. 26. 28. xiii. 11.

2. *That we might become the righteouſneſs of God, through him.* As ſubſtantives are ſometimes put for their correſponding adjectives, (Eſſ. iv. 17.) *the righteouſneſs of God* may ſignify *righteous perſons in the ſight of God;* namely, by having our faith counted to us for righteouſneſs through Chriſt. The antitheſis in the phraſeology here, is elegant. Chriſt was made *ſin,* that ſinners might become the *righteouſneſs* of God.

CHAP. VI.

View and Illuſtration of the Exhortations, and Precepts, contained in this Chapter.

THE apoſtle having affirmed in the foregoing chapter, that the miniſtry of reconciliation was committed to the preachers of the goſpel, he intreated his fellow-labourers in that miniſtry, the biſhops and paſtors at Corinth, to exert themſelves with the utmoſt fidelity and diligence in their work; becauſe if they were either unfaithful, or negligent, they would be guilty of receiving that honourable miniſtry in vain, ver. 1.—Then he put them in mind of God's promiſe to aſſiſt his faithful ſervants; and by adding, *now is the accepted time, now is the day of ſalvation,* he inſinuated, that there are ſeaſons in which God more eſpecially bleſſeth the labours of his ſervants, which, therefore, ought not to be neglected by them. And to carry the matter home to their conſcience, he told them, that the ſeaſon then preſent, was ſuch a day of ſalvation, ver. 2. —Theſe earneſt exhortations, the apoſtle addreſſed to his fellow-labourers, that they might give no encouragement to any one to commit ſin, either by their negligence, or by their teaching a lax morality, like the falſe apoſtle, becauſe it would occaſion the miniſtry of the goſpel to be blamed, as encouraging licentiouſneſs, ver. 3.—He therefore beſought them, to eſtabliſh themſelves as faithful miniſters of Chriſt, by their virtues both paſſive and active: alſo by ſound doctrine, and by a right behaviour, both in private and in public, ver. 4.–10.

Having

Having thus exhorted his fellow-labourers, the apoſtle addreſſed the Corinthian brethren in general, telling them, *his mouth was opened* to them, *his heart was enlarged;* he ſpake plainly to them, from love. And as a reward, he deſired an equal return of affection from them, ver. 11, 12, 13.—Then proceeded to give an advice, which he knew would be diſagreeable to ſome of them; namely, not to join themſelves in marriage with idolaters and unbelievers, becauſe the principles and practices of ſuch perſons, being directly contrary to the principles and manners of Chriſt's diſciples, the Corinthians could have no proſpect of union and peace in ſuch marriages, ver. 14, 15.—Or, although love and peace were maintained, their idolatrous ſpouſes tempting them to join in the worſhip of idols, they might loſe that holineſs which rendered them the temple or dwelling of God, ver. 16.—as was plain from what God ſaid to the Iſraelites, *Come out from among them*, &c. *and ye ſhall be to me ſons and daughters*, ver. 17, 18.—Then to ſhew that theſe promiſes were made to the diſciples of Chriſt, as well as to the diſciples of Moſes, the apoſtle added, as the concluſion of his diſcourſe on this ſubject chap. vii. 1. *Wherefore having theſe promiſes, beloved, let us cleanſe ourſelves from all filthineſs of the fleſh and ſpirit*, &c. Theſe words, therefore, being properly a part of this diſcourſe, I have taken them from the beginning of chap. vii. and have joined them to the end of this chapter.

COMMENTARY.

CHAP. VI. 1 *Now fellow-labourers* in the miniſtry of reconciliation at Corinth, *I*, as Chriſt's ambaſſador, *alſo beſeech you not to receive that honourable miniſtry in vain.*

NEW TRANSLATION.

CHAP. VI. 1 *Now, fellow-labourers, we alſo beſeech* [1] YOU *not to receive* the grace [2] of God in vain.

Ver. 1.—1. *Now*, συνεργȣντες, *fellow-labourers, we alſo beſeech you.* So this verſe ought to be conſtrued and tranſlated, agreeably to the original. In the common tranſlation, (*We then as workers together*, with him *beſeech* you *alſo*) the four words which are ſupplied without the leaſt neceſſity, marr both the ſenſe and beauty of the paſſage.—That συνεργȣντες, is in the vocative caſe, and ſignifies not the apoſtle, but his fellow-labourers in the miniſtry of the goſpel at Corinth, I think evident from ver. 3, 4. where the perſons addreſſed are requeſted to approve themſelves as the miniſters of God, by exerciſing all the paſſive and active virtues belonging to their character.—By exhorting them, the apoſtle ſhewed the Corinthians, that it belonged to him to inſpect the behaviour, not of the people alone, but of all the ſpiritual men, and to give them ſuch exhortations and reproofs as he ſaw fit. And the falſe teacher, as a profeſſed fellow-labourer, being exhorted along with the reſt, he in particular was taught his inferiority to the apoſtle; and by the picture afterwards drawn of a faithful miniſter, the Corinthians were made ſenſible how faulty the falſe teacher was, whom the faction idolized.

2. *Not to receive the grace of God*, εις κενον, *in vain.* From Rom. i. 5. where χαριν, *grace*, denotes the ſupernatural gifts, beſtowed on Paul to fit him for the apoſtolic office, we may infer, that *the grace of God* in this paſſage ſignifies, not only the office of the miniſtry, but the ſpiritual gifts beſtowed on the miniſters at Corinth, to fit them for their office. See 1 Cor. iii. 10. note 1.

Ver.

2 For he faith, (Isa. xlix. 8. LXX.) in an accepted *feafon* I have heard thee; and in the day of falvation *I have helped* thee: behold, now IS *the highly accepted feafon*: [1] behold, now IS the day of falvation.

2 And to encourage you, confider what *God faith* to Meffiah: *In a favourable feafon, I have heard thee* praying for the falvation of the gentiles, *and in the day when they are to be converted, I will help thee.* Fellow-labourers, *behold now is the highly accepted feafon: Behold now is the day of falvation,* in which God will help thofe who are employed in converting the gentiles.

3 *Give no occafion of ftumbling* (εν, 163.) *to any one,* that the miniftry *may not be found fault with.*

3 Therefore, *Give no encouragement to commit fin to any one,* by your negligence, *that the miniftry* of reconciliation itfelf, *may not be found fault with* on your account.

4 But (εν) *by every thing let us eftablifh* [1] *ourfelves* as *minifters* of God, *by* much patience, *by oppreffions, by* neceffities, *by diftreffes,*

4 *But by every thing, let us eftablifh ourfelves as minifters of God;* namely, *by much patience* under the reproaches caft on us; *by oppreffions* courageoufly fuftained; *by wants* not fupplied but patiently borne; *by* the *ftraits* to which we are reduced;

5 *By* ftripes, *by* imprifonments, *by* tumults, [1] *by* labours, *by* watchings, *by* faftings,

5 *By ftripes* received without complaining; *by imprifonments* for Chrift; *by tumults* of the people; *by labours* in journeying and preaching; *by watchings, by faftings;*

6 By *purity,* by knowledge, [1] by long-fuffering, [2] by *goodnefs,* (εν πνευματι ἁγιω) by *a holy fpirit,* [3] by love unfeigned,

6 *By* the *purity* of the motives which animate us; *by enlarged views* of providence; *by long-fuffering* under injuries; *by goodnefs* of difpofition; *by a well regulated fpirit; by unfeigned love* to God and man, all manifefted in our behaviour.

Ver. 2. *Behold, now is the highly accepted feafon.* Ευπροσδεκτ☉. Here the apoftle fhews himfelf capable of writing in a fublime and ornate manner; the greateft part of this chapter being remarkable for the beauty of its ftyle.

Ver. 4. *By every thing,* συνιςωντες, *let us eftablifh ourfelves.* So the tranflation muft run, as this is a precept to the preachers at Corinth. See Rom. iii. 5. 2 Cor. vii. 11. where the original word fignifies *to eftablifh,* as in this place. The apoftle hath defcribed his own fufferings in two other paffages, which may be compared with this account of what the minifters of the gofpel were to do and fuffer in the firft age; 1 Cor. iv. 11, 12. 2 Cor. xi. 23.—28. From thefe paffages it will appear, that he prefcribed to others nothing but what he practifed himfelf. Accordingly he included himfelf in this exhortation; *Let us eftablifh ourfelves.*

Ver. 5. *By tumults.* The firft preachers of the gofpel, were often affaulted in tumults raifed by the Jews and idolatrous rabble. So St Paul was affaulted in Iconium, Lyftra, Philippi, Theffalonica, Corinth, Ephefus, and Jerufalem.

Ver. 6.—1. *By knowledge.* This, in the opinion of fome, is the knowledge of the ancient oracles, called, in the enumeration of the fpiritual gifts, *the word of knowledge.*

2. *By long-fuffering.* As the apoftle hath mentioned much patience, ver. 4. *long-fuffering* here, muft fignify the bearing and forgiving of injuries.

3. *By a holy fpirit.* Εν πνευματι ἁγιω. Others tranflate this *by the Holy Spirit,* underftanding thereby, the fpiritual gifts with which the minifters of the gofpel were furnifhed. But as in the following verfe, δυναμει Θεȣ, *the power of God,* which no doubt fignifies the power of miracles, is mentioned feparately; and as *a holy fpirit,* is placed among the good difpofitions which the minifters of the gofpel were to poffefs, I think it fignifies a well regulated fpirit.

Ver.

7 *By the preaching of truth; by* rightly uſing *the* miraculous *power* beſtowed on us *of God, through the right and left hand armour of an upright behaviour,* which will defend us on every ſide againſt the attacks of our enemies.

8 *Through* a proper behaviour when we receive *honour and diſhonour; through* bearing *bad fame* without being dejected, *and good fame* without being elated; *as* reckoned *deceivers, yet* ſhewing ourſelves *true* miniſters of Chriſt.

9 *As* ſtrangers *unknown, yet* making ourſelves *well known* by our good qualities; *as* in danger of *dying* amidſt the aſſaults of our enemies, *yet behold we live* through the protection of God; *as chaſtiſed, yet not killed.*

10 *As ſorrowing* by reaſon of our afflictions, *but always rejoicing* with inward ſpiritual joy; *as poor* in this world's goods, *but making many rich* with the knowledge of ſalvation; *as having none of the luxuries of life, yet poſſeſſing all things* in our title to heaven.

7 By the word of truth, (chap. ii. 17. iv. 2.) by the power of God, (διὰ) *through the right and left hand armour of righteouſneſs.* [1]

8 (Διὰ) *Through* honour and diſhonour, [1] (διὰ) *thro'* *bad fame* and good *fame,* (ὡς) as deceivers, (και, 211.) *yet* true;

9 As unknown, *yet* well known; as dying, [1] *yet* behold we live; as *chaſtiſed, yet* not killed; (See Pſal. cxviii. 18.)

10 As *ſorrowing, but always* rejoicing; [1] as poor, *but* making many rich; as having nothing, *yet* poſſeſſing all things. [2]

Ver. 7. *Through the right and left hand armour of righteouſneſs.* This is ſaid in alluſion to the armour of the ancients. For ſoldiers carried bucklers in their left hands, and ſwords and javelins in their right. The former was their defenſive, the latter their offenſive arms. Wherefore, *the right and left hand armour of righteouſneſs,* denotes all the branches of righteouſneſs, whereby in thoſe difficult times, the miniſters of the goſpel were as effectually enabled to defend themſelves and overcome their enemies, as ſoldiers were to defend their bodies and vanquiſh their foes, by the offenſive and defenſive armour which they wore. Or *the right and left hand armour of righteouſneſs,* may ſignify all the righteous methods, by which a righteous cauſe is maintained.

Ver. 8. *Through honour and diſhonour. Honour* and *diſhonour* are, that reſpect and diſgrace, which are occaſioned to men by particular actions. But *bad* and *good fame,* ariſe from mens general conduct. The apoſtle himſelf, ſhewed a remarkable example of proper behaviour under *honour* at Lyſtra, when the prieſt of Jupiter was going to offer ſacrifice to him as a god: and afterwards under *diſhonour,* when the Lyſtrians at the inſtigation of the Jews, ſtoned him as a magician, and left him for dead on the ſtreet.

Ver. 9. *As dying, yet behold we live.* Seeing the apoſtle in this deſcription of the behaviour proper to miniſters of the goſpel includes himſelf, it may be ſuppoſed, that he alludes to his being ſtoned to death at Lyſtra, and to his afterwards reviving and walking into the city, Acts xiv. 20.

Ver. 10.—1. *But always rejoicing.* Though the miniſters of the goſpel, in the firſt age, were made ſorry by their continued afflictions, it became them to rejoice in the glorious diſcoveries and promiſes of the goſpel, which it was their buſineſs to preach, and in God's counting them worthy to ſuffer in ſo noble a cauſe.

2. *As having nothing, yet poſſeſſing all things.* Though the miniſters of Chriſt renounced their worldly poſſeſſions, they might be ſaid to poſſeſs all things, in the love which God bare to them, in the exerciſe of their own virtuous diſpoſitions, and in the hope which they had of eternal life. For from theſe ſources, they had more real and permanent joy, than the men of this world have in the things which they poſſeſs.—Whether the apoſtle in this and the foregoing verſes, had the Stoical paradoxes in his eye, I will not pretend to determine: but that he was acquainted with the Stoic philoſophy, I think, cannot be doubted. He was born in Tarſus,

11 *Our mouth is opened*[1] *to you, O Corinthians,* our heart is enlarged.[2]

11 *I speak freely to you, O Corinthians; my heart is enlarged* in such a manner, as to take you all in.

12 Ye are not straitened in us, but ye are straitened in your own bowels.[1] (See Ess. iv. 34.)

12 *Ye are not straitened* for want of room *in my heart, but ye are straitened in your own affections:* ye do not love me, otherwise ye would have been at more pains to vindicate me.

13 Now *the same recompence I* REQUEST, (I speak as *to* MY children;) Be ye also enlarged.

13 *Now the same recompence* for my affection, *I request; (I speak as to my children;) Be ye also enlarged* in heart towards me your spiritual father.

14 *Become not discordantly yoked*[1] *with infidels:* for what (μετοχη) *participation* HATH righteousness *and wickedness?* and what (κοινωνια) *intercourse* HATH light with darkness?

14 From parental love, I give you the following advice: *Do not discordantly yoke yourselves* in marriage *with infidels,* whether they be Jews or gentiles: *for what* thing *doth righteousness and wickedness share in common? and what intercourse can there be between light and darkness?*

Tarsus, a city noted for its schools of philosophy. And although he went when young to Jerusalem to be educated, he returned to Tarsus after his conversion, and abode there several years. Wherefore, he may have conversed with the disciples of Chrysippus the famous Stoic philosopher, who was a native of Tarsus, and the head of a sect which carried the doctrine of Zeno to a ridiculous length, for which they were laughed at by Horace in several of his Satires; particularly, Lib. 1. Sat. 3. Lib. 2. Sat. 3. But be these things as they may, I will venture to affirm, that the apostolical paradoxes, in sound sense and practicability, as far surpass the Stoical, as the Stoic philosophy itself is surpassed by the Christian.

Ver. 11.—1. *Our mouth is opened.* So the original word ανεωγε may be translated, being the preterite of the middle voice. Among the easterns, *to shut the mouth,* signified to be *out of humour, troubled, ashamed,* or *grieved.* Isa. lii. 15. *The kings shall shut their mouths at him.* But to have the mouth opened, is to be *joyful* or *glad.* I have interpreted the phrase in its common meaning, because the sentiment, which, according to that meaning, it expresses, agrees well with the scope of the apostle's discourse.

2. *Our heart is enlarged.* This phrase in scripture, signifies to be *made exceeding glad,* Psal. iv. 1. *Thou hast enlarged me,* that is, made me exceeding glad, *in distress.* But in the verse before us, it signifies to have a strong affection for one, as is plain from what follows, ver. 12. *Ye are not straitened in us, but in your own bowels*: and ver. 13. *Be ye also enlarged.*

Ver. 12. *Ye are not straitened in us,* &c. Elsner translates this, *Ye are not distressed by me, but ye are distressed by your own bowels,* that is, by your affection to me, on account of your having offended me by your dissentions.

Ver. 14. *Not discordantly yoked,* &c. By the law, animals of different *kinds* were not to be joined together, εν ζυγω, *in one yoke.* Deut. xxii. 10. *Thou shalt not plow with an ox and an ass together.* But the phrase, ετεροζυγουντες, *discordantly yoked,* being used here to express the marriage of a believer with an infidel, it is, perhaps, an allusion to Levit. xix. 19. Κτηνη σου ου κατοχευσεις ετεροζυγω. The apostle's precept, besides prohibiting marriages with infidels, forbids also believers to contract friendships, or to enter into any kind of scheme with infidels, which requires much familiar intercourse, lest the believer should be tempted to join with the infidel in his wicked principles and practices.

15 *And what agreement hath Christ with Belial?* Do they agree in their precepts to their votaries, or in their rewards? *Or is the portion of a believer and an infidel the same*, either here or hereafter?

16 *And can the temple of God, and the temple of idols, be placed together* with any propriety? Yet these discordant conjunctions are all made, when ye believers marry infidels. *For ye are the temple of the living God, as God said* to the Israelites, Levit. xxvi. 11, 12. *I will dwell among them, and walk among them, and I will be their God, and they shall be my people;* a promise which hath been fulfilled in you, who have the Spirit of God dwelling in you by his supernatural gifts and operations.

17 *Wherefore come out from among idolaters and infidels*, have no connexion with them, *and be ye separated* from them, *saith the Lord, and touch no unclean person, and I will receive you;* whereby the loss of their company shall be fully made up to you;

18 *And I will be to you a Father*, by taking an affectionate care of you, *and ye shall be to me sons and daughters*, ye shall derive great honour from that relation, *saith the Lord Almighty*.

15 And what *agreement* HATH Christ with Belial? or what (μερις) *portion* [1] HATH *a believer with an* infidel?

16 (Δε, 101.) And what *placing together* IS THERE [1] *of* the temple of God with THE TEMPLE of idols? for ye are the temple of the living God: [2] as God hath said, (Ὁτι, 260.) *Assuredly* I will dwell (εν) *among* them, and walk *among* THEM; and I will be their God, and they shall be *to me a people*. [3]

17 Wherefore come out from among them, and be ye *separated*, saith the Lord, (Isa. lii. 11. LXX.) and touch *no unclean* PERSON; and I will receive you;

18 And *I will be to you a Father*, and ye shall be *to me sons* [1] and daughters, saith the Lord Almighty.

Ver. 15. *What*, μερις, *portion*. The original word denotes the share, which one receives with others, of a common subject.

Ver. 16.—1. *And what*, συγκαταθεσις, *placing together*, &c. This is an allusion to the history of Dagon, the god of the Philistines, who, when the ark (called ναος Θεου, *the temple of God*, because the symbol of the divine presence commonly rested above it) was placed in his temple, was found two mornings successively, cast down before it on the ground broken. 1 Samuel v. 2.—4. This example shewed, that the temple of God, and the temple of idols, cannot stand together. The apostle's meaning in the above verses is, that righteousness and wickedness, light and darkness, Christ and the devil, the portion of believers and of unbelievers, the temple of God and the temple of idols, are not more inconsistent, than Christians and heathens are in their characters, inclinations, actions, and expectations. And therefore, Christians should not of choice connect themselves intimately by marriage, or otherwise, with infidels or wicked persons of any sort. See 1 Cor. v. 11. note 3.

2. *For ye are the temple of the living God.* As the apostle is reasoning against Christians joining themselves in marriage or in friendship with heathens, by calling believers the temple of God, he insinuated that infidels are the temple of the devil.—There is a great beauty in the epithet *living*, applied to the true God. The God who dwells in believers as his temple, is *a living* God; whereas, the gods placed in the heathen temples, were stocks and stones, dumb, deaf, and *dead* idols.

3. *I will be their God*, &c. This promise, which was originally made to the Israelites living under the Sinaitic covenant, was renewed to believers living under the gospel covenant, Jerem. xxxi. 33.

Ver. 18. *I will be to you a Father, and ye shall be to me sons.* These words are not found any

CHAP. VII. 1 *Wherefore*, having these promises, *beloved*, let us cleanse ourselves from all *pollution* [1] of the flesh and spirit; [2] perfecting holiness in the fear of God.

CHAP. VII. 1 *Wherefore, having these promises, beloved, Let us cleanse ourselves from all pollution of the flesh*, from lasciviousness, gluttony, and drunkenness: *and* from all pollution *of the spirit*, idolatry, malice, lying, anger and revenge: *attaining greater holiness* daily, *from a regard to the character and will of God.*

any where in the Old Testament. The passage which comes nearest to them is 2 Sam. vii. 14. where, speaking of David's seed, God said, *I will be his Father, and he shall be my Son.* Now, as that prophesy in its primary meaning, related to Christ and his people, see Heb. i. 5. note 2. the promises contained in it, were spoken to believers of all nations.

Chap. VII. 1.—1. *Let us cleanse ourselves from all pollution.* This being the conclusion of the discourse contained in the last part of the preceding chapter, ought to be joined to it, as I have done. The Corinthians and all the heathens, being excessively addicted to the vices here called μολυσμυ σαρκος, *pollution of the flesh*, the apostle had good reason solemnly to caution them against these vices; as he hath done likewise, 1 Cor. vi. 16. by pointing out their pernicious influence, both on the bodies and on the souls of men.—For the reason why sin is termed *uncleanness* and *pollution*, see Rom. vi. 19. note 2.

2. *And spirit.* See Gal. v. 19. where the vices which in this verse are said to pollute the spirit, are described as *works of the flesh*, because they originate from the lusts of the flesh.

CHAP. VII.

View and Illustration of the Subjects treated in this Chapter.

LEST the Corinthians might fancy St Paul had injured them by forbidding them to contract either marriages or friendships with infidels; and lest on that account, they might lose their affection for him, he intreated them, to acknowledge and love him as a faithful apostle of Christ; since neither by his doctrine, nor by his actions, he had injured, or corrupted, or deceived any of them, ver. 2.—And because in thus speaking, he obliquely insinuated, that their new teacher had done these injuries to them, he assured them, he did not deride their simplicity, in suffering themselves to be so used: for, as he said before, he had the most cordial affection for them, ver. 3.—But he spake freely to them, because he had boasted of their good dispositions, and because their obedience in excommunicating the incestuous person, had filled him with consolation, ver. 4.

Farther, to make them sensible of the greatness of his joy on account of their obedience, he pathetically described his anxiety of mind, occasioned by his not meeting with Titus at the time he expected him,

 ver.

ver. 5.—and the pleaſure which his arrival, with the good news of their ſubmiſſion and love, had given him, ver. 6, 7.—And as they had taken his admonitions in good part, he told them, he did not repent of having made them ſorry for a little while, by his former letter, ver. 8.—Since their ſorrow was of a godly ſort, and had wrought in them true repentance, ver. 9, 10.—He told them likewiſe, that he wrote to them to excommunicate the inceſtuous perſon, to ſhew the care which he took of them in the ſight of God, ver. 12.—For which reaſon, their kind reception of Titus, and their obedience, whereby he was made joyful and his ſpirit was refreſhed, had comforted the apoſtle, and filled him with exceeding joy, ver. 13.—And ſeeing before Titus went to Corinth, the apoſtle had boaſted to him of the good diſpoſition of the Corinthians, he told them he was glad that his boaſting was found true, ver. 14.—In the laſt place, he informed them, that Titus entertained a moſt tender affection for them, which was encreaſed by his remembering their obedience to the apoſtle, and their kindneſs to himſelf, ver. 15.—The apoſtle, therefore, rejoiced that he now had confidence in them, in every thing, ver. 16.

N. B. *For the Firſt verſe of this Chapter, ſee the end of the preceding.*

COMMENTARY.

CHAP. VII. 2 *Receive me* into your hearts, as a faithful apoſtle. For whatever others may have done, *I have injured no one* among you; *I have corrupted no one,* either by my precepts or my example; *I have deceived no one* with falſe doctrine.

3 *I ſpeak not this to blame you,* for ſuffering yourſelves to be ſo uſed by the falſe teacher; but from love. *For I have ſaid before,* (chap. vi. 11.) *that ye are in our hearts, to die together, and to live together.*

4 Becauſe I ardently love you, *Great is my freedom of ſpeech to you, great is my boaſting concerning you.* Hearing of your obedience, *I am filled with*

NEW TRANSLATION.

CHAP. VII. 2 Receive us: (ſee Chap. vi. 11, 12.) we have *injured* no *one,* [1] we have corrupted no *one,* we have *deceived* [2] no *one.*

3 I ſpeak not THIS to condemn YOU; for I have ſaid before, that *ye* are in our hearts, to *die together,* and to *live together.*

4 Great IS my *freedom* of ſpeech *to you,* great IS my *boaſting concerning* you: [1] I

Ver. 2.—1. *We have injured no one.* Perhaps ſome of the faction had repreſented the apoſtle as having injured the inceſtuous perſon, by the ſentence of excommunication which he ordered the church to paſs on him. That accuſation, St Paul utterly diſclaimed; and at the ſame time, as Locke obſerves, inſinuated in an oblique manner, that the falſe teacher had injured them, and done the other evils to them which he here mentions.

2. *Deceived no one.* So I tranſlate the word επλεονεκτησαμεν, which literally ſignifies, *to poſſeſs more than one has a right to:* and by an eaſy figure, *to uſe deceit* for that purpoſe. See chap. ii. 11. note 1. Beſides, to tranſlate the word as I have done, makes this different from *injured no one.*

Ver. 4.—1. *Great is my boaſting concerning you.* The apoſtle could with confidence boaſt of

am filled with *consolation;* *I exceedingly abound in joy* [2] *in all our affliction.*

consolation, I exceedingly abound in joy in all my affliction: my joy from your obedience, overbalance the pain occasioned by my affliction.

5 For when we were come into Macedonia, our flesh had no rest, but we *were distressed* on every SIDE: without WERE fightings, within WERE fears.

5 This ye may believe; *For when we were come into Macedonia* from Ephesus, not finding Titus, *our mind had no rest*, fearing he had been ill received by you: *we were distressed on every side; without were tumults* raised by the unbelieving Jews and gentiles, *within were fears* concerning your behaviour.

6 Nevertheless, God *who* comforteth *them who* are cast down,[1] comforted us by the coming of Titus:

6 *Nevertheless, God who comforteth them who are cast down* through affliction, *comforted me by the arrival of Titus* from Corinth, for whose safety I had felt so much anxiety.

7 And not by his coming only, (αλλα) *but also* by the consolation wherewith he was comforted (εφ, 189.) *by* you, *having related to us* your earnest desire, [1] your *lamentation*, your *zeal for* me; so that I rejoiced the more.

7 *And not by his arrival* in safety *only, but also by the consolation wherewith he was comforted by you, having related to me your earnest desire* to see me, *your lamentation* for your fault, *your zeal to vindicate my character* as an apostle, and to support my authority, things most acceptable to me; *so that* when I heard them, *I rejoiced the more* on account of the arrival of Titus.

8 (Ὁτι, 255.) *Therefore, although* I made you sorry *by that letter*, I do not repent, *although* I did repent:[1]

8 Such were the effects produced by my reproofs. *Therefore, although I made you sorry by that letter, I do not* now *repent* of writing it, *although I did*

of the Corinthians, after the account which Titus brought him of their good dispositions and obedience.

2. *I exceedingly abound in joy.* The word ὑπερπερισσευομαι, like many of the apostles words, hath such a force and emphasis, that it cannot be fully expressed in the English language.

Ver. 6. *Nevertheless, God who comforteth them who are cast down;* literally, *them who are humble:* but ταπεινους is applied to the body as well as to the mind.

Ver. 7. *Your earnest desire.* Estius thinks the word επιποθησιν, may be translated, *vehement longing;* namely, to see their spiritual father.—There is a peculiar beauty in the repetition of την ὑμων, in each of the clauses of this verse, as well as in the climax which it contains.

Ver. 8.—1. *Although I did repent.* Paul wrote his first epistle to the Corinthians, as he did all his epistles, by the direction and inspiration of the Spirit. And therefore, his repenting of the severe things he had written, after his letter was sent away, was a suggestion of natural fear, called *his flesh*, ver. 5. which he ought to have corrected, and which I doubt not he did correct, when he considered that what he had written had been suggested to him by the Spirit. The letter speaks for itself. Every thing in it is highly proper, and worthy of the Spirit of God. Besides the event is a proof of its propriety. It produced among many of the Corinthians, the wished for reformation. And therefore, the apostle did not repent of it at the time he wrote his second epistle, though actuated by natural fear, he had repented of it immediately after it was sent away. Grotius translates the clause thus: *Non doleo, quanquam doluit mihi: I am not sorry now, though I was sorry;* namely, when I wrote that letter, having

repent after it was ſent away, fearing it might irritate ſome of you. *For I perceive that that letter, although but for a little while, made you ſorry in a proper manner.*

for I perceive, that *that letter, although but for an hour*, [2] made you ſorry PROPERLY.

9 *I at preſent rejoice*, as I ſaid, (ver. 7.) *not becauſe ye were made ſorry* by my letter, for that would rather give me pain, *but becauſe ye were made ſorry* by it *to a change of conduct. For ye were made ſorry in the manner God requires ;* your ſorrow iſſuing in actual amendment of your fault, *that ye might not be puniſhed by me in any manner.*

9 *I now rejoice, not becauſe* ye were made ſorry, [1] but *becauſe ye were made ſorry to a change of conduct*: for ye were made ſorry *according to God, that ye might not be puniſhed by us in any* MANNER.

10 *For the ſorrow required by God*, ariſing from a ſenſe of the evil of ſin, *worketh out a reformation ending in ſalvation*, and therefore *not to be repented of. But the ſorrow ariſing from worldly conſiderations, worketh out death*, by puſhing men to commit new ſins for hiding the former.

10 For *the ſorrow according to God worketh out a change of conduct* [1] unto ſalvation, not to be repented of; but the ſorrow of the world, worketh *out* death.[2]

11 *Behold, now, this very thing, that* by my letter *ye were made ſorry, according to God's will*, for your fault in the affair of the inceſtuous perſon, *what carefulneſs it wrought in you* to comply with my order, *yea, apologiſing* to Titus for your conduct, *yea,*

11 Behold, (γαρ, 97.) *now*, this *very* thing, that ye *were made ſorry according to God*, what carefulneſs it wrought in you, [1] (αλλα, 76.) *yea, apologiſing, yea, diſpleaſure*, [2]

ving done it with many tears, 2 Cor. ii. 4. Or he was ſorry that he found himſelf obliged to write that letter to them.

2. *Although but for an hour ;* that is, for a very ſhort time. See 1 Theſſ. ii. 17. note 2. The apoſtle was glad that the ſorrow which he had occaſioned to them by his reproofs, had been ſo ſoon removed by their repentance.

Ver. 9.—1. *I now rejoice, not becauſe ye were made ſorry.* The apoſtle expreſſed himſelf in this manner, to ſhew his affection towards the Corinthians. For, as he told them, chap. ii. 2. *If I ſhould make you ſorry, Who is it, verily, that maketh me glad, unleſs the ſame who is made ſorry by me?*

Ver. 10.—1. *Worketh out*, μετανοιαν, *a change of conduct unto ſalvation*, αμεταμελητον, *not to be repented of.* The firſt word μετανοια, properly denotes ſuch a change of one's *opinion* concerning ſome action which he hath done, as produceth a change in his conduct to the better. But the latter word, μεταμελεια, ſignifies the *grief* which one feels for what he hath done, though it is followed with no alteration of conduct. The two words, however, are uſed indiſcriminately in the LXX. for *a change of conduct*, and *for grief* on account of what hath been done.

2. *But the ſorrow of the world, worketh out death.* The apoſtle ſeems here to have had in his eye, thoſe who, through exceſſive grief ariſing from worldly conſiderations, are driven to deſpair and kill themſelves; as did Achitophel, Judas, and others.—There is in this clauſe, an elegant contraſt between *ſalvation*, or *eternal life*, wrought out by reformation, and *eternal death*, produced by ſinful actions not forſaken.

Ver. 11.—1. *What carefulneſs it wrought in you.* In deſcribing the effects of the ſorrow of the Corinthians, the apoſtle ſpeaks of the emotions of their minds, without mentioning the objects of theſe emotions. This he did, as Locke obſerves, from modeſty, and from reſpect to the Corinthians. Calvin and others, ſuppoſe that the ſeven particulars mentioned in this verſe, are the characters of true repentance; and that they are to be found in every real penitent. But I rather think, he deſcribes the repentance of the different ſorts of perſons in Corinth,

yea, fear, [2] *yea, earnest desire, yea, zeal, yea, punishment*. [4] *By every thing* ye have *shewn* yourselves to be *NOW pure* in this matter. [5]

dissatisfaction with yourselves for being so foolish, *yea, fear* of the displeasure of God, *yea, earnest desire* to obey me, *yea, zeal* for my honour, *yea, punishment* of the offender whose wickedness ye had tolerated! *By every mark of true repentance, ye have shewn yourselves to be now pure in this matter.*

12 (Αρα, 87.) *Indeed, although* I wrote *to* you *SEVERELY, it was not* for his *sake who did* the wrong, nor for his *sake who* suffered *the* wrong, [1] but *rather for the sake of shewing to you our care, which IS concerning you in the sight of God.*

12 That ye may not mistake the principle from which I acted in this affair, *I assure you, although I wrote to you severely, it was neither from ill will to him that had done the wrong, nor from any partial regard to his father who had suffered the wrong, but rather for the sake of shewing* to *you my care concerning you in the sight of God*, who hath committed you to me to be instructed and directed.

13 *For this reason*, we were comforted in your comfort; *and* exceedingly the more *we joyed* for the joy of Titus, because his spirit was *set at ease* by you all.

13 *Because I acted from this principle, I was comforted in hearing ye were made happy* by my care of you; *and exceedingly the more I rejoiced for the joy ye gave to Titus, because his mind was set at ease by you all*, when ye received him with affection, and read my letter with due submission.

14 (Ὅτι, 255.) *Therefore*, if I have boasted any thing to him *concerning* you, I am not ashamed: (Αλλα) *for* as we spake all things *CONCERNING* you in truth, *so also* our boasting *which WAS* before Titus, is found a truth.

14 *Since ye have behaved so well* to Titus, *if I have boasted any thing to him concerning you, I am not ashamed* of it; *for as I spake all things* (Supply the preposition, επι, 186.) *concerning you, according to my real opinion, so also my boasting* concerning your good disposition and proper behaviour, *which I made in the presence of Titus, is* actually *found* by him *a true boasting*.

rinth, who had offended, according to the part they had acted in the affair in question.

2. *Yea, displeasure.* The word αγανακτησιν, properly denotes *pain, the cause of which is within one's self.*

3. *Yea, fear.* By this, some commentators understand fear of the punishment, which the apostle had threatened to inflict on the impenitent, 1 Cor. iv. 21. To this agrees what is mentioned, ver. 15.

4. *Yea, punishment.* This sense the word εκδικησιν hath, 1 Pet. ii. 14. The sincere part of the Corinthian church, strongly impressed with the apostle's letter, had, agreeably to his command, excommunicated the incestuous person. This is the punishment which he here speaks of. And therefore, the countenance which they had given to that offender, is the crime for which the apostle had made them sorry, and of which he speaks with so much delicacy in this passage.

5. *Have shewn yourselves to be now pure in this matter.* Here Whitby's remark is, "That "true repentance from sin, clears us from the guilt of it, not only in the sight of God, but "man; so that it is both uncharitable, and unchristian, to stigmatize, or reproach any person "for the sin we know, or believe he hath truly repented of."

Ver. 12. *Nor for his sake who suffered the wrong.* From this it appears, that the person who

15 *And his tender affection*, instead of being deminiſhed by abſence, *is much encreaſed towards you, whilſt he remembereth*, as he often does, *the* ready *obedience of you all; and how ye received him with fear and trembling*, whereby ye manifeſted your ſenſe of guilt, and fear of puniſhment.

15 And his *tender affection* is more abundant toward you, whilſt he remembereth the obedience of you all, *AND how ye received* him with fear and trembling.

16 Your behaviour having been ſuch, *I rejoice that I can rely on your ready obedience, in every thing.*

16 I rejoice *then* that I have confidence in you in *every thing*.[1]

who had ſuffered the injury from his ſon, was ſtill alive. The ſon, therefore, by cohabiting with his father's wife, to the guilt of inceſt added that of ingratitude to his father.

Ver. 16. *I rejoice then that I have confidence in you in every thing.* It is an obſervation of Oecumenius, that the apoſtle in this part of his letter, expreſſed his good opinion of the Corinthians, and mentioned his having praiſed them to Titus, to prepare them for his exhortations in the two following chapters, concerning the collection for the ſaints in Judea. His addreſs, therefore, in this part of his letter, is admirable; eſpecially as, in commending the Corinthians, he expreſſed himſelf in a very handſome manner, and agreeably to the good opinion which he now entertained of them.

CHAP. VIII.

View and Illuſtration of the Exhortations in this Chapter.

THE directions which the apoſtle in his former letter gave to the Corinthians, concerning the collection for the ſaints in Judea, had not, it ſeems, been fully complied with. At the perſuaſion of Titus, indeed, they had begun that collection; but they had not finiſhed it when he left Corinth; owing, perhaps, to the oppoſition made by the faction, or to the diſturbances which the faction had raiſed in that church. Wherefore, to ſtir up the ſincere among the Corinthians, to finiſh what they had ſo well begun, the apoſtle in this chapter, ſet before them the example of the Macedonian churches; I ſuppoſe, the churches of Philippi, Theſſalonica, and Berœa, who, notwithſtanding their great poverty, occaſioned by the perſecution mentioned, 1 Theſſ. ii. 14. had contributed beyond their ability, being much inclined to that good work by their own benevolent diſpoſition, ver. 1, 2, 3.—and had entreated the apoſtle to receive their gift, and carry it to Jeruſalem, ver. 4, 5.—His exhortation to the Corinthians on this occaſion, no doubt, would be the more regarded by them, that it immediately followed the many commendations given

given them for their love and obedience. See chap. vii. 16. note. Wherefore, in the perſuaſion that they would now be hearty in the affair, the apoſtle told them, he had entreated Titus, that as he had begun, ſo he would finiſh that good work among them, ver. 6.—adding, that as they abounded in every other grace, and entertained great love to him their ſpiritual father, he hoped they would abound in that grace alſo, ver. 7.—This, however, he did not ſpeak as an injunction, becauſe works of charity muſt be voluntarily performed; but that they might emulate the forwardneſs of the Macedonians, and ſhew the ſincerity of their love and gratitude to Chriſt, ver. 8.—And the more effectually to perſuade them to part with ſome of their riches for relieving the ſaints, he told them, they were well acquainted with the greatneſs of the love of our Lord Jeſus Chriſt, who, though he was rich, for our ſakes became poor, that we through his poverty might be rich, ver. 9.—He then gave it as his opinion, that they ought to finiſh theſe collections ſpeedily, ſeeing they had begun them the laſt year, ver. 10.—none of them poſtponing the matter any longer, on pretence of inability, ver. 11.—becauſe God regards the willingneſs of the giver, more than the greatneſs of his gift, ver. 12.

But leſt the Corinthians might fancy, that by thus earneſtly recommending liberality in making the collection, he meant at their expence to enrich the brethren in Judea, he aſſured them, he meant only the relief of their preſent preſſing wants, that in their turn they might be able and diſpoſed, in caſe of need, to aſſiſt the Corinthians, ver. 13, 14, 15.—And to ſhew that he was much intereſted in this matter, he thanked God for having put the ſame care concerning it in the heart of Titus, ver. 16.—who, at his deſire, had willingly agreed to go with him to Corinth, for the purpoſe of perſuading them to finiſh their begun collection; but who being more diligent in the matter than the apoſtle expected, had offered to go before him, to exhort them, and was come to them with this letter, ver. 17.—But that Titus might not be burdened with the whole weight of the work, he told them, he had ſent with him a brother of great reputation, who had been choſen by the Macedonian churches, to accompany the apoſtle to Jeruſalem, to witneſs his delivering their gift faithfully, ver. 18, 19.—a meaſure which he highly approved; becauſe, in this affair, he wiſhed to avoid all ſuſpicion of unfaithfulneſs, ver. 20, 21.—And that with them he had ſent another brother likewiſe, whom he had found faithful in many things, ver. 22.—Now that theſe meſſengers might meet with due reſpect from the Corinthians, the apoſtle informed them, that if any of the faction enquired concerning Titus, they might reply, he was his fellow-labourer in preaching the goſpel to the Corinthians. Or if they enquired concerning the brethren who accompanied Titus, they were the meſſengers employed by the churches, to carry their col-

lections to Jeruſalem; by which ſervice, they brought glory to Chriſt, ver. 23.—Being therefore perſons ſo reſpectable, he hoped the Corinthians would give them and the churches, whoſe meſſengers they were, full proof of their good diſpoſition, and of his boaſting concerning them, by treating them with every mark of affection and eſteem, ver. 24.

COMMENTARY.

CHAP. VIII. 1 *Now, brethren,* to ſhew the good opinion I have of you, *I make known to you the gracious diſpoſition, which hath been given to the churches* in the province *of Macedonia,* hoping ye will follow their example.

2 *That, during a great trial by perſecution, their exceeding joy,* ariſing from the doctrines and promiſes of the goſpel and from the gifts of the Spirit, ſo wrought in their minds, that *notwithſtanding their extreme poverty, it moved them to ſhew great liberality* in their gift to the ſaints in Judea, from whom the goſpel came to them.

3 Their liberality was not the effect of my entreaty; *for according to their ability, (I bear* them *witneſs,) nay, beyond their ability, they were willing of themſelves,* without my ſoliciting them.

New Translation.

CHAP. VIII. 1 *Now,* brethren, we *make known to you* the grace of God [1] *which is given to* the churches of Macedonia; [2]

2 *That,* in a great trial of affliction, the *overflowing* of their joy, (και, 215.) *notwithſtanding* their deep poverty, [1] *hath overflowed in* the riches of their liberality.

3 For *according* to THEIR power, (I bear *witneſs,*) *nay, beyond* their power, [1] THEY WERE willing of themſelves;

Ver. 1.—1. *Make known to you the grace of God.* Becauſe the word tranſlated *grace,* is in ver. 4. rendered by our tranſlators, *a gift,* and hath that meaning evidently, ver. 6, 7. 19.; alſo, becauſe *the gift of God,* is an Hebraiſm for *a very great gift,* this verſe may be tranſlated, *make known to you the exceeding great gift which is given by the churches of Macedonia,* namely, to the ſaints in Judea. Yet I have retained the common tranſlation, ſuppoſing the apoſtle meant to aſcribe the charitable diſpoſition of the Macedonians, to the influence of the grace of God, as he does Titus's earneſt care about the collection, ver. 16.

2. *To the churches of Macedonia.* The apoſtle means the Roman province of Macedonia, which comprehended all the countries of the Greeks in Europe, not included in the province of Achaia. See 1 Theſſ. i. 7. note. Of theſe churches, the moſt forward, I doubt not, was the church of the Philippians, which on every occaſion ſhewed a great regard to all the apoſtle's deſires, together with an anxious concern for the advancement of the goſpel, and much willingneſs to part with their money for every laudable purpoſe.

Ver. 2. *Notwithſtanding their deep poverty.* By mentioning the poverty of the Macedonians, as the circumſtance which enhanced their liberality, the apoſtle in a very delicate manner inſinuated to the Corinthians, who were an opulent people, (1 Cor. iv. 8.) that it was their duty to equal, if not to exceed the Macedonians in the greatneſs of their gift. See ver. 14. —From 1 Theſſ. ii. 14. it appears, that the Chriſtians in Theſſalonica had been ſpoiled of their goods. So alſo I think the Berœans muſt have been, Acts xvii. 13. In places of leſſer note the diſciples may have been few in number, and not opulent.

Ver. 3. *Beyond their power.* This is no hyperbole, but an animated expreſſion, ſtrongly deſcriptive of the generoſity of the Macedonians. They were willing to give more than they

were

4 With much entreaty *requesting* us that we would receive the gift *and the* fellowship of the *ministry, which* IS to the saints.

4 For speedily finishing their collection, they *earnestly requested me to receive the money,* and perform *their share of the ministry to the saints,* by carrying their gift to Jerusalem, and delivering it in their name to the elders, to be distributed to the poor brethren in Judea.

5 *And not as we feared;* [1] but first gave *themselves* to the Lord, (και, 213.) *and then to* us by the will of God.

5 *And* did *not as we feared,* excuse themselves on account of their poverty; *but first gave themselves to* follow *Christ* in this matter, *and then to us, to do* what we told them was *the will of God.*

6 *THIS MOVED us to entreat* Titus, that as he had *formerly begun,* so he would also finish *the same gift among you likewise.*

6 *This* success with the Macedonians, *moved me to entreat Titus, that as he had formerly,* when he gave you my letter, *begun* the collection among you, *so he would* on his return, *also finish the same gift, among you likewise.*

7 (Αλλα, 77.) *Now,* as ye abound in every *GRACE,* IN faith, *and speech,* and knowledge, and *all* diligence, and IN your love to us; *I WISH* that ye *may* abound in this grace also.

7 *Now, as ye abound in every grace, in faith, and variety of languages, and knowledge, and the greatest diligence* in performing every Christian duty, *and in your love to me* your spiritual father; *be careful to abound in this grace also* of ministring to the saints in Judea, who are now in great distress.

8 I speak not *THIS as an injunction, but* (δια, 112.) *on account of* the *diligence* of others, and *AS proving* the sincerity [1] of your love.

8 *I speak not this as an injunction,* because works of charity ought to be voluntary; *but* I recommend it *on account of the diligence of the Macedonians, and to prove the sincerity of your love* to God, and to your brethren, and to me.

9 For ye know the grace of our Lord Jesus Christ, that though he was rich, [1] yet for your *sake* he became poor, (Philip. ii. 8.) that ye through his poverty might be rich.

9 *For ye know the goodness of the Lord Jesus Christ, who, though he was rich,* as being the proprietor of the whole world; *yet for your sake he lived in absolute poverty, that ye through his poverty, might be rich* in the possession of all the blessings promised in the gospel.

were well able, considering the distresses under which they themselves laboured.

Ver. 5. *And not as,* ηλπισαμεν, *we feared.* Suidas informs us, that the Attics applied ελπιζειν, to things bad as well as good, consequently it signifies *to fear,* as well as *to hope.* Here it signifies *to fear,* because the apostle cannot be supposed to say, that he hoped the Macedonians would not make the collections.

Ver. 8. *The sincerity.* Το γνησιον, *the sincere thing.* But the neuter adjective is put here for the substantive.

Ver. 9. *That though he was rich.* Jesus Christ was Lord of all things, because the Father created all things by him, and for him, and subjected all things to his dominion. Wherefore, if he had pleased, he might have lived in the greatest splendor and opulence, while he executed his ministry on earth.—Or *Rich,* may signify his original greatness; and *Poor,* his humbled condition on earth.

10 *And in this* matter, *I give my opinion, that to finish your collection immediately, is profiabtle for your reputation who have formerly begun, not only to make the collection, but also to shew* a remarkable *willingness* in making it, *since the end of the last year* when Titus was with you. See ver. 6.

10 And herein I give MY *opinion*, (γαρ, 95.) *that* this is *profitable* for you, who have *formerly begun*, not only to do, but also *to be willing* [1] *since the last year.* [2]

11 *At present, therefore*, agreeably to your former resolution, speedily *finish the making of the collection, that as there was* among you *a readiness to undertake* this charitable work, *so also* let there be a readiness *to finish it, from what ye have.*

11 *At present*, therefore, *finish* the doing OF IT; that as THERE WAS a readiness to will, *so also* LET THERE BE *to finish from what ye* have.

12 Do not put it off, on pretence that ye wish to give more than ye can do now. *For if a charitable disposition of mind be present, according to what any one hath, he is well accepted* of God, *not according to what he hath not.*

12 For if *a willingness of mind be present, according to what any one hath*, HE IS *well accepted*, *not* according to *what* he hath not.

13 *However*, in exhorting you to make this collection in a liberal manner, *I mean not that ease should be to the brethren in Judea, through distress to you:*

13 (Γαρ, 98.) *However*, I MEAN not that *ease* SHOULD BE *to others, and distress to you:*

14 *But* I do it *for establishing equality.* I mean, *that at the present time, your abundance may be a supply for the wants of the brethren in Judea, that at another time, their abundance also*, when ye stand in need of it, *may be a supply for your wants, so as* among the disciples of Christ, even as among the Israelites in gathering the manna, *there may be equality.*

14 But (εξ, 156.) *on account of equality*, THAT *at the present time* [1] your abundance MAY BE A SUPPLY for their want, that, at ANOTHER TIME, their abundance also may be A SUPPLY for your want, (όπως, 252.) *so as* there may be equality. [2]

Ver. 10.—1. *Not only to do, but also to be willing.* Seeing *to be willing*, is mentioned as something greater than *to do*, it imports, that the Corinthians had shewn a great willingness to finish the collection since the last year, after Titus delivered to them the apostle's first letter.

2. *Since the last year.* As απ' αιων☉, Luke i. 70. Acts iii. 21. is translated, *since the world began*, απο περυσι, may be translated, *since the last year.* Besides, the circumstances of the affair require this translation: for the apostle's first letter, in which he mentioned the collection to the Corinthians, was sent to them by Titus in the end of the last year, that is, five or six months only before this letter was written.—In this verse, the apostle tacitly blamed the Corinthians, as having acted inconsistently, who on receiving the apostle's letter in the end of the former year, not only began, but expressed great willingness to finish the collections, and afterwards grew cold and negligent in the affair.

Ver. 14.—1. *That at the present time your abundance.* Corinth being an opulent city, we may suppose, that among the brethren there were some able to contribute liberally to this charity. Besides, the Corinthians had not like the Thessalonians, and the other churches of Macedonia, been persecuted to the spoiling of their goods.

2. *So as there may be equality.* The equality which the apostle recommends, is not an equality

15 As it is written, (Ex. xvi. 18.) He WHO GATHERED much had nothing over; and he WHO GATHERED little had no lack.

15 *Agreeably to what is written, He who gathered much had nothing over; and he who gathered little had no lack.* What every perſon gathered, more than an homer, was given to make up that quantity, to the aged and infirm who gathered little.

16 *Now* thanks BE to God, *who hath put* the ſame earneſt care *concerning you*, into the heart of Titus.

16 *Now thanks be to God, who hath made Titus as anxious concerning you as I am,* that ye behave properly, by finiſhing your collection as ſoon as poſſible.

17 For MY exhortation, indeed, he accepted; but, being more *diligent*, [1] of his own accord he *is come out* [2] *to* you.

17 *For my exhortation* to him to accompany me to Corinth, (ver. 6.) *he indeed accepted: but being more diligent* in the matter, than I deſired him to be, *of his own accord he is come out to you* with this letter.

18 *And with him we have ſent* the brother, whoſe praiſe *by* the goſpel [1] IS throughout all the churches.

18 *And with him I have ſent the brother, whoſe praiſe, on account of the goſpel* which he hath written, *is* great *throughout all the churches* of Chriſt in theſe parts.

lity of condition, but ſuch an equality, as that our brethren may not be in want of the daily neceſſaries of life, while we abound in them; for the manna gathered by the Iſraelites was only proviſion for a day.

Ver. 17.—1. *But, being more diligent.* So the phraſe σπουδαιοτερος δε υπαρχων, literally ſignifies. It ſeems the apoſtle did not deſire Titus to go before him to Corinth, nor to be the bearer of this letter; but to exert himſelf in urging the collection, when he accompanied the apoſtle to Corinth. Nevertheleſs, Titus being himſelf very earneſt in the cauſe, propoſed of his own accord to go before with the apoſtle's ſecond letter, that he might have an opportunity of exciting the Corinthians to finiſh their collections before the apoſtle's arrival.

2. *He is come out to you.* Since ελθειν ſignifies *to come*, as well as *to go*, εξηλθε here, muſt be tranſlated, *is come unto.* For it would have been improper in a letter which the Corinthians were to read, perhaps, in the hearing of Titus himſelf, to have ſaid of him, *he is gone forth to you.* But the impropriety is avoided in the literal tranſlation.

Ver. 18. *Have ſent the brother, whoſe praiſe,* &c. This brother is thought by many, both of the ancients and moderns, to have been Luke, whoſe goſpel was well known throughout the churches of Macedonia and Achaia, at the time Paul wrote this ſecond epiſtle to the Corinthians, A. D. 57. See Harmony of the Goſpels, Prelim. Obſerv. p. 43. 2d edit.—From Acts xvi. 10, 11. where Luke uſes the phraſe *We*, it appears, that he was with Paul and Silas when they paſſed over from Aſia, the firſt time, into Europe; and that he went with them to Philippi, ver. 15. But from Acts xvii. 1. where Luke alters his ſtile, we learn that he remained at Philippi, when Paul and Silas went to Amphipolis and Apollonia, and did not join them again till Paul came with the collection from Corinth to Philippi, in his way to Jeruſalem, ſix years after his firſt departure from Philippi, Acts xx. 5. Here we may ſuppoſe Luke employed himſelf during theſe ſix years, in compoſing and making copies of his goſpel, which he may have ſent to the churches in theſe parts. And if he was *the brother* whom Paul ſent with Titus to Corinth, he may have remained there till Paul arrived; and when Paul, on account of the lying in wait of the Jews, determined to return through Macedonia, Luke may have gone before him to Philippi. For it is plain from Acts xx. 5. that he joined Paul and the meſſengers of the churches, in that city, and went with them to Jeruſalem, where, and in Caeſarea, he attended the apoſtle, and then accompanied him to Rome.

19 *However, that is not my only reaſon* for ſending him: *he was alſo choſen of the churches* of Macedonia, *to accompany me* to Jeruſalem *with this gift, which I have been the inſtrument of procuring, to the glory of the Lord* Jeſus *himſelf, and* to afford you an opportunity of *ſhewing your readineſs to do works of charity* to the ſaints.

19 And not THAT only, but who was alſo choſen of the churches, [1] *our fellow-traveller with this gift, which* IS *miniſtred* by us *to* the glory of *the Lord himſelf,* and DECLARATION of your ready mind.

20 The ſending meſſengers with me to Jeruſalem, I ſuggeſted to the churches: *taking care of this, that no one ſhould blame me* as unfaithful *in the management of this great ſum which is procured by me* for the ſaints.

20 *Taking care of this,* [1] that *no one* ſhould blame us in this abundance which *is miniſtred* by us.

21 *Previouſly conſidering what was comely* in this affair, *not only in the ſight of the Lord,* to whom chiefly I deſire to approve myſelf, *but alſo in the ſight of men,* from whoſe minds I wiſh to remove every ſuſpicion, which might hinder my uſefulneſs.

21 *Premeditating things comely,* not only in the ſight of the Lord, but alſo in the ſight of men. (See Rom. xii. 17. note.)

22 *And I have ſent with them our fellow-labourer in the goſpel, whom I have oftentimes* on trial *found active in many important matters, but now much more active* than common, in his endeavours to forward

22 And we have ſent with them our brother, [1] whom we have oftentimes *found* diligent in many

Ver. 19. *Who was alſo choſen of the churches,* &c. This is the ſecond character of the perſon, who was ſent by the apoſtle with Titus to Corinth. He was choſen by the churches of Macedonia to accompany Paul to Jeruſalem, to witneſs his delivering their gift. This character likewiſe, agrees very well to Luke. For having reſided ſo long at Philippi, he was well known to the Macedonian churches, who by making him their meſſenger to Judea, ſhewed their great reſpect for him. The ſtile of the Acts indeed ſhews, that Luke did not accompany Paul in his return to Macedonia from Corinth, with the collections. But he may have left Corinth, and have gone to Philippi before the apoſtle, for reaſons not now known to us.

Ver. 20. *Taking care of this.* The word ςελλωμενοι, ſometimes ſignifies the furling, or altering of the ſails of a ſhip, to change her courſe, that ſhe may avoid rocks or other dangers lying in her way. Here it is uſed in the metaphorical ſenſe, for *taking care* that no one ſhould find fault with the apoſtle as unfaithful in the management of the collections.

Ver. 22.—1. *We have ſent with them our brother, whom we have oftentimes,* &c. This brother is ſuppoſed by ſome to have been *Apollos,* who though he was unwilling to go to Corinth when Paul ſent his firſt letter, 1 Cor. xvi. 12. yet hearing of the repentance of the Corinthians, he was now willing to accompany Titus in his return. But there is no evidence that Apollos was with the apoſtle at this time in Macedonia.—Others think this brother was *Silas,* of whom more than of any other of his aſſiſtants, the apoſtle could with truth ſay, that he had oftentimes found him diligent in many things; for from the time of the council of Jeruſalem, when he ſet out with Paul to viſit the gentile churches, he ſeems to have been his conſtant companion for ſeveral years. Nevertheleſs, it is not certain that Silas was with the apoſtle on this occaſion, for his name is not mentioned among thoſe who accompanied him to Jeruſalem, Acts xx. 4.—Others think Timothy is the brother ſpoken of, to whom likewiſe the character of *diligent* belonged. But they forget that Timothy joined the apoſtle in writing this ſecond epiſtle, conſequently cannot be ſuppoſed to have gone with it to Corinth.—According to others, this brother was Soſthenes, who having, as is ſuppoſed, been a ruler of the ſynagogue in Corinth before his converſion, was well known to the Corinthians, and a perſon of great authority among them. Laſtly, Some think the brother whoſe praiſe was occaſioned by

things, but now much more diligent, upon the great confidence which HE HATH[2] in you.

the collection among you, *upon the great* confidence *which he hath in your* good disposition to the work.

23 (Ειτε, 140.) *If* ANY ENQUIRE *concerning* Titus, HE IS my partner and fellow-*labourer towards* you; (ειτε) or *if* our brethren BE ENQUIRED OF, THEY ARE the messengers,[1] of the churches, AND the glory of Christ.

23 *If any* of the faction *enquire concerning Titus, he is my partner* in the ministry of the saints, *and fellow-labourer with respect to you,* having assisted me in planting the gospel among you. *Or if they enquire concerning our brethren* who accompany Titus, *they are persons sent by the churches* to go with me to Jerusalem, (ver. 19.) *and* by that service, *they bring glory to Christ.*

24 *Wherefore,* the proof of your love, and of our boasting *concerning you,* shew ye (εις, 145.) *before them,* and (εις) before *the face of* the churches.

24 *Wherefore, the proof of your love* to Christ and to his people, *and of our boasting concerning you, shew ye before these worthy persons, and before the churches* who have made the collection for the saints in Judea, by finishing your collection for them without delay.

by the gospel, ver. 18. and the brother spoken of in this verse, were two of the messengers of the Macedonian churches, whose names are meutioned, Acts xx. 4. But from 2 Cor. ix. 4. it appears, that they did not go before Paul, but accompanied him to Corinth.

2. *Upon the great confidence which he hath in you.* Our translators supply here the words, *I have,* connecting the clause with the first member of the sentence, *I have sent with them our brother, upon the great confidence which I have,* &c. But the words I have supplied are more proper.

Ver. 23. *They are the messengers of the churches, and the glory of Christ.* The apostle's example, in doing justice to the characters of his younger fellow-labourers, is highly worthy of the imitation of the more aged ministers of the gospel. They ought to introduce their younger brethren to the esteem and confidence of the people, by giving them the praise which is due to them. For as Doddridge observes, they will most effectually strengthen their own hands, and edify the church, by being instrumental in setting forward others, who on account of their faithfulness and diligence in the ministry, will in time merit the illustrious appellation, of being *the glory of Christ.*

End of the First Volume.